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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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HALIFAX. WEDNESDAY, JUNE 6, 1883. WINNIPEG.

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RECOVERY OF CHURCH PRINCIPLES.

THE *N. Y. Churchman* has the following, which should be carefully considered by Churchmen as well as by Presbyterians:—

Some months since we published an account of a debate in the General Assembly of the Scotch Kirk, showing how much truth was uttered by several of the members upon points of Church order and doctrine. A late Scottish journal has an account of a case in the Aberdeen Presbytery, in which some utterances of the like kind were made, and which are equally significant.

A complaint was made against the Rev. Mr. Cooper of that presbytery, by several elders, for teaching things inconsistent with Presbyterian doctrine. Mr. Cooper defended himself before the presbytery in a speech, the more important parts of which we give in brief outline. In opening he said that he was a minister of the Church of Scotland, "not because it was one of several religious clubs out of which he might choose, but because he believed it to be the national branch of Christ's Holy Catholic Church, with divine claims, therefore, on the allegiance of the people." One complaint against him was that he held that "the Church of Scotland had the apostolic succession, and that her ministers received, in virtue of their ordination, a special grace and special gifts from the Spirit, and that only thereby are they fitted to minister the word and sacraments." He quotes the words of another Presbyterian clergyman in Glasgow, who said, "many Presbyterians believe in the apostolic descent of their orders as firmly as Bishop Wilberforce did in his." This is high ground, we think, for Presbyterians of this day to take. We may err, but we believe that few now affirm any special ordination grace. Another complaint was that he taught the Lord's Supper was a "sacrifice." "I admit that I have taught that the Eucharist, like all Christian worship, has a sacrificial aspect, but it is not an expiatory sacrifice. The sin-offering has been accomplished, and only the commemoration, the Thanksgiving, and the Participation are now going on." "We have the sacrifice of praise, including as its very chiefest part in the great Thanksgiving service of the Christian Church, the Holy Eucharist. Where, having in remembrance the Death of the Redeemer, His mighty Resurrection and prevailing Intercession, we make with all possible praise and thanksgiving our solemn memorial of them before the Father, and plead (with the symbols in our hand, of Him who is himself our plea in Heaven) that God would for His sake bless the Church and save our brethren of mankind. We do not need (God could not give) another Victim, another Mediator. We thankfully lay hold of Jesus; we plead His sacrifice; we do it till He come."

Another complaint was that Mr. Cooper invited communicants to partake of Christ's body and blood, and taught that "the outward elements, after being duly set apart, were not in substance and nature, truly and only, bread and wine." After strongly denying transubstantiation, he adds, "I never asserted any change in the substance of the elements, but that the consecrated elements still remaining bread and wine are made the channels of a real communication, the means whereby the Holy Spirit conveys to the faithful the heavenly food which our Lord bestows."

Another complaint was respecting the teaching on baptism, that Baptism was, except in extraordinary cases, indispensable to salvation. "What I have maintained is, that we are not at liberty to dispense with an ordinance which God has instituted; a thing more important to be maintained now, when I see, as I unhappily do in many quarters, such a despising of this sacrament, as almost amounts to a positive hostility toward it." As to the efficacy of this sacrament Mr. Cooper said: "It is attributed me as a fault that I hold that the grace of baptism is given by the Holy Ghost to infants at the time when it is administered, and that I have said on such occasions, 'may the spark which has this day been kindled in this child's bosom, be kept alive.'" Mr. Cooper then quoted from the Catechism and other Presbyterian authorities to show that this is Presbyterian doctrine.

Another complaint was that he held to a change in the condition of the soul after death and before resurrection. This Mr. Cooper emphatically denied. "There is a making perfect of the holy, but no conversion, no passing from one side to the other. It is a heresy condemned by all Catholic teachers, that a disembodied soul can pass either out of Christ or into Christ."

Mr. Cooper having finished his address, the matter was taken up by the presbytery. The moderator made a speech in which he said that Mr. Cooper "held views or had modes of expressing them which were perhaps not common or familiar among them." But as to doctrinal errors, he thought no ground had been shown that would warrant the presbytery in going into any judicial process. It was the undoubted doctrine of the Presbyterian Church that a special grace was conveyed to the minister in the service of ordination and the imposition of hands. As to apostolic succession, "it is one I attach much importance to, and I think we have as much right to claim it as our Episcopalian or our Catholic friends. As to the Lord's Supper, I hope the petitioners do not hold it to be merely a commemoration of Christ's Death. If they do we must have them up before the presbytery. It is a kind of low-church doctrine. It is a most distinct heresy." The moderator proceeded at considerable length to prove this point by citations from Calvin and others. "As to the sacrifice in the Eucharist, after the satisfactory explanation given, it is not necessary to take up the matter. The statements in regard to baptism, and to the state of the soul after death, were equally satisfactory."

The moderator moved a resolution to the effect that no doctrinal statements attributed to Mr. Cooper, and submitted to the presbytery, were such as to warrant a regular judicial inquiry. This motion was seconded by a member, who said that there was no case before the presbytery. Other members spoke, among them Professor Milligan, of the Aberdeen University; some advising delay, but none speaking on the points touched on by Mr. Cooper. The matter was then adjourned. Of its final disposition we are not informed.

This debate is one of the many signs showing that there is a strong movement in various parts of the Christian Church toward the recovery of sounder principles respecting Church doctrines and sacraments. The question whether presbyters can and do take the place and fulfil the functions of bishops will soon have its turn, and old truth will re-assert itself here also.

THEN AND NOW.

ONE of the most unanswerable arguments in favour of Christianity, one that appeals instinctively to the heart of every man, is the fact which can not be denied, that Charity, as the world now understands the word, is the result of Christian teaching. Only those who have studied the old-time authors, who are versed in the history of the soul darkened days which preceded the Advent of the Messiah and are acquainted with the minute details of that ancient world which has happily passed away, can fully realize the change. To the fools who have said in their hearts there is no God such a study would be at once irksome and unprofitable; to those who humbly profess and call themselves Christians, it could not but strengthen their faith and fill them with a lively sense of gratitude, that they had seen the light in a time when old things had indeed passed away and all things had become new.

Dr. G. Uhorn, a learned German divine, has just published a very remarkable work, which has excited great attention throughout the whole civilized, that is to say throughout the whole Christian world, under the title "Christian Beneficence in the Ancient Church." He has compiled with great skill and completeness a series of the most convincing arguments for our Holy Religion that have ever been given to the world.

Any man, we care not who he be, who calmly and impartially sits down to a study of history must admit that eighteen centuries ago a change of which it wot little at the time began to operate upon the world, that a spirit of love began then to move over the troubled waters of humanity, and that little by little humanity began to recognise the beauty and truth, and to live according to the teachings of the One Man Who called Himself the Brother and Friend of every man, and at Whose Birth was heard the sublimest anthem: "Glory to God in the Highest, on earth peace, good-will to men."

FAITH AND REASON.

It is important for scientific men to bear in mind that faith underlies all reasoning, whether inductive or otherwise. Mr. H. Griffith, in his recent book "Faith, the Life-Root of Science," earnestly reminds us of what we are too apt to forget, that experimental science *assumes* the trustworthiness of our perceptions, and that moral science *assumes* the accuracy of our moral instincts. How enormous is the assumption in the former instance the students of Berkeley will understand. Science rests upon the evidence of senses which have often misled us, and for which constant corrections have to be made by experience; the faith therefore which men necessarily repose in their perceptive powers, it is only reasonable to extend to those moral and spiritual intuitions which are no less facts of our nature.—*Selected.*

It is well to remember that the Christian Religion makes no greater demands upon either our Faith or our Reason than do some other things which we readily accept as unquestionably true. Let people who would cast doubts upon Revealed Truth not forget this fact, and have their Faith in God made strong.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The C. W. M. A., whose cheering report we published last week, owes very much of its success to the indefatigable exertions of its Treasurer, Mrs. Wm. Lawson, than whom no better Church worker exists anywhere. On Wednesday and Thursday nights Mrs. Lawson held two Parlor Entertainments at her house in aid of the funds of the Association when a considerable amount was realized, and a very pleasant evening spent of those present.

NORTH-WEST ARM MISSION.—The fourth annual meeting of this Mission took place at the Chapel, North-West Arm, on Friday evening, May 18th, at 8 o'clock. The chair was occupied by the Rector of the Parish (Rev. H. J. Winterbourne), and after singing the hymn, "The Church's one Foundation," and prayers, the usual routine business was transacted. From the Treasurer's statement the finances seemed to be in their usual healthy condition, and the annual report was in every way satisfactory. In the estimates for the ensuing year, \$150 was entered for ministrations, as an opportunity for securing the services of a clergyman for Sunday evening had presented itself. The envelope system was unanimously adopted, and some \$4 per Sunday in addition to the usual offertory is expected will result therefrom. The retiring Secretary and Treasurer was presented with a warm vote of thanks for his untiring energy during the time he has held that office. Mr. H. L. Chipman having moved to the city, found it necessary to resign that position. A vote of thanks was tendered Miss Draper for presiding so faithfully at the organ, and the Rector, on behalf of the congregation, presented her with a jewel case and silver napkin ring. The Chairman and the Lay Reader shared in the usual votes of thanks, and after appointing the Chapel Committee for the ensuing year, the meeting was closed with the benediction.

Chapel Committee—S. H. Shreve, Chairman; E. L. Fenerty, Secretary; F. C. Stevens, Treasurer; C. H. Potts, Auditor; Dr. J. G. Bennett, Thos. Goudge.

WINDSOR.—The Rev. J. O. Ruggles, M. A., who has been appointed by the Governors of King's College, to collect funds for the Endowment, started upon his duties Monday June 4th. A large public meeting was held at Windsor on that day in Temperance Hall. The warden of the town presiding.

KENTVILLE.—*St. James' Church.*—His Lordship, the Bishop of the Diocese visited this Church Sunday evening, May 27th, for the purpose of confirming a large class, consisting of nineteen females and seven males. The females were dressed in white, and occupied the front seats on one side, and the males those on the other. Many of the candidates were baptized as adults by the Rector. Although the weather was unfavourable, the Church would not contain all who came to the service. The new stained glass window over the altar, representing the scene of the Crucifixion, was much admired, and great credit is due those who worked so hard to obtain it. The Rev. Mr. Binney, his Lordship's son, acted as Chaplain. After evensong, the Bishop addressed the Congregation concerning the temporary absence of their Rector. He said it would indeed be a great loss to them, but that as it was for the good of the College and Holy Church, no doubt they would be willing to submit. The Board of Governors were convinced that Mr. Ruggles was the man for the place. After this, the candidates were addressed by the Bishop, who reminded them of the duties and privileges of their Holy Religion, and impressed upon them the necessity, if they would grow in grace of a regular attendance upon the Holy Communion. After the rite had been ad-

ministered his Lordship preached a sermon taking for his text Romans, xii. 1. The service, over two hours in length was much enjoyed by the congregation.

NEW ROSS.—The observance of Ascension Day, is yearly improving in the mission. On its late recurrence, although our people were getting busy with farm-work, we had a good attendance at the morning service. The weather interfered very much with the evening attendance. At 10.30 full Choral Mattins and celebration with 23 communicants; the service heartily and effectively rendered by organist and choir. On Whitsunday the Sunday School was opened for the season with 42 scholars and five teachers present. This festival being a time-honoured season for baptismal services, at Mattins 1 adult and 3 children, were received into the congregation, and 1 adult and 4 infants baptized, presenting an unusually bright and interesting sight, and being the largest number thus ever assembled here on one occasion. At the celebration 61 communicants were present. The whole service, as well as Evensong, was choral throughout. The Missionary was busy on Trinity Sunday holding services of an encouraging sort in the distant Dalhousie settlement.

LOWER STEWIAKKE.—This Parish, until recently, forming a part of St. John's, Colchester, and a Mission of the Colonial and Continental Church Society, has now been formally separated from the above Parish, and constitutes a new Parish, with the title and designation of "The Holy Trinity, Lower Stewiakke. The Wardens for the present year are—F. H. Holesworth and William Blake, Esquires.

CAPE BRETON.—A Deanery Meeting was held on May 23rd, at Baddeck, for the purpose of electing a Rural Dean, in the place of Rev. C. Croucher, removed from the Island. Rev. D. Smith, Curate in charge of Sydney, was unanimously chosen Rural Dean, the members present being Rev. D. Smith, R. D. Bambrick, T. F. Draper, and Simon Gibbons. A Resolution was passed, signifying the loss sustained by the Deanery in the removal of the late Rural Dean; of the Rev. G. Metzler and C. W. McCully. Rev. R. D. Bambrick was chosen Secretary. Upon the evening previous Services were held at the Hall, Baddeck, by the Rev. T. F. Draper, and at Baddeck by Rev. S. Gibbons and R. D. Bambrick. On Wednesday, Holy Communion, with sermon, by Rev. T. F. Draper, (Rev. D. Smith not having then arrived), was administered in St. John's Church, Big Baddeck. The Deanery Meeting was held at 3 o'clock. At 6.30 p.m., the corner stone of the proposed Church at Baddeck was to have been laid, but the rain coming down in torrents prevented the carrying out of that project. Evensong was said at 7 o'clock, with sermon by Rev. R. Bambrick. At 9 o'clock, on Thursday morning, the corner stone of the proposed Church of St. Peter was laid by Mrs. Tremaine, wife of the Church Warden, Judge Tremaine. The clergy, in cassocks and surplices, walked from the Hall, where the Services are at present held, to the site of the new Church.—Hymn 145, S. P. C. K. Hymn Book, was sung. The Service used was the beautiful one found in the Priest's Prayer Book for the laying of a foundation stone. The scene was a most solemn and impressive one, not soon to be forgotten by those who, after years of patient waiting, now saw, for the first time, the beginning of a church in the village of Baddeck to be set apart forever for the worship of God according to the rites of the Church of England. A glorious bright sky over head, and the sparkling waters of the beautiful Bras d'Or beside us, added much to the picturesqueness of the scene. Among the group of eager faces might be seen some Indians standing with uncovered heads among the other men. The Rev. R. D. Bambrick mounted a stone, and delivered an address eloquent and forcible. The "Guardian," Church Guardian, Halifax "Chronicle," and North

Sydney "Herald," with a cent, 5 cent piece, and a quarter dollar, were deposited in the foundation stone. It is hoped that the church will be ready for consecration by the Lord Bishop upon his approaching visitation in July next.

DIOCESE OF FREDERICTON.

Personal.—It was the Rev. C. H. Hatheway, and not the Rev. H. Montgomery, who was advanced to the Priesthood by the Lord Bishop of Fredericton on Trinity Sunday.

DORCHESTER.—The Rev. A. Hoadley exchanged with Mr. Campbell, and took the services here on Sunday last.

PORTLAND.—*St. Paul's*—It may not be generally known that there is a flourishing night school in connection with this Parish, the teachers being ladies and gentlemen of the congregation. On Wednesday the scholars were surprised by finding prepared for them a bountiful supply of refreshments, to which they did ample justice. The school is closed during June, July, and August but will reopen in September.

DIOCESE OF QUEBEC.

SHERBROOKE.—Some \$700 was subscribed by the congregation of St. Peter's Church, Sherbrooke for the purpose of presenting the Rev. Dr. Reid, the highly popular ex-Rector, with a suitable testimonial, but at the rev. gentleman's special request the amount is to be applied to the foundation of a scholarship at Bishop's College. This is an act which will not surprise those who are acquainted with Dr. Reid's unselfish character.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

MONTREAL.—At a special Vestry Meeting, the Rev. Mr. Bridge, Incumbent of Philipsburgh, was elected to the vacant rectory of Nelsonville. The members of the two congregations have agreed to pay what they have never done before by voluntary subscriptions, \$1000 per annum to their clergyman. There is a very fine Rectory and a good garden, also some ground connected with the school which hitherto has been utilized as a kitchen-garden.

The parish of Lacolle has now as clergyman, *pro tem.*, Rev. Mr. Rodgers, lately ordained to the diaconate. The Rev. Mr. Acton, the late Rector having been appointed to the Mission of Portage, Du Fort. During his short rectorate he built a very fine Church in Lacolle.

DUNHAM.—In this parish the Bishop confirmed over forty candidates. At the Ladies College, advantage was taken to give his lordship an address accompanied by a beautiful bouquet of flowers, and what, to his lordship was still more gratifying, a sum of fifty dollars to the Mission Fund.

FRELIGHTSBURG.—The Rector of this Parish is beginning to see the welcome fruit of his painstaking and industrious teaching on Church principles and the increasing interest in Church matters evinced by increased attendance at services, meetings, classes connected with the Church. No confirmation was held during the Episcopal visit, but, notwithstanding the dark night and inclement weather, an enthusiastic and well attended missionary meeting was convened at which addresses were given by the Bishop, the Rector and Rev. H. W. Nye M. A.

SUTTON AND ABERCORN.—In the Churches in these places good classes of candidates were presented. The Bishop received the people individually as they called on him at the Rectory.

GLEN SUTTON.—Seven persons were confirmed here. The Rev. Mr. Smith of Sutton took part in the services.

MASONVILLE.—The appointment of the Bishop being for Sunday 20th, the Services were well attended, especially in the evening when the Church was crowded to its full capacity. Here seven persons were confirmed. The previous evening one of the class who had been unexpectedly prostrated by sickness was confirmed at her home. On the afternoon of Saturday 19th, a business meeting was convened, before which the Bishop urged the adoption of the envelope system as being a very efficient method for raising an increase for the clergyman's Stipend. The Wardens consented to try it. The visits of his lordship so far have been exceedingly gratifying to him, and profitable to parson and people—to the former not only as regards spiritual matters, but also temporal, in that his lordship showed every desire to do his part in making the clergyman's position one that would give him an assured income sufficient to live on properly, and free from debt.

DIOCESE OF ONTARIO.

(From our own Correspondent.)

OTTAWA.—On Saturday, the 12th May, Mr. Harriss gave the first of his series of organ recitals at St. Albans; there was a large audience present. Being in the Church there was nothing charged for admission and everything was conducted quietly. Among the pieces performed were the overture to the "Occasional," Oratorio by Handel and the Grand Offertore in D minor by Batiste.

The second of the series of organ recitals announced to be given by C. A. E. Harriss, organist of this Church, took place on Saturday afternoon, 26th of May. The Church was crowded with a very attentive audience, amongst whom were H. R. H. the Princess Louise and her suite.

The selection of music was a very happy one, commencing with a military march (Honour to the Brave) by Mr. Harriss, a very brilliant piece executed with great spirit. A "Romance," by Gounod, the gem (I think) of the whole, followed; then Haydn's "Clock Movement," and the "Prayer" from Rossini's *Mose in Egitto*. Interspersed among the organ pieces were Rossini's *Pro peccato*, and "The Psalm," by Faure, both splendidly rendered by M. Eugene Belleau. "Flee as a bird" sung by Mr. Clayton; and Handel's "Angels ever bright and Fair," rendered in good taste by Master Arthur Matheson, one of the choristers. The thanks of the lovers of good music are certainly due to Mr. Harriss for so rich a treat.

PRESCOTT.—May 8th an "Oldde Folkiss" Costume Concert was held this evening in the Town Hall here. The amount received amounted to about \$175, and as the programme has it, "All ye moneys which shall be paid for hearing of these syngings shall be for ye benefit of ye Church of St. John of ye Towne."

Whitsunday at St. Alban's.—On Sunday, May 13th, the services in this Church were more than usually beautiful and impressive. In addition to the usual services at 11 and 7, the Holy Communion was celebrated without music at 8 a.m., and Choral Litany at 4.15 p.m. At 11 o'clock the Rector, Rev. Rural Dean Bogert was assisted by Rev. J. H. Simpson. At all the services there were good congregations, and the recipients of the Holy Communion during the morning amounted to 90 persons. The music was conducted at the three later services by Mr. C. A. E. Harriss, the organist, and at Matins the Te Deum was one recently composed by him, which as well as his Magnificat and Nunc dimittis, of which I have before spoken, gave much pleasure to the congregation. The Psalter was sung and an anthem "If ye love me," (Monk).

This was not however quite as firmly rendered as was desirable, owing to shortness of time in which to learn it. The Choral Litany, I believe, is the last to be joined in for this season. Evensong was, as usual, full choral. It is not a little encouraging to those who believe in carrying out the intention of the Reformers of the Prayer Book as fully as possible to find how soon the congregation of this church, and many others in the city, have learned to admire and love the choral service. Never in its history has this church been so well attended or so liberally supported. A great deal of this is due, no doubt, to the earnest, genial, winning manner of the Rector, who is certainly a most welcome visitor wherever he goes. But much of the success is also due to the diligent efforts of the organist, who has made the services popular by incessant and intelligent instruction of the choir, now consisting, on an average, of about 20 boys and men, and by faithfully working upon the lines of the Prayer Book as far as the growing ability of his material permits him. Since he came here, last Christmas, the improvement has been marked, and now "not a dog moves his tongue" against the services at St. Alban's.

DIOCESE OF TORONTO.

(From our own correspondent.)

TORONTO.—*St. Matthias.*—The present flourishing state of this congregation is a palmary instance of the manner in which by judgment and discretion good may be brought out of evil. Too often, when a strong division of opinion or difference of taste arises in a congregation, it is torn asunder, decimated, gradually ruined by persistent and obstinate internal dissensions. This might have been the case at Holy Trinity; but one section of that divided congregation had the good sense to secede (almost in a body) in a quiet and united manner. Throwing in their lot in the comparatively poor and weak congregation of similar tastes—a Mission Church indeed in a new and poor district of the city—they have found a congenial sphere of work and worship, and are building up one of the most united and hearty congregations in Toronto. Already there are sufficient communicants to fill the building, the bona fide parochial baptisms and confirmations far exceed those of any other congregation in the city, the Building Fund debt is being steadily reduced, the Sunday School is well up in the hundreds, the visiting and other organizations of the Parish are in perfect working order, and contributions pouring in (unsolicited) for the much-needed enlargement of the building, although the choir and vestry accommodation have been already largely increased. The magnificent rendering of Choral Evensong is attended by people living many miles away, and numbers cannot even find standing room; while the attendance at Matins and High Celebration is steadily increasing. Even the early service at 8 a.m., and early Sunday School at 9.30, are attended by large numbers. All this while the newly-added members of the congregation are persons of only moderate means. What they lack in money and leisure, they make up in energy and devotion. The Parish, as a part of the city, cannot fail to be benefitted by this accession of life, vigour and sympathy, as well as numbers, and the statistics prove it already.

APPOINTMENT.—The Rev. C. E. Whitcombe, late of Stoney Creek in the Diocese of Niagara, enters on his duties as Curate at St. Luke's, Toronto, on the first Sunday in June.

CHURCH WOMEN'S MISSION AID.—This useful and important society has been obliged to give up the rooms they recently occupied at the Mechanic's Institute owing to alterations in progress there. The members are requested to continue their work at their own homes so that when the Society resumes operations in September a number of boxes may be sent out. In the meantime parcels intended for Algoma or for our own missionaries

may be sent to Mr. W. T. O'Reilly, 37 Blecker St., Toronto.

TORONTO.—*St. George's.*—A pleasant evening was recently spent by the congregation of St. George's Church and their friends on the invitation of the Rector. The gathering took place in the school room which was tastefully decorated for the occasion. Such congregational assemblies are all too infrequent, considering the benefits that result from them.

St. Stephen's.—The Queen's Own Rifles numbering about 550 men attended this Church on the 20th of May. The Rev. A. J. Broughall, Rector, officiated, and preached an admirable sermon from 1 Cor. xvi. 13:—"Watch ye, stand fast in the faith, quit you like men, be strong." The building was not large enough to accomodate all who sought admittance.

St. George's.—On the same day, the Tenth Royal Grenadiers mustered for Church parade under Lieut-Col. Grasett. After meeting in the Queen's Park they marched to St. George's Church at 3 o'clock p.m., when a sermon was preached by the Rev. Prof. Boys, of Trinity College. His text was Ps. xlv. 6, 7. In his discourse Mr. Boys urged upon those present their entire dependence upon God and the necessity of a moral and religious life in order to reach the perfection of soldier as well as of man.

The Cathedral.—50 persons received the rite of Confirmation at St. James' on the 20th ult. The service consisted simply of the Litany and Confirmation Service including an address by the Bishop. The candidates were presented by Canon Dumoulin in these words, "Right Rev. Father in God, I present unto you these persons to receive the Apostolic Rite of Confirmation." The Bishop asked if they had been rightly instructed. The Rector then replied they had been, after which the Confirmation Service proper began. The whole service rightly ended with a celebration of Holy Communion. The congregation was large.

Service of Song.—The Sunday School children of St. Stephen's, Toronto, gave a service of song on Friday evening, May the 25th. The service was entitled "The Saviour King," and it illustrated by means of well known hymns and Scriptural reading the story of our Lord's Resurrection and Ascension.

SPECIAL SERMONS to young women are now being preached on Sunday evenings by the Rev. J. P. Lewis, Rector of Grace Church, Toronto. Mr. Lewis seems to have raised a hornet's nest about his head from his views on woman suffrage. Several letters and editorials have appeared in the papers on the question in which Mr. Lewis and his ideas are handled without gloves.

On Dit.—Much conversation is going on in religious circles respecting the Bishopric of Huron. It is generally believed that Dr. Sullivan will be the first choice, though there are not a few in Huron who will fight strongly and untriedly against him. The latest gossip from Montreal states that the present Bishop of Toronto is likely to be chosen, and that in this case Dr. Sullivan would be elected here, while Algoma would be again left out in the cold! We give the news for what it is worth, but place little credence in such information.

TEMPERANCE.—*St. Philip's Branch.*—The temperance movement grows apace. Another has been added to the list of branches, and St. Philip's Church, under the superintendency of the Rev. J. F. Sweeney, has joined the good cause. We subjoin the list of newly elected officers:—President, the Rector; Delegate, Mr. J. T. Jones; Secretary, Mr. H. Mortimer; Committee, Mrs. Curzon, Mrs. Budge and the Secretary. A recent meeting in aid of the formation of a branch at St. Luke's

Church was not largely attended, but we understand a beginning was made. It is not for us to despise the day of small things.

TORONTO.—*St. John's*.—This Church succeeded during last year in effecting the purchase of a new organ, which has given quite a stimulus to the musical part of the services, and roused the choir to more earnest work. The choir master, Mr. Cox, is to be congratulated upon the manifest improvement in the singing. Miss Williams acts as organist and faithfully fulfills her duties.

Grace Church.—The Ladies Aid Society in connection with this congregation held two entertainments in the Lecture Room of the Church last week. Attendance fair; programmes excellent. Following are the names of performers: Mrs. Beards, Miss Parson, Misses Smith, Twining, Dillon; Messrs. Bengraph, Hurst, Doward, Stappells and Denson. There was also a sale of useful and fancy articles and a considerable sum was realized thereby.

DIOCESE OF HURON.

The great question of the hour at present among Canadian Anglicans refers to the future occupant of the Episcopal Chair of Huron. The present Bishop, Dr. Hellmuth, goes to England in the autumn as Coadjutor to the Bishop of Ripon, with the title of Bishop of Hull, and a special synod will be assembled next July to elect his successor. Of course speculation is busy in Church circles, and many names, great and small, are freely canvassed in public and private. So far, Canon Carmichael, Montreal, a comparatively young, vigorous, and eloquent Irishman, seems to be first favorite. Bishop Sullivan of Algoma, another eminent Irishman, would have undoubtedly been the coming man, had it not been for his recent appointment to an important and arduous field of missionary labor which he could hardly desert so soon with any grace. His action at the time of resigning a luxurious and fashionable rectory in Montreal for the smaller salary and severe hardships of the vast wilderness of Algoma was so loudly and universally applauded from one end of the Canadian Church to the other that it is highly improbable he could stultify himself in accepting a post of ease and deserting the forlorn hope he so nobly headed. Otherwise, had Dr. Sullivan been free, his election for Huron would have been as much a certainty as anything can be certain in this uncertain world. But of course it is impossible at this remote date to speak with any degree of certainty, and half a dozen fresh names will probably crop up between now and July.

The Bishopric of Huron itself is, beyond comparison, the chiefest of Canadian position. Only second in the number of its clergy (135) it embraces the very garden of Canada. Almost every acre is thoroughly settled, and railways and excellent roads traverse it in every direction. There are, consequently, no hardships to encounter, and the ground being pretty thoroughly covered, not much missionary work to be done. The principal work will consist in establishing and consolidating. The Episcopal income is over \$5,000 per annum.

It seems almost premature to write an obituary—if I may use the term—on Dr. Hellmuth before he becomes *de facto* episcopally dead to Canada, so I shall reserve any extended notice of his life and work to a future letter. But it would be almost ungracious to leave the subject without alluding to his magnificent achievements in the cause of higher education since he became identified with the Diocese of Huron. London now boasts, and justly, of two first-class educational institutions, which owe their existence to the untiring exertions and far-sighted liberality of Dr. Hellmuth—the Western University, and the Belknap Ladies' College; which are in a flourishing condition, and likely to perpetuate his name in the "Forest City" in the grateful memories of its citizens. By far the largest portion of the necessary funds were advanced by the bishop himself, and at least two-

thirds of the rest collected by himself in personal canvass in England. The Western University, which is now fairly on its legs, is the extension of Huron Divinity School, and though open to all, is yet essentially a Church institution. To this the bishop has personally contributed \$10,000.—*Canadian Correspondent Churchman (New York)*.

There may be added to this, that Huron College, now affiliated with the Western University, was established mainly through the exertions of Bishop Hellmuth during the Episcopate of the late Bishop Cronyn. The Alumni of Huron College occupy many important positions in the Church in Canada.—*Com.*

Province of Rupert's Land.

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

DIOCESE OF MOOSONEE.

THE BISHOP of Moosonee has recently appointed the Rev. Thomas Vincent, a native clergyman, Archdeacon of Moose. The Rev. Archdeacon, who is a brother of William Vincent, of Victoria, near Winnipeg, is a native of Manitoba. He was ordained Deacon in 1862 by Bishop Anderson, and was sent immediately to open a Mission in Albany, where he has been ever since. It is not probable that Bishop Holden will be able to attend the Provincial Synod in Winnipeg in August.

DIOCESE OF RUPERT'S LAND.

EMELSON.—Rev. C. J. Brenton has resigned the Incumbency of St. Luke's Church, the resignation to take effect the last of August next. He has accepted from the Bishop of a Western Diocese in the United States the position of principal of a collegiate institute, worth \$2000 per annum and residence.

SYNOD.

THE BISHOP'S ADDRESS—CONTINUED.

Now how is this grave state of things to be met? Before discussing this question, I would wish first of all to remove any impression that, because I think it well that we should recognize fully what we have to meet, and not underestimate the gravity of our position, I take any gloomy view of the prospects of the Church of England in this country. I do nothing of the kind. Of course if we were to continue to be so lamentably behind the other bodies in the establishment of missions there could be but one end of the matter, and there is a great need of very considerable addition to our staff of settled missionaries, but I hope that we may gradually work up our deficiencies, and I think it will be found that it is at present difficult with any efficiency to work up large tracts of the country, now so sparsely settled, so as to have regular services with any number of attendants. That our being a year or two behind the other bodies in occupying the field, will not prove so fatal as we might at first suppose. What would do more than anything to enable the Church to meet coming needs, would be the election of the Province of Assiniboia into the new Bishopric. This would help the Bishop of Saskatchewan as well as myself. It would be very much easier than for us to recover lost ground in Manitoba. A sum of from £8,000 to £10,000 would be required to found the Bishopric, in addition to what societies would give.

And now when we come to consider what we can do, we must remember that although we are so weak in the immense outlying districts, we are strong at the centre. Young as this diocese is, it is better organized for diocesan and mission work than any colonial diocese I know. We have a great power for working around us and working out.

The cathedral and college staff form a strong, compact body. The staff is not a name, but a reality. Two additional professors and canons will be added this summer. This will diminish the severe strain that there has been in the past year on the staff for University work, and make mission work more easy. With a large number of theological students in the college, the cathedral mission should be able, with the growing convenience of railways, to undertake a great deal of occasional duty. But we are strong not only in the centre, Winnipeg, but in the central district. We are equally providing not only for our present members, but for the large number we may hope for, as the land in the vicinity of Winnipeg and the Red River gets occupied. The parish clergy in the central district can greatly strengthen the work done by the Cathedral mission by paying longer visits to outstations than those engaged in college can pay, their own duty being taken from the Cathedral. And in speaking of the staff at the centre, I have great pleasure in informing

the Synod that there has been a most useful addition from a foundation for a clergyman, to be called the Chafyn-Grove missionary. The founder is an English lady who feels a deep interest in the spiritual and temporal welfare of English emigrants. She gave for the endowment the munificent gift of £3,000. The duties of the missionary are, as far as practicable, to meet and advise immigrants coming to Winnipeg, and more especially to look after any that may settle in Winnipeg, till they attach themselves to some parish—to visit the hospital with a special view to immigrants that may be patients—to take charge, if necessary, of any district in Winnipeg without the means of grace—to visit, if desired by the mission Board, new settlements. I am sure the Synod will desire to express their deep gratitude for this kind thoughtfulness and generous gift.

But, valuable as the service is, which we must look for from the clergy at the centre, we must not overrate it. Occasional Sunday services, and still more occasional visiting will never build up strong congregations. They will simply supply the services of the Church to those who prefer them, and so in a measure maintain our position till we can find means for a settled ministry. We must, therefore, regard it as essential for the progress and success of the Church to secure through the country as many effective missionaries as possible. How is this to be done?

We must first of all develop as much as possible local efforts. The arrangements made at last Synod did not work well. It was hoped that under them the clergy would feel more free to urge on their people the duty of contributing. But too long an interval was allowed before a mission in arrears was dealt with. The result was nearly disastrous. The arrears by the end of the year reached \$2,000—an extraordinary amount in view of our small income. We only in fact escaped a serious disorganization of our finances, which would have weakened us in the future by a burden of debt, from our being unable for want of men, to fill all the missions we proposed. The practical result therefore, was that the old missions swallowed up not only their own grants but the funds with which we had hoped to aid the other localities. The Executive Committee has placed before you a set of regulations very carefully prepared by the mission board. We hope they may secure that very mission aided shall do its part so that our funds shall go as far as possible.

But the time has come when much more might be done by ourselves, if there were an officer of the Synod free to look after the financial arrangements. Such an officer would promote the formation and working of parish associations. He would visit the missionaries when necessary, as for settling with the people the aid they should give, or in the case of financial difficulties misunderstanding, meeting the clergyman and his vestry or people. He would have in fact as his duty and object, the raising of funds for all Church work. He might when necessary represent the Church for any special object in Canada or England. It is not desirable that the Bishop should be practically this officer. His office is quite distinct from that of a financial secretary—or superintendent of missions. The twelve apostles said to the disciples in the first days of the Church, "It is not reason that we should leave the word of God, and serve tables," and when St. Paul was anxiously anticipating a visit to Rome, he thus expressed his feelings. "I long to see you that I may impart to you some spiritual gift, to the end ye may be established." In the past it has been necessary for me to have much to do with the financial arrangements of the Diocese, both in raising money and in corresponding with the clergy, but I feel it is desirable that this should as soon as possible cease, and the Bishop's duties stand out as spiritual duties.

Still, with all my sense of the importance to us of such an officer as I have been describing, I did not think that with our present means we could afford the full salary necessary for securing the services of a competent and effective clergyman; but I have now reason to believe that if the mission regulations and supplementary statutes proposed by the Executive Committee be adopted, an arrangement may be made which will not immediately make a heavy demand upon our finance, and which will be I believe eminently satisfactory to the diocese.

I have taken advantage of the canons passed at the last Synod to establish Rural Deaneries, besides the Cathedral Deanery. Only one or two of them have commenced holding meetings; but I have no doubt that they will render essential service, if the new regulations are passed. Indeed, when we have a secretary able to give his time mainly to the working up of our funds, I feel persuaded that our organization will be found very efficient and that there will be a very practical addition to our income. And then, in future, we may expect that income to go further. Our Missions will gradually be able to do with smaller grants. An advance towards self-support will have to be constantly kept in view and promoted. We found on selecting lately localities for several new missions that we propose to open, that the people were in every case prepared to guarantee from \$300 to \$500 a year. Every mission must, for the sake of other districts, do what it can for itself. Brandon has set in this a noble example, it became self-supporting within a year.

As regards outside help, we received since the last meeting of the Synod \$2,124 from Canada, but of this only \$374 this year.

As I have already said, we had no definite assurance as regards the future, though we shall probably receive grants from two or three of the dioceses. We have received the promise of an additional sum of £100 a year from the Colonial and Continental Church Society. This will be a great help. I have long been looking for larger aid from this

society, but its resources are only limited. The society, in the past year, met with a great loss in the death of the hon. Secretary, the Rev. Dr. Forbes. I lost in him one of my commissaries and a very dear friend.

We have not received any addition to the annual grant of the S. P. G. since last synod; but when the society reduced their grant in the case of almost every other diocese, they left ours untouched, and we have received very much kindness and encouragement. The secretary, Prebendary Tucker, has made himself well acquainted with our circumstances, and we are under very deep obligation to him. The society transferred to us a grant of £100 which fell in, by the death of a missionary. This enabled us to occupy Regina. The society has also made a special appeal for the Northwest of Canada, from which it has sent us a donation of \$500. The society has further, to encourage us in establishment an endowment fund for our missions set apart £3,000, to meet, on certain conditions, an amount to be raised for us. The Society for promoting Christian Knowledge has set apart £4,000 for the same object. The result is, that if we raise £1,000 we shall be entitled to £500 from the S. P. G., and £500 from the S. P. C. K. We have received £500 from friends of which £200 came through Prebendary Tucker towards the first £1,000 we have to raise. We require then still to raise about \$2,500, when we shall secure for investment nearly £10,000. I trust our Lady will soon give us this amount. We have already an endowment of \$11,000, which has been of great service.

One great difficulty in our new missions is the want of a parsonage. It is often difficult to find a house to rent, and the rent is usually excessive. The first effort in a district should be the erection of as comfortable a parsonage as possible. So much is a corresponding want felt by other bodies, that both the Presbyterian and Methodist Churches are raising \$100,000 to assist by loans the erection of manse. We have the same need, and I trust we may soon see our way to a similar effort. But in the meantime our mission should do what they can. Especially if the members of the Church in any district are anxious for the services of a missionary, they could not more effectually and more easily advance their wishes than by securing a good site for a church and parsonage, and while there is no call on them for the salary of a missionary, building a parsonage.

(To be Continued).

LONDON LETTER.

LONDON, May 16, 1883.

DEAR GUARDIAN,—We have just got back from the Continent. Our journey was delayed by the very wet weather. We had thought of visiting Rome, which was but a day's journey from us, but hearing bad accounts of the fever, and health being the object of our pursuit, we gave up the idea, and came by the way of Pisa, Florence, Milan, Turin, the Mount Cenis Tunnel, Maron, Paris, Calais and Dover. To have seen the Duomo Campanile and Baptistery at each of the places which stand first and second in my list is a joy. Milan alone is worth the journey; but when you add the thousand and one other things which come in one's way, really one is too confused to write clearly until time has settled things for one somewhat. I assisted Mr. Lamson at the American Church in Florence, and Dr. McKay at the English Church in Paris (by-the-way, Dr. McKay was ordained in Connecticut.) The Church in the Marboeuf has been destroyed, and Whitsun-day was only the second Sunday the temporary Iron Church, near the Arc de Triomphe, had been used. It was crowded. Paris was seen that day at its best: the weather was magnificent and "tous le monde" was out. I was at a very interesting service at the "rotunda" Church, dedicated to the Assumption, when three-quarters of the congregation were boys, and the Mass was aided, musically, by a choral society, with stringed instruments.

In the afternoon I was present at benediction in Notre Dame. The Cardinal Archbishop and his Co-adjutor were both there—the one distinguished by his scarlet, the other by his mitre. The Madeleine, the Pantheon, St. Etienne, all were open, but La Sainte Chapelle was closed for repairs, and I only saw the exterior. Any one of them is a treat architecturally. The services in Paris are far better, to my thinking, than those in Italy; everything is more orderly, bright and clean; but neither in Italy or France did I see anything which gave the idea of united, intelligent, reverent worship of the Creator, Redeemer and Sanctifier of Mankind, equally with that in which one joins at Canterbury, Westminster or St. Paul's. It is a great, great matter that these sacred services should "be understood of the people."

The May Meetings are all "on." I see Mr. Pelham Stokes at the head of the announced speakers for Monday night next.

I am here broken in upon by the news of Mrs. Belfield's death. From her childhood she has been a most sweet character, and no clergyman of the Diocese can do otherwise than grieve for her removal, she added so to the brightness of our good Bishop's home. I hope, through Christ, to see the dear child again, where she will be brighter than ever.

I will write again before long, but this news has taken away my desire to write more.

D. C. M.

CORRESPONDENCE.

The S. P. C. K.

To the Editor of the Church Guardian.

SIR,—Concurrent with the attempt now being made to introduce more extensively the publications of the S. P. C. K. in Canada, the following quotation from the Life of Dean Hook—a speech delivered by him in 1837 at one of the annual meetings of the Leeds District Committee, while Vicar of that town, will not be inopportune, and especially that his definition of *principles and opinions* may lead to a more tolerant spirit among Churchmen in our own day.

Yours faithfully,

AN ADVOCATE FOR UNION AND TOLERATION.

The question may be asked with reference to this Society, How do you propose to effect the objects which you have in view? And in the name of the Society we answer, *by the Bible rightly interpreted.*

The Bible contains all things necessary to salvation, and it is from the Bible that we ascertain the will and word of God; but of course the Bible *wrongly* interpreted does *not* express the mind of the Lord, the whole stress, therefore, of the question lies on the right interpretation of Scripture. The Society, consequently, in the first place, circulates freely the Holy Scriptures, and then it circulates books and tracts by which men may be enabled to understand the Bible rightly. In the first place, books and tracts are supplied for the young that, as reason dawns, and before they proceed to the study of Scripture, their minds may be thoroughly imbued in Church principles; prepared, *prejudiced*, if the term is preferred, for understanding the Scriptures in the sense of the Church. And in the next place, books and tracts are provided for adults, such books as will instruct them to reduce Scripture principles to practice, and will prevent them from drawing from Scripture heretical conclusions. Such is the course pursued by this Society to speed Christian knowledge by the Bible rightly interpreted. The responsibility incurred by the Society in so doing is very great, and before we can give it our support we must ascertain the principle under which the Society itself acts in thus seeking to lead men to the right understanding of Scripture. There is scarcely a doctrine of Scripture which has not been controverted by some sect or party; there must be a *right* sense to be applied to each of these controverted doctrines. The Society undertakes to lead men to the *right* sense; but how are we to know that the Society itself has acquired the *right* sense? What is the *guide of the Society*? To this the answer is, The Society is guided by the Church. Now here another question would arise if the claims of the Society were brought under the notice of persons who are not members of the Church. We should then have to show why the Church has authority in controversies of faith, and why the sects by which the Church is surrounded have *not* such authority. But this is *not* necessary in addressing Churchmen, for they will accept our twentieth Article, which declares "that the Church hath authority in controversies of faith." According to that authority we act in interpreting Scripture, and so we come to a decision on the fundamental doctrines of Christianity which are controverted. But although the principles of the

Society are such, when we go to the depository we take up one book or tract and say, "This is an excellent work; I shall circulate it," and then perhaps we take up another and say, "I do not at all like this tract, and shall not purchase it." How can this be? will perhaps be asked; and to answer this question we must consider the difference between a principle and an opinion. By a principle we mean a doctrinal statement asserted and defined by the Church. If to this we are *perversely* opposed, we are heretics. But then consistently with adherence to this principle a variety of subordinate opinions may be held. This may be illustrated by another reference to the twentieth Article. In that Article it is said that "the Church hath power to decree rites and ceremonies." To deny this would be heresy. But notwithstanding this, we may hold and express an opinion as to the wisdom, or the contrary, of any particular rite or ceremony so decreed. For instance, the Church appoints that we should kneel at public worship, but some may hold an opinion that kneeling is not the best attitude. Few perhaps would maintain that the usual attitude of sitting or lounging is more reverential than kneeling; but we know that in the primitive ages some Churches, while directing the people to kneel at other times, directed them to stand on Sundays in order to testify that the feast of our Lord's Resurrection is a joyful holiday, and there may be persons who think that it is a better ceremony than that which is adopted by us. Or, take a more solemn subject. The Church teaches us that in the blessed Eucharist "the body and blood of Christ are verily and indeed taken and received by the faithful." To deny this would be heresy; but as to the *manner* of His presence "who is verily and indeed taken and received"—this is an opinion, and in asserting our opinions there may be considerable difference allowed, so long as we do not adopt the opinion transubstantiation, which is by our Church condemned. And now, my Christian friends, I have endeavoured to point out to you the distinction between principle and opinion, but you may see how it is that persons belonging to the same branch of the Catholic Church may hold the same principles, and yet differ in many of their opinions. I wish you to observe how, in spite of such differences there *may* be brotherly love, there *may* be friendly intercourse, there *may* be union, *except* where it is the interest of worldly minded men to foment differences, lest their occupation should cease; *except* when parties are formed and party spirit cherished by the low ambition of individuals who seek through faction an ephemeral distinction, conscious that the mediocrity of their talents is not sufficient to procure for them permanent respect. With regard to those who are not members of the Church, *union* with them is unpracticable, for between us and them there is a difference of principle; there is no common stock of principles to which we can appeal. But among spiritually minded Churchmen there may be union, notwithstanding great differences of opinion; and where there is not a *wordly* object in keeping parties separate. I am confident that by mutual explanation it would be found that the differences are not so great as they appear to be, and as persons interested in creating or maintaining parties would represent them.

As a case in point, I know some persons who refuse to support this very society on behalf of which I am now pleading. If I were to say to them, here is the Society for Promoting Christian Knowledge, and because you refuse to belong to it you are not friends to the Promoting of Christian Knowledge, I should act most uncharitably; they are as zealous as you or I can be for Promoting Christian Knowledge, but they are of opinion that this society is not the best for effecting that object. For my part, my opinion is in favour of this Society, and I call upon you to support it with zeal. But at the same time I protest against that exuberance, that intolerance of zeal, which can induce the advocates of this or any other self-formed Society to anathematise those who are conscientiously opposed to it.—*From Life and Letters of Walter Farquhar Hook. Richard Bentley & Son, 1879, Vol. 1, Folio 369.*

NOTES OF THE WEEK.

THE TONQUIN EXPEDITION is the all important topic of the week. France, with a light heart and with no better preparation than a vote of \$1,000,000, plunged into a war with the King of Annam, in order to seize the Province of Tonquin. French soldiers, under the command of Riviere, have sustained a severe defeat, and the commander himself was slain in the sortie.

WHAT was the cause of the war? Jean Dupuis, when twenty-eight years of age left France for China and there occupied himself in studying the language, manners, and resources of the country. With a view to the best means of extending commercial relations, he was attracted to the frontiers of Tonquin. After numerous dangers and fatigues he, at last, reached Kouen-si, the first Annamite post on the river, and here he was turned back. But Dupuis had learned that the country contained abundant wealth—mines of coal, iron, tin, copper, and silver, with splendid tropical vegetation, and game of all kinds. When Dupuis returned, the Chinese at once grasped the importance of this country and offered Dupuis 10,000 armed men in order to protect him from assault. He refused this offer, fearing that it would compromise the interests of France in that direction. Subsequently Dupuis fitted out a small fleet at his own cost, and discovered a channel which conducted him to the capital of Tonquin. Dupuis at once communicated with the French authorities and explained that a very small French force would be sufficient to establish a French protectorate over the ten millions of Tonquinese who groined under the Annamite Yoke.

THEN French official intervention commenced, and with it a series of disasters. Several small fights took place, and finally Dupuis's fleet was seized, and he was expelled from the Province. At the end of the trouble a treaty was concluded with France, the asserted breach of which is now the cause of complaint on the part of the French.

THE expedition will just serve to whet the military appetite of France. No one believes that she really cares for the Province of Tonquin. Talleyrand used to say that all sensible men had but one religion, and that religion they never told. France has but one belligerent policy, and although she never alludes to it, the policy is perfectly understood. All other objects are but a by-play to the great design of reconquering the provinces lost in the late Franco-German War. France is getting stronger for the attack, and the people are growing impatient, but the Triple Alliance prevents any reckless adventures in Europe. So France blows off her superfluous belligerent steam on the plains of Tonquin.

A CURIOUS complication arises from the demand for the extradition of Americans connected with the Phoenix Park murders. President Arthur will not recognize the murders as political and exempt from extradition; at the same time he will not surrender any persons in the United States unless they have a fair trial by jury. Our readers will remember that the "Crimes Act" allows a trial before three judges, without a jury; and this, President Arthur contends, is contrary to the spirit of both the American and English constitution.

STILL it is refreshing to find that American opinion, on the whole, is sound on England's

policy. Already sensible Americans have grave doubts whether the Irish question will not become, before long, as great a menace to American institutions as it is already to English ones. Others are disgusted at the idea of the freedom of the freest country in the world being abused by making that country the basis and the hatching-ground of diabolical plots. General Grant has lifted up his voice against the danger, and points out that foreign-adopted citizens claiming rights and privileges must remember that they have obligations to fulfil. The *New York Tribune* says that there are indications, even in Irish Conventions, of a return to soberness and steadiness of speech; and although there is no open revolt against the resort to assassination and dynamite, yet there has been an unmistakable recoil from the blatant demagogues, noisy cheats, and heartless miscreants, who have been defending and advocating them.

THE Prince of Wales when opening the Royal College of Music made some very sensible remarks on the subject of music. Speaking of the severe course of study imposed by the college authorities he thought that it would cure the musical dilettantism of those who, induced by fashion, not by taste, to study music, make progress enough to torment themselves and distract their friends. He claimed for music that it spoke in different tones, perhaps, but yet with equal force to the cultivated and the ignorant, to the peasant and the peer.

THIS is true, and makes music one of the greatest aids to congregational worship. As people acquire a taste for music, so will they require gratification of that taste. Thirty years ago it was the chief article of indictment against certain Churches that the Psalms were chanted, now that practice is the custom of the majority of town Churches. People want a bright musical Service and the clergy must be educated in the subject, in order to minister to that want. There was something of wisdom in the reply of a so-called very Low Church clergyman, who had dared to introduce an ornate musical service against the wishes of a few octogenarians. Said the Pastor, "I find that the girls go to the Churches where they find good music; then the young men follow the girls; and finally the parents go to keep an eye on both!"

WE see that a number of graduates of McGill College have been discussing the claims of women to the privileges of the University, and almost unanimously adopted the following Resolution:—"That this society will hail with satisfaction any step that the authorities of the University may take tending to the admission of women to the privileges of the University." We do not see any objection to women and men learning classics and mathematics together, or any other subject in an arts or science course, but when it comes to the study of medicine, if women will be doctors let them have separate Colleges.

IN the United States they have set apart a day which they call Decoration Day, for decorating each year the graves of the soldiers who lost their lives in the unhappy Civil War, both North and South. Such a practice would seem appropriate enough were it not open to the objection that the celebration itself, as well as the speeches and orations usually made on the occasion, are calculated to keep alive a spirit of animosity between the two sections of the country. We attended such a gathering in the South some years ago, and were rather impressed in that way.

As showing the direction in which European emigration is now turning, it is stated that the arrival of immigrants at New York this season shows a decrease of fifty thousand compared with the same period last season, while Quebec and Montreal and the other ports of the Dominion, report many thousands more than last year.

THE high position Canada occupies in the Great International Fisheries Exhibition ought to be very gratifying to Canadians. Whether it excels the United States is not so much the question as how it compares with its European competitors, and there seem to be good grounds for claiming that it far excels them in completeness and in exhibits of practical utility.

THE reports of the Queen's condition appear not to be as favorable as her loyal subjects could wish. Her Majesty has reached an age when her extensive State work must be extremely trying; and also when an accident such as she met with some months ago, must seriously affect the nervous system.

A "PRELIMINARY Return of the British Army," just issued gives the following information;

On service at home on the 1st January, 1883, 90,784,	
English.....	65,131
Scotch.....	7,781
Irish.....	16,586
Born in India or the Colonies.....	1,004
Foreigners.....	82
Not reported.....	200

The Religious Denominations of the men are as follows:

Church of England.....	60,386
Presbyterian.....	7,552
Wesleyan.....	3,345
Other Protestants.....	603
Roman Catholics.....	18,685
Not reported.....	200

As will be noted, almost all the English born are Churchmen, showing pretty conclusively how strong a position the Church occupies, notwithstanding the loud talk of the Liberation Society to the contrary.

THE recent edict of the Vatican aimed at the Revolutionary Party in Ireland has created quite a sensation among the Irish in America as well as the Irish of Ireland. It is an extraordinary evidence of the changed relations which American liberty of speech has promoted, that the strongest language has been used by the Irish leaders in the United States and Ireland in condemning the Pope's action.

IT is going the rounds of the secular press that the Duke of Albany recently received an urgent request from Canada to consent to be the successor of the Marquis of Lorne as Governor General of the Dominion, and that his Royal Highness, after studying the affairs of this country, wrote to Mr. Gladstone on the subject. The Prime Minister replied that the Duke was too young for such an important position, and also that he lacked experience in governmental work. There is probably no truth whatever in the statement; at the same time, coming as news from beyond the water, it shows that Canada is being recognized as a very important appendage of the British Crown.

THE sad accident on the Brooklyn Bridge, by which over a score of persons were crushed to death, has cast a shadow upon the rejoicings at the completion of the great work. Like most panics, it might easily have been avoided had ordinary precautions been taken, but no thought was given to the chance of such a catastrophe occurring.

BOOK NOTICES, REVIEWS, &c.

"The Temperance Lesson Book." A series of short lessons on alcohol and its action on the body, designed for reading in schools and families, by Benjamin Ward Richardson, M. A., M. D., L. L. D., F. R. S. New York: National Temperance Society and Publication House, 58 Read Street. Halifax: MacGregor & Knight. Price 50 cts., cloth.

There can be no question as to the value of such a work. The book has been adopted in some of the States as a text book in the schools, and also in Ontario. It is recommended for the use of teachers in the public schools of Nova Scotia.

From MacGregor & Knight we have also received:—

"Patmos Catechism, or the Book of the Revelation," by the Rev. Dr. Owen, R. D., Rector of Lunenburg, N. S. Price 10c.

This is a little work upon a portion of Scripture strangely overlooked by Christians generally, when we consider that it reveals the last stages of the present dispensation and the things which shall be hereafter. There can be no question as to the importance of a better understanding of this book. There is little doubt but what we are in the midst of the great spiritual struggle which it was intended to warn us of and prepare us for, and unless we are strangely heedless, we shall upon our knees very often consult its pages, and pray for wisdom to understand its hidden teaching. Dr. Owen, than whom there is no one in Nova Scotia better qualified for the duty, has prepared a most useful Catechism which the clergy would do well to introduce into their Sunday Schools.

Darwin, by Prof. Huxley and others; and Humboldt, by Prof. Louis Agassiz. Their lives and work. Halifax: MacGregor & Knight. Price 18c.

This is No. 43 of the Humboldt Library of Popular Science Literature, which has already included so much of value in biographical, historical and scientific sketches. To enumerate the subjects treated in previous numbers of this highly useful publication would cover a wide range of authors and subjects, all of interest, and much of permanent value. The present sketches of these two renowned men give a very good idea of their lives and work, and the lives of such men, whether we altogether agree with what they have written or not, are always worth reading.

"Coals from the Altar," by the Rev. Joseph Cross, D. D., LL.D. New York: Thos. Whitaker; Halifax: MacGregor & Knight. Price \$1.50.

This volume of sermons, twenty-nine in number, from Advent to Ascension, scarcely needs to be commended by us, coming as it does from the pen of one who has already proved himself to be an able sermon writer. We had occasion to review a recent book of sermons by Dr. Cross, and then expressed our high opinion of his ability and wisdom. The present volume contains sermons much more distinctly Churchly in tone than the previous volume, touching more or less on Baptism, Confirmation, the Holy Eucharist, the Church, Conversion, and other subjects referring to the organization and doctrines of the Church, and to the spiritual life of God's children. They are written in a most moderate tone, with much force and beauty of language, and with great earnestness and tenderness appeal to the hearts and consciences of readers. For family reading or for lay readers we can warmly recommend these sermons.

The May number of the American Church Review is a very admirable one, the articles all being of interest, and the writers well known names. Bishop Clarkson discusses the Canon of the Missionary Episcopate, and points out what changes he deems necessary to make it better adapted for the growing needs of the American Church. Mr. E. Bedell Benjamin's paper on Ancient Astronomy or Theophany is very interesting. Dr. Goodwin continues his strictures upon the New Revision of the New Testament, and has

pretty clearly demonstrated that if some changes have been wisely made a great many others have been extremely unwise and uncalled for. Increase and Training of Candidates for Holy Order, by Dr. James, calls attention to and discusses a most important matter which concerns very closely the future existence of the Church. Prayers for the Departed allows Dr. Hall to say a good deal on one side of a subject of very great interest to members of our branch of the Holy Catholic Church. Mozley's Reminiscences of the Oxford Movement, by Canon Norman of Montreal, is a fair yet sharp criticism of the author's work. Much of what the reviewer says has been felt by the reader of Mr. Mozley's extremely interesting reminiscences of the great Revivalists of fifty years ago. Books received, and Notes and Queries, make up a valuable and entertaining number. At \$2 a year this Review should be in the possession of a great majority of our Canadian clergy.

"Helps to Meditation." Sketches for every day in the year, by the Rev. Alfred G. Mortimer. Vol. II. Trinity to Advent. New York: E. & J. B. Young & Co., Cooper Union.

The first volume of this valuable work we have not had the good fortune to see. The present one, containing meditations for every day from Trinity Sunday to Advent, is calculated to be of very great usefulness to persons desirous of cultivating a practical and systematic religious life. The meditations have been prepared with profound thought and care, and while breathing a spirit of true and deep devotion, are so distinct and direct in their teaching as to hold the mind to the contemplation of each successive subject without wandering beyond it. Each page contains a meditation. The clergy will find them very suggestive in preparing sermons. The book has been most favourably reviewed in England, and will, without doubt, have an extended circulation there among Church people in America.

The HOMILETIC MONTHLY for June presents its readers with thirteen sermons and outlines under the head of "Sermonic." The foreign preachers are Dr. K. F. A. Kahnis, of Leipzig (translated from the German), Canon Boyd Carpenter, and Mr. Spurgeon of London; the American pulpit is well represented by Drs. Duryea, Cuyler, Howard, Talmage, and by Revs. Mr. Beecher, Wm. V. Kelley, E. C. Ray, J. K. Folwell, and others. Among the fresh things may be noticed the opinions of Drs. Talmage, H. S. Van Dyke and Chas. S. Robinson, on the Use of Manuscript in Preaching; some suggestions by Dr. Schaff on the Homiletic Value of the Revised Testament, and an article by Dr. D. H. Wheeler on the psychological explanation of "Faith Cures." The Commentary on James is continued by Dr. Ormiston, and is a very thorough piece of work. The Editorial Departments are full of suggestions and helps for Preachers and other Bible Students.—\$2.50 a year, 25 cents a single copy. Funk & Wagnalls, 10 and 12 Dey Street, New York.

LITTLE'S LIVING AGE.—The numbers of *The Living Age* for May 26th and June 2d contain Bishop Thirlwall, *Church Quarterly*; An Unsolved Historical Riddle, by J. A. Froude, *Nineteenth Century*; John Richard Green, *Macmillan*; Robert Herrick, and Mr. Gladstone's Oxford Days, *Temple Bar*; From a Garret, *Cornhill*; English Longevity, and Wills, Ancient and Modern, *Spectator*; The French Republic, *Economist*; How the Egyptian Land-Tax is Paid, *Globe*; Treasure Trove at the Cape, *Academy*; with instalments of "The Wizard's Son," the conclusion of "The Ladies Lindores," and poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$3) is low: while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Grace Church, in New York, will have a marble spire 230 feet in height, and on it will be an illuminated cross, which will be seen far out at sea.

PARAGRAPHIC.

It is stated that Canon Wilberforce has received five anonymous donations of £1,000 each for the completion of his church at Southampton.

At a meeting of the Standing Committee of Connecticut, held on May 22nd, Ralph H. Bowles, formerly a Baptist minister, was recommended to the Bishop to be received as a candidate for Holy Orders.

On the ascent of the Mount of Olives is a burial place, which from immemorial time has been regarded as containing the remains of Haggai, Zechariah, and Malachi. A Russian Priest has been endeavouring to purchase it to build a Church upon, but the Turkish government has, at the request of the Jews, deferred the completion of the sale.

Since the excavations begun at Pompeii, but 450 remains of those who perished when the city was destroyed, have been found. This would indicate that the greater number of the people, having timely warning, escaped. Estimating the loss of life for the part of the city that has not yet been uncovered, the total of persons destroyed would be about 1100.

Captain Conder, of the English Palestine exploration company, having finished Western Palestine, has been engaged in Eastern Palestine. Many Cromlechs and rude stone monuments have been discovered. Baal Peor, Zophim, and other biblical places have been identified. The whole part of Moab is shown to have been the center of a peculiar form of religious worship, of which the tokens are still preserved in the monuments.

It does not seem possible, but it is historically true, that the Puritans in England gave a child the name "If-Christ-had-not-died-for-thee-thou-had'st-been-damned-Barebones." He lived under the inflection and we believe became a member of Parliament, and for convenience all the words of his Christian name was dropped but the last, and he was called "Damned Barebones." The name of the father was "Praise-God Barebones." The names may still be found on the official lists in England.

Audley House, Salisbury, which once belonged to Lord Audley, who suffered death on Tower Hill in 1631, one of the most interesting specimens of architecture of the time, is being converted into a church house for the diocese, and the work is rapidly approaching completion. The total cost for the alterations will be about £22000. The building will contain engravings of Bishops Denisons, Hamilton, and Moberly and Earl Nelson is promoting a fund for the purchase of a portrait of the Bishop of the diocese.

In connection with the vacant Bishopric of Argyll and the Isles, the *Irish Ecclesiastical Gazette* hears that the following names have been mentioned:—Right Rev. A. C. Garrett, Bishop of Texas, U. S. A., (who, it will be remembered, was present at the annual meeting of the Representative Church Council, in Glasgow, last), Very Rev. J. R. A. Chinnery-Haldane (Dean of Argyll and Isles); Canon Dowden, Principal of the Theological College, Edinburgh; Rev. F. E. Rideway, incumbent of St. Mary's Glasgow; and Rev. A. J. Ewing, Rector of West Mill, Buntingford Herts.

The following extract from a Roman letter has been forwarded to us by the Rev. J. H. Moore, of John's, Truro:—"I am sure you will be interested to hear about Count Campello and his services, which are held twice every Sunday in a small room hired for the purpose in the Via Furinui. The service is according to the Liturgy of the Church of England, and he is assisted by the Rev. De Graudi, another priest who has seceded from Rome. My husband is a most regular attendant, and is taking a deep interest in the movement, which, we hope, is the germ of a Reformed Church in Italy. Other Italians are also interested, and a small congregation is forming. Count Campello is now anxiously waiting for the Bishop's licence to authorize him to administer the Holy Sacraments publicly."

The Church Guardian,

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A LOST ORDER RESTORED.

THE recent ordination of a trained and thoroughly well educated woman to the office of a Deaconess by the Bishop of Nova Scotia, leads us to call attention to the striking neglect displayed by our Church in past centuries, to perpetuate this Scriptural Order of Ministers. There can be no difference of opinion with regard to the Scriptural authority for the office. It was well known not only in the Apostolic Church, but also in the first centuries succeeding the Apostles. It is true the word is only once used in the New Testament, in Romans xvi. 1, where St. Paul speaks of Phœbe as *diakonas tes ekklesias*, but that is quite enough to identify the order, and it was usually supposed by ancient commentators that the "women" mentioned by St. Paul in the passages in which he enumerates the qualifications of a deacon were really deaconesses, whether wives of deacons or women-deacons. The Council of Nice, and many of the less important Councils, make more or less mention of this order, and assign duties to it. The ordination, however, was expressly understood to confer no sacerdotal functions of any kind. The 4th Council of Carthage, A. D. 398, expressly orders that no woman should venture to baptize. They had care of the sick and poor, and the preparing of female candidates for Baptism, and the training of children in Christian doctrines and precepts. For some centuries past Sisterhoods in the Roman Church have taken the place of the ancient order of Deaconess, and under the titles "Sisters of Charity," "Sisters of Mercy" and such like names, have done a truly noble work in visiting and attending to the wants of the sick and destitute poor, and in the education of children.

Strange to say it was in Germany, and among the Lutherans in modern times, that the office of Deaconess was revived. The great training institutions for Deaconesses at Kaisersworth have a world-wide celebrity, and the noble patience and heroic fortitude of the women who from time to time have gone forth from them to brave the perils of an army hospital in time of war, or of a pestilential neighborhood where some foul epidemic has been raging, or of a fever ward in some great city, have shed a halo of glory around the name.

In England the late eminently practical Archbishop, when Bishop of London, set apart the first

Deaconess of the English Church, E. C. Ferard, (who, by the way, survived his Grace only a few months, having been laid to rest in the latter part of April last), who for many years exerted herself, and with considerable success, to extend the order in the several dioceses of the Mother Land. She established under Bishop Tait's authority and watchful care, the London Diocesan Deaconess' Institution, of which she was for twelve years head sister, which has trained a great number of women, who have proved themselves experienced and successful helpers to the parochial clergy in London, and the other large cities of England. Bishop Tait felt at the time the need of such women to visit and attend to the poor, and sick, and wretched of his charge, and to care for the outcast children, and save them from an after-life of misery and crime, and right well did they fulfil their mission, and now they occupy a recognized place of usefulness and honour among the agencies employed in the Home Church for the salvation of souls.

It requires no argument to sustain the statement that where women are needed there experienced and well trained women are best employed. We have allowed the Church of Rome to monopolize this agency, and, let us say it with shame, in many cases they have done our work, or the work has been left altogether undone.

The present age, more than any which has preceded it, is most impressed by the practical work of a Christian organization, and judges the Church more by its actions than by its written Creeds—more by what it does than by what it is. If, then, the Church of England is to flourish in this or any other land, it will have to make its way by appeals which emanate from institutions of charity and mercy, and from the noble self-denying labours of devoted men and women. The Church cannot afford to give up her history and Catholicity, and exist as a mere sect, and adopt the sect ways of development. Neither can she fulfil her destiny as the Church of the English-speaking race without making full use of the various agencies which her Founder, through the Apostles, instituted for her development, and for the conquest of the world for Himself. The fact that so moderate a man, and so wise and clear-headed a Bishop, as the late Archbishop Tait, instituted the organization in London, disarmed those who would otherwise have raised a "no-Popery" cry against it; and the support and encouragement which the order has received from other equally anti-ritualistic Prelates place it above the contentions of party.

It is high time that the Church took advantage of such an agency for reaching a class hitherto largely overlooked in all our cities, and that no longer a gross neglect of the Spiritual wants of the poor and outcast should mar the fair name of the Church of England in Canada.

We seriously recommend to the attention of the editor of the *Presbyterian Witness* the article on page one of our present issue, entitled "Recovery of Church Principles." Our neighbour has so often grown eloquent in repudiating such "Popery" that we know he will not endorse the sentiments which appear to have met with the approval of the Aberdeen Presbytery, nevertheless, blind his eyes to the fact as he may, such opinions are rapidly making headway among his co-religionists, and are declared to be in sympathy

with Presbyterian Formularies. We fully expect yet to find these more orthodox Presbyterians coming over in a body to the Church, where these things are and always have been held and taught.

PAPERS ON MUSIC.

No. IV.

THE next part of the Church Service to which we wish to refer in connection with the subject of music is the Communion Office, which, though the highest and most solemn portion of the Liturgy, is that which is, nevertheless, often rendered in the most unworthy manner, being generally defrauded of that aid and dignity which, by God's appointment, "the divine art" of music affords to our devotions.

Besides the monotone of the prayers, the music of the Communion Office consists of the Kyrie, the Gloria before and after the Gospel, and the three great Christian hymns, viz., the Creed, Sanctus, and the Gloria in Excelsis. There are, it is true, more elaborate services used for the Holy Communion, but as they are not likely to be adopted here, we may leave them out of the question.

Nothing, perhaps, is more striking in its contradiction than the practice and professions of those who declare their inability to "sing their prayers," but who readily sing the "Kyrie," or response after the Commandments, and hymns of which the greater part consist of prayer. In churches where, on the part both of clergy and people, there is an abhorrence of the Church's authorized "voice of prayer," and where a Choral Service would be denounced as "a musical performance" in which there could be no devotion, in these very churches you may hear the most solemn entreaty for the pardon of past sin, and the most earnest pleading for grace for the time to come, *sung* every Sunday to music of a very beautiful, but often of an ornate and elaborate character, and that without a thought of the practice being wrong or even inappropriate. Are we to suppose the really devout and earnest-hearted Christians who join in the responses to the Commandments do so as "a musical performance," and in those solemn words, at that solemn time, ask neither for mercy nor strength?

No one can think such a thing to be possible, but if it be *right* to sing "Lord have mercy upon us, and incline our hearts to keep this law," can it be *wrong* to sing "O God, the Father of Heaven, have mercy upon us miserable sinners?" If the music of the Kyrie gives depth to the feeling of our abasement, and earnestness to our prayer for grace, why should not the music which our martyred Cranmer set to the Litany have a similar effect? In fact, the whole question of "singing our prayers" is conceded in this one practice, prevailing, as it does, among those who are most violent in denouncing the simple "plain song" of their own church. The Gloria before and after the Gospel being usually sung, wherever there is anything like a competent choir, calls for no special remark. The singing of the Nicene Creed, however, is a law and practice of the Church of England which strikes many people with surprise. It is true they have observed that the rubric just before the Creed says that it is to be sung, but they cannot think that the rubric was intended to be observed. Such persons are, of course, unaware that it was set to music by

Merbecke, such an ardent Reformer that in the reign of Queen Mary he was condemned to the stake for his Protestantism, as may be seen in Fox's Book of Martyrs. They are also ignorant, probably, of the fact that some of the finest and most religious compositions of the greatest masters of the Reformation period, such as Tallis, Gibbons, Aldrich, Rogers and King, are their settings of the Nicene Creed, and that the usage of the Cathedrals, and now that of many Parish Churches, is to obey the law contained in the rubric by singing it. Jebb, writing many years ago, and mourning over the careless way which then marked the celebration of the Communion Service, says: "The Nicene Creed is often left unsung, because men's apprehensions, enfeebled by the apathetic training of later times, have been unable to understand how the confession of God's Name, Attributes and Acts, is a *song of praise*, a *Te Deum*, a *Gloria Patri* in another form." Bishop Beveridge says: "We stand at the Creeds, for they being confessions of our faith in God, as such they come under the proper notion of *hymns or songs of praise to Him*."

The Creeds seem to have been sung in the Church from an early period. "The third Council of Toledo (589) ordered it (the Nicene) to be sung aloud by the people before the Lord's Prayer was said." In England "the Apostles' Creed was sung in the Anglo-Saxon office of Prime." "The Creed that was sung publicly in the Matin offices was the Athanasian. This has been used since the year 800 in the English Churches, and probably long before that date, for it is found in MS. Psalters of the seventh and eighth centuries." (Procter on the Book of Common Prayer. Part 2, chap. 1, sec. 3.) The Church of Rome did not use the Nicene Creed until the year 1014. "And this is a good argument," as Bishop Stillinglee well urges it, "to show the differences betwixt the old Gallican and Roman offices, and that the Church of England did not follow precisely the model of the Roman offices, but those that were more anciently received in the general practice of the Gallican and British Churches." (Bingham's Antiquities. Vol. II., chap. 11.) "To conclude," says Dr. Wetenhall, "the singing not only of the Nicene, but the Athanasian Creed also is approved by several of the first Reformers. The Nicene by Luther, expressly in the Communion Office which he modelled, and the Athanasian by Peter Martyr in his common-place, touching singing; so that they who reprehend this practice must not only condemn antiquity and the practice of the Universal Church, but even the judgment of the Reformers, both Lutheran and Calvinian."

KING'S COLLEGE, WINDSOR.

No. IV.

THERE are many advantages which King's College possesses over Dalhousie, Acadia, and Mount Allison, and which we ought not to lose sight of; for the friends of those institutions are not backward in pointing out where they are ahead of King's College. Acadia and Mount Allison boast of superior buildings; and Dalhousie boasts of its wealth and its ability to secure the services of a larger professional staff; and had King's no set off to these, she would indeed be in a very bad position. But, fortunately for Churchmen, and for their sons who are seeking a higher education,

King's College has advantages over the other Colleges, which are far greater than the advantages the other Colleges possess over King's, and it is regarding these facts that the present paper will deal with. To those Churchmen who have sons to be educated, and who are undecided as to where they shall send those sons to receive an education, this article will prove, I hope, of some interest.

It is not too much to say, then, that our Windsor University possesses superior advantages, morally, physically, and intellectually, considerations which are not to be despised in the training of a youth for the arduous duties of life. I will deal with these three advantages separately, placing them in the order in which I think they should be respectively considered.

1st.—*Morally*.—It is a recognised principle in the Church of England that devotion to Almighty God, and love and reverence for His Holy Name, are the great foundation stones of a moral life. To a young man whose mind is easily influenced, it is of the greatest importance that his surroundings should be of such a kind as would lay the foundation of a religious life, and in this respect Windsor seems to me to be a place where no parent need fear immoral influences. At one time it might have been difficult to have affirmed this, but the reverse is now true. A healthy moral tone is observed on all occasions in private as well as in public. In a large College, a few black sheep are very apt to injure the flock, just as "a little leaven leaveneth the whole lump," but I have yet to learn of the existence of "black sheep" at Windsor. I have been solemnly assured that the strictest watch is kept on the students in the town, and they dare not transgress the Statute laws of the University. There are no evil influences which are so common in a large city, and against which so many young men vainly struggle. No gilded haunts of vice allure the unhappy student on his way home. No disgraceful sights, such as too often meet the gaze in a large city. In this respect Windsor is immeasurably above Halifax, and this is something of which we ought to feel justly proud. By example, by frequent admonitions, by tender care, the immortal part of the human being receives its proper and holy training, and this is of more value than all the learning which the world can afford.

I have not the last Calendar of King's College at hand, but the following extracts from the Calendar of 1880—81 will bear on the question:—

"No undergraduate shall resort to any inn, tavern, or public house, except for some special cause, to be approved by the President, or shall spend his time in the streets of the town.

"The introduction of intoxicating liquors into the College is absolutely prohibited.

"Students are required to be in College not later than 9.30 p.m., unless excused by the President.

"Hours of Prayer, 7 a.m. and 9.30 p.m., on week-days; on Sundays, Holy Communion at 8 a.m., Morning Prayer at 11 a.m., Evensong at 3 p.m., Evening Prayers at 9.30."

I venture to say that no College in the Maritime Provinces can show so many moral hedges to prevent a young man straying away into the fields of carelessness, intemperance, or unbelief.

2nd.—*Physically*.—It is a conceded fact, that Windsor, with its beautiful scenery, is one of the healthiest places in Nova Scotia. Secure from the fogs which invade Halifax, St. John and other places, it is pre-eminently a healthy town. Good drainage, a new and improved system of water-

works, soon to be completed, and an abundance of vegetation, are all great aids to the general health of the place. The student is not stuck in some lonely back garret, as a great many are in Halifax, neither is he subject to the diseases which sometimes appear in some of our Colleges. Not long ago, the boys of Horton Academy, Wolfville, had to return home on account of the mumps, which were raging in Wolfville. About two weeks ago, a lad died in the Academy at Sackville, of diphtheria, and several others were attacked by that fearful malady. God forbid that such things should happen again, but does not this testify that at least in that respect, King's College is superior to Acadia, Dalhousie, or Sackville? Among the students at King's there is a healthy *esprit de corps*, the lack of which is too often lamented by the Dalhousians and Acadians, which in itself is as great an aid to health, as the gastric juice is to digestion. There always will be found young men who eschew athletics, and who do not believe in the motto *mens sana in corpore sano*, but for those who do wish to develop the muscles of the body, and with it create a healthy action of the mind, I say, let them go to King's College, join the cricket club, football club, snow-shoe club, quoit club (is the quoit club still in existence?) and they will have just as much athletic training as they will require. It is proposed to build a gymnasium soon in connection with King's College. It would cost about \$3,000. Will not some wealthy Churchman take the above hint, and add a codicil to his will, leaving that amount for a gymnasium? Physically, then, not one word can justly be uttered to the detriment of King's College.

3rd.—*Intellectually*.—Comparing the curricula of the various Colleges—Dalhousie, Acadia, Mount Allison, and Kings,—the course of study mapped out for a student at King's compares more than favourably. The graduates of King's have generally been recognized as men of a sound and liberal education—men who would do honour to Oxford, Cambridge, or Dublin. Compare the great men of Nova Scotia, and find out how many of them have been students at King's College, men whose names are respected all over the world. Senator Almon, Dr. Cochran, Dr. Cogswell, Dr. Crawley, President of Acadia College; Haliburton, better known as "Sam Slick"; the Ven. Archdeacon Gilpin, the Rev. Chancellor Hill, General Inglis, Major Welsford, of the Crimea; the late Right Rev. Bishop Suther. Hon. Judge Wilkins, Judge Savary, Sir Fenwick Williams, of Kars, and a great many other illustrious names make up a brilliant roll of honour for King's College.

I am sorry that there is not enough space afforded me in the CHURCH GUARDIAN to quote extensively from the University Calendar, and to compare the regular B. A. course at King's with that of the other colleges. It does not necessarily mean that because Dalhousie can afford to engage more professors that therefore she has better advantages. In Dalhousie the laboratory and scientific departments cannot compare with King's, at least as regards appliances and scientific apparatus. Dalhousie has no museum worth mentioning; King's has a museum second to none in the Maritime Provinces. Dalhousie and Acadia have each libraries containing between two and three thousand volumes; King's has a library and museum building which would be a credit to any city, containing ten thousand volumes. Dal-

housie, 'tis true, has a recently organized law course. King's has, and has had for some time, one of the best schools of civil and mining engineering obtainable in Canada, and the fact that engineering graduates of King's hold high positions to-day in Canada, the United States and England, is well known.

The general system of education at King's is modelled exactly after the style of the University of Oxford, and which a great many Colleges in the States are imitating. Life is too short for a man to be perfect in every branch of learning, especially now when so many new branches of study are opening up. Some men have a taste for Classics, others for Mathematics, others for Physical Science, others for Modern Languages and Philological Researches. The student at King's, after having passed his Responsions (which covers a very wide field), is free to follow the bent of his mind, and to perfect himself in those branches for which he has a greater taste. We often see men in the legal profession who would have made excellent doctors, but who have turned out very inferior lawyers, and *vice versa*. It is a waste of time to cram a student's head with Spherical Trigonometry, Differential Calculus and Conic Sections, when he promises to make his mark in the world as an exponent of Plato's Philosophy or Aristotle's Ethics. And it is this wise discrimination which allows a student to choose for himself that gives the curriculum of King's College such a manifest superiority; a curriculum which shows itself to be adapted to the wants of a new country like Canada. The question among parents now-a-days is not how much fusty learning can be crammed into the heads of their sons, but how best to fit them for this progressive age. In all these respects King's College seems to me to be an Institution to which not only Churchmen *should* send their sons, but where every young man, no matter what his religious stripe, might with advantage receive a liberal education.

I cannot close this paper without reference to a matter which must be acknowledged on all hands to be one of the most important things in College life. I allude to residence. A College life is microcosmic; it is a world in itself. By residence among a lot of young companions, the sharp angles of a young man's character become gradually rubbed down. Friendships are formed and good fellowship is cultivated which will last all through life. Trials are more lightly borne because of expressions of kindly sympathy. Advice is asked and freely given. Young men learn to stand, like the Scottish cavaliers, "shoulder to shoulder," and in this way the life which is spent in College being but miniature of life in the great outer world, is a fit and proper training for young men who intend to lead lives of usefulness and industry.

J. E. C.

THOUGHTS FOR THIRD SUNDAY AFTER TRINITY.

(Written for the Church Guardian.)

"Humble yourselves, therefore, under the Mighty Hand of God."

WHEN we think of the nothingness of man compared with the Omnipotence of God, these words of the Apostle seem to be needless. What is man that he should dare to rebel against the Will of Him before Whom *the nations are as a drop of a bucket, and are counted as the small*

dust of the balance. Who can resist the Mighty Hand that is *stretched out still* to rule the world—the Wisdom and the Majesty of God? But the pride of man is only equalled by his impotence; and it is well, indeed, for us that God in His Holy Word ceases not to warn us against that sin by which the angels lost their high estate, and which, if we do not combat it in ourselves, will lose us life eternal. "All of you," says the Apostle, "be subject one to another, and be clothed with humility"; and if God desires this of us, this humbleness of mind one towards another, how much more should we humble ourselves under the Mighty Hand of God. Oh, how earnestly should we strive after this Spirit of humility, well-pleasing in the sight of God, the spirit which makes us most like the meek and lowly Jesus, who took upon Him the form of a servant, that He might teach us the blessedness of serving one another for His sake. GOD gives His grace to the humble; he draws them, in their lowliness, ever nearer to Himself, ever higher and higher in faith and hope and love; but the proud He *"resisteth."* What an awful expression is this! His Hand, His Mighty Hand is against them. Man, the creature of a day, prompted by the Prince of darkness, the Adversary, *rebels* against the Will of the Most High, who in a moment can make the body turn again to its dust, and summon the soul, trembling now and helpless, to appear before Him.

"Humble yourselves, therefore, under the Mighty Hand of God." It is a Father's Hand that shields you. He careth for you, and you may cast all your care upon Him. His Might is only equalled by His Love! And if in His Wisdom, He lets us suffer for a while, His strength will be made perfect in our weakness, and in the end He will make us "perfect."

We have two safe-guards against pride—that sin most hateful in God's sight—the one is the thought of God's Majesty and Omnipotence, the other the thought of Jesus, Who for our sakes left that most excellent Glory, and *humbled* Himself for us, even to the death of the Cross. Let us *think* these thoughts day by day, have them ever before us, to shield us from our Adversary the Devil from the world about us, and from the weakness and corruption of our own evil hearts.

CULTIVATE THE ONE TALENT.

We are meeting individuals constantly in our daily walks, who advance the theory, as I have only one talent, it is useless for me to seek to improve it.

This consciousness of weakness encourages the spirit of inactivity, indifference, and utter disregard for intellectual, social and moral advancement. This has much to do with the crime, dissipation and misery abroad in our land, and surely, to a great degree, with the lukewarmness in the Christian Church.

It is evident that there are more persons with simply one talent than two or five, or even more. We cannot all be Bacons, Sir Walter Raleighs, Miltons, Gladstones, Calvins, Luthers and Wesleys. Though we may not be able to reach the moral and intellectual plane to which these men attained, yet we can make, by divine assistance, our condition in life better both morally and mentally, and may be (if not more) stars of the tenth or eleventh magnitude, to dispel some, though but little, of the moral, mental, and even physical gloom that surrounds others.

What is needed at the present time is to instill, especially into the minds of the young (for to them is to be committed in the future the management of both Church and State,) that the object of the creation of men is for the well being of men. Here we are impressed with the fact that every individual is a necessary part of the human family. God has ordained it thus. Because we are not able to grapple with the great problems in life, we are not to imagine that we are mere machines. A small stone in the sling of David brought down the boasting giant Goliath, put the proud Philistines to flight, and sent the shouts of

triumph ringing through the air from the host of Israel.

What is needed in this century of centuries is concentration. One talent properly concentrated will accomplish more than many talents not rightly concentrated. We should not become discouraged or indifferent at our little ability, and seek to hide it. Oh! for more of the spirit that we are men, and that we will seek to improve our condition among men. Our country is compelled to recognize the fact that her great cities, especially, are being filled with mental, physical and moral imbeciles. Oftentimes much of this is due to fathers and mothers. When a boy or girl shows but little ability, they receive but little encouragement. In fact, they are the recipients of nothing but discouragement. The spirit to do and to be something is crushed out of their young lives, and how can we look for any other conditions among many when they reach manhood and womanhood.—*Selected.*

THE BEGINNINGS.

If a man would keep his moral character without spot or blemish he must begin at the beginning, and studiously avoid all contacts which can possibly soil the soul. If a man would not be a miserable miser he must hold in check the first impulse of the miserly spirit, and see to it that the miserly habit is not formed. If a man would not be a drunkard he must avoid the first sip of that which has the dread colour in the cup. If a man would not become a liar he must scorn to utter or insinuate, or in any way act so much as the shadow of a falsehood. If a man would be sincere and trustworthy he must be scrupulous about the small concerns which are the stepping stones to hypocrisy. If a man would not be habitually profane he must make it an object never to speak the name of God in other than a devout and reverent tone. If a man would not be a gambler let him be careful to withhold countenance even from a church raffle.

No man can be self-indulgent, and foolish, and reckless, and criminal, up to a certain stage of life, and then emancipate himself, and go on just as though there had been no squandering of moral force, no turning from the right, no base recreancy to duty. Evil does not readily yield any advantage it may have gained. There is at once a startling significance, and a profound philosophy in the words: "His own iniquities, shall take the wicked himself, and he shall be holden with the cords of his sins.—*Dr. F. A. Noble.*"

SOME COMMON CONVERSATION.

Rector.—"How is your good husband, Mrs. —?" Parishioner.—"O, he is better. You know he has been very sick for five or six weeks." R.—"I did not know it. I'm not omniscient." P.—"Why I thought the sexton or some of the Church people would tell you." R.—"They didn't." P.—"Why I told Mrs. Smith or Jones, I forget which. Didn't they mention it?" R.—"They did not, either of them." P.—"Why, that's strange!"

[Rector is at once led into a train of reflections upon the inspired wisdom of St. James (James v., 14). "Is any sick among you—let him call for the elders of the Church," &c. He is also more than ever impressed with the care and wisdom of the Church. "When any person is sick, notice thereof shall be given to the minister of the parish," &c. He also remembers that the sisters of Lazarus *sent* to the Saviour saying, "Lord, behold he whom thou lovest is sick." He then replies:]

R.—"But it was a short distance from your residence to the Rectory. You might have sent word." P.—"Why, you knew we had moved?" R.—"I did not; when did you move?" P.—"O, I moved just after your last visit. I thought you knew it."

[Exit over-worked Rector, wondering whether he possesses latent powers "he wots not of," or, whether there is any truth in St. Peter's statement (Acts x., 26), "I myself also am a man."]

THE NEW SCHOLAR.

A NEW scholar came to Rackford school at the beginning of the half-year. He was a well-dressed fine looking lad, whose appearance all the boys liked.

There was a set of boys at this school who immediately invited him to join their "larks," and I suppose boys know pretty well what that means. They used to spend their money in eating and drinking, and often ran up large bills, which their friends found hard to pay. They wanted the new scholar to join them, and they always contrived by laughing at him, or reproaching him, to get almost any boy they wanted into their meshes. The new boys were afraid not to yield to them. This new scholar refused their invitations. They called him mean and stingy—a charge which always makes boys very sore.

"You are real mean not to go with us," they said. "Mean?" he answered; "where is the meanness is not spending money which is not my own? And where is the stinginess in not spending money which is not my own? And where is the stinginess in not choosing to beg money of my friends in order to spend it in a way which they would not approve?"

"He talks like a minister," exclaimed one of them.

"After all," he continued, "our money must come from our friends, as we haven't it, nor can we earn it. No, boys, I do not mean to spend one penny that I should be ashamed to give an account of to my father and mother, should they ask me."

"Eh! not out of your leading-strings then?"

"No, nor am I in a hurry to get out of them."

"Afraid of your father, eh? afraid of his whipping you? Afraid of your mother? Won't she give you a sugar-plum? What a precious baby!" they cried, in mocking tones.

And yet you are trying to make me afraid of you," said the new scholar boldly. "You want me to be afraid of not doing as you say. And which, I should like to know, is the better sort of fear—the fear of my school-fellows, which would lead me into what is low, or fear of my parents, which will inspire me with things noble and manly? Which fear is the better? It is a very poor service you are doing me, to try to set me against my parents, and teach me to be ashamed of their authority."

The boys felt that there was no headway to be made against such a new scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all bad boys, I mean. The others gathered around him, and never did they work or play with greater relish than while he was their champion and friend.

"The new scholar is a champion fellow," said the principal, and carries more influence than any boy in the school. They study better, and play better where he is. You can't pull him down. Everything mean and bad sneaks out of his way." —*The Gleaner.*

ADVICE TO A YOUNG MAN.

And, then, remember, my son, you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell, or writing funny things, you must work. If you look around you, son, you will see that the men who are the most able to live the rest of their days without work are the men who worked the hardest. Don't be afraid of killing yourself with work, son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 p. m. and don't get home until 2 a. m. It's the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, it gives you a perfect appreciation of a holiday. There are young men who do not work, my son; but the world is not proud of them. It does not know their names, even; it simply speaks of them as old so-and-so's boys. Nobody likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do, son, and take off your coat, and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Hawkeye.*

TRUST IN GOD.

THE ends of the earth are coming fast upon us. The world is full of sorrow; the signs of the latter days multiply about the course of time. Why add to all that we have to bear the misery of doubting Him who only of all we ever heard of, can help us to carry our burden of anxiety and pain? All this lies in our own hands. Believe me, brethren, no man will be moved who lives his life in God, who places himself quietly in God's hands and fixes on Him, with steady resolve, the eyes of a loving faith. And as that is the way not to be moved, so to neglect it is the sure way toward the great, troubled whirlpool wherein we, who stand on the shore, see men drifting about and dashing each other and themselves into mere masses of forlorn and unhappy wreck.—Suffer yourself to be detached from Him, get off from Him, cease to worship, to pray, to read His word, forget Him; put Him out of your purposes, your interests, your affairs; and all that is worth having, and all that makes life grand and good, heroic and sublime, will recede and vanish, leaving you like those of whom the apostle said that they had "no hope, and were without GOD in the world." —*Dr. Dix.*

A remarkable case of conscience is reported from Greenwich, Mass., where the owner of a watermelon patch has received the following note unsigned; "Mr. Banks—me and another boy was going through your orchard one night last year, and we picked some of your watermelons and eat them. Here's seventy-five cents to pay for them."

The number of native Christians in India, Burmah, and Ceylon was— In 1851, 102,951; in 1851, 213,370; in 1871, 318,363; in 1881, 528,590. In India alone there were—In 1851, 91,092; in 1861, 138,731; in 1871, 224,258; in 1881, 417,372. The rate of increase in India from 1851 to 1861, was about 53 per cent.; that from 1861 to 1871 was 61 per cent.; that from 1871 to 1881, has been 86 per cent. The number of communicants is, perhaps, the best test of progress. In India, Burmah, and Ceylon, the numbers stand thus:— For 1851, 17,305; for 1861, 47,274; for 1871, 78,494; for 1881, 145,097. In India alone the numbers are—for 1851, 14,661; for 1861, 24,972; for 1871, 52,816; for 1881, 113,325. Thus the number nearly doubled between 1851 and 1861; it is more than doubled between 1861 and 1871; and again it has more than doubled between 1871 and 1881.

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MARRIAGES.

WYLIE.—CRIDLAND.—April 30th, at Saint Anne's Chapel, in the Parish of Saint Matthew's, by the Rev. David Smith, M. A., Rector, and Rural Dean of Demerara, the Rev. Robert Wylie, to Wilmot, third daughter of Augustus Cridland, of Carlton House, Exeter, England.

DEATHS.

HOLESWORTH.—On Thursday, the 24th inst., at Shubenacadie, Ethel Louise, beloved child of Robert M., and Christie Holesworth aged 1 year and 11 months. "He shall gather the lambs with His arm, and carry them in His bosom."



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Jewellers & Silversmiths,
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WATCHES, CLOCKS, &c.,
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CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 6 in. diameter, (with gilt surface), to fit on Chalice; Cruets, 1 pint or pint size, as preferred. Price \$14.00; Cruets singly, \$3.00 each. Also—A select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling SILVER COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

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Just Received at the **DEPOSITORY, GOSSIP'S** Book and Stationery Warehouse, No. 163 GRANVILLE STREET, A LARGE SUPPLY OF **Sunday School Library Books.**

Latest Publications of the Society, **LOWER PRICES** than can be sold elsewhere.

—ALSO— Church Hymns, all bindings, Hymns and "New Appendix," all bindings, Church Hymns with Tunes, Organ Copy, etc, Books Common Prayer, large type, Church Services, Bibles, Testaments, Catechisms, Collects, etc. All at unusual Low Prices. Discount to large purchasers.

A large supply of the Books of the Society shortly expected.

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.

PRESIDENT: REV. CANON DART, D. C. L., M. A., OF OXFORD.

Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

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 UNIVERSAL CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

The Collegiate School

of which the REV. C. WILLETTTS, 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.

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The QUEBEC CHURCH CATECHIST, Questions and Answers on the Catechism, the Rite of Confirmation, and the History of the Church of England. Price 10 Cents. The QUEBEC CATECHISM, for the younger classes of Sunday Schools. Price 5 Cts. These Books have been prepared by several Clergymen of the Diocese of Quebec, and are recommended to the Clergy and Sunday School Teachers, supplying as they do, a want hitherto unmet. They are now extensively used in all parts of the Dominion. A liberal discount to the Clergy and Sunday Schools.

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PARAGRAPHIC.

The Daily News says there is no truth in a statement which has been circulated that the Archbishop of Canterbury had received the Jesuit Fathers of St. Mary's College, Canterbury, on the occasion of his Graces enthronement.

A gift of £600 has been made to the C. M. S. Extension Fund by Mrs. Henry Wright, to provide for a Native Medical Missionary at Salt, 'on the other side Jordan'; the person found for the post is Dr. Ibrahim Zourah, of the Beyrut Medical College.

A committee has, says the Irish Ecclesiastical Gazette, been formed, under the presidency of the Bishop of Cork, for the purpose of raising an endowment of 10,000l. for the maintenance of St. Fin Barre's Cathedral, and the carrying on of the choral service in a worthy and becoming manner.

Quakers on both sides of the Atlantic feel a certain umbrage from the recent marriage at a Church of England altar of the illustrious John Bright's son. It was certainly a noticeable desertion, for both bride and bridegroom were members of the Society of Friends, and there was a regular meeting house close by.

Among the foreign issues of the Society for Promoting Christian Knowledge for next month will be a new translation of the Book of Common Prayer into Turkish, by Dr. Koelle and Armed Tewfik Effendi; and an English-Ibo Vocabulary for the use of missionaries and others in the region of the Niger, West Coast of Africa.

The Irish Christian Advocate asks some exceedingly pointed and unpleasant questions, thus: "Who is he? A professor of religion, and not take a religious newspaper? A member of the visible church, and voluntarily without the means of information as to what is going on in the church? A follower of Christ, praying daily as taught by his Master. 'Thy kingdom come,' and yet neither knowing nor caring to know what progress that kingdom is making?"

Before the end of the fifteenth century the floors of most churches in England were covered with many slabs bearing memorial "brasses," which were executed with great skill and artistic style. The greater number of these interesting and beautiful works has perished. But "brasses" as memorials are once more coming into use. A very handsome and curious "brass" has just now been executed by Messrs. Cox, Buckley, and Co., of Southampton-street, London, to the memory of the late General Garfield, President of the United States; it is to be erected in an American Church.

Headache.

Headache is one of those distressing complaints that depends upon nervous irritation, bad circulation, or a disordered state of the stomach, liver bowels, etc. The editor and proprietor of the Canadian Presbyterian was cured after years of suffering with headache, and now testifies to the virtue of Burdock Blood Bitters.

The Central News learns that it is in contemplation to send the Duke of Connaught to India to take command of a division, at an early date.

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

A colony of Roumanian Jews has been formed in Palestine in the neighborhood of the ancient Dor, on the coast between Caesarea and the modern Athlit.

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

The Canadian Gazette, a weekly journal recently started in London, is publishing letters from persons who left the United Kingdom for the Canadian North-West and are now settled there.

Mr. J. R. Seymour, Druggist, St. Catharines, writes that he finds an ever-increasing sale for Burdock Blood Bitters, and adds that he can, without hesitancy, recommend it. Burdock Blood Bitters is the grand specific for all diseases of the Blood,

The Emperor of Brazil is expected in Amsterdam in June, to visit the International Colonial Exhibition.

Thousands of Thousands

Of dollars have been spent in advertising the celebrated Burdock Blood Bitters, but this fact accounts only in part for its enormous sale. Its merits have made it what it is—the best blood medicine ever devised by man.

Among other Royal personages who have signified their intention of visiting the Exhibition are the Prince of Wales, the Queen of Roumania, and the Count of Flanders.

Woman and her Diseases

is the title of a large illustrated treatise, by Dr. R. V. Pierce Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

An Italian engineer, Signor Giambastiani, has placed before the Minister of Public Works the plan of a steel bridge over the straits of Messina.

Burdock Blood Bitters.

Cures scrofula, erysipelas, salt rheum, piles and all humors of the blood. Cures dyspepsia, liver complaint, biliousness, constipation, dropsy, kidney complaints, headache, nervousness, female weakness and general debility, when used in time.

Small clocks are attached to the principle lamp-posts in Amsterdam.

"Grunt It Out."

The above is an old saw as savage as it is senseless. You can't "grunt out" dyspepsia nor liver complaint, nor nervousness if they once get a good hold. They don't remove themselves in that way. The taking a few doses of Burdock Blood Bitters is better than "grunting it out." What we can cure let's not endure.

The famous chestnut tree on Mount Etna is 220 feet at its base. Its age is believed to be at least 800 years.

Every Person to be a Real Success

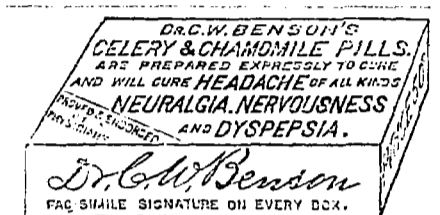
In this life must have a speciality; that is, must concentrate the abilities of body and mind on some one pursuit. Burdock Blood Bitters has its speciality as a complete and radical cure of dyspepsia, liver and kidney complaints, and all impurities of the blood.

7 PER CENT NET SECURITY.

THREE TO SIX TIMES THE LOAN Without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have Money to Loan. D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans, St. Paul, Min. [Mention this paper.]

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They contain no opium, quinine, or other harmful drug, and are highly recommended. "For 7 years I had sick-headache. Your pills cured me." J. R. BUCKLER, Leesburg, Va.



LACHINE CANAL. Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed 'Tender for the Formation of Basins near St. Gabriel Locks,' will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 6TH DAY OF JUNE next, for the formation of TWO SLIPS or BASINS, on the north side of the Lachine Canal, at Montreal. A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after TUESDAY, the 2nd day of MAY next, at either of which places printed forms of tender can be obtained. Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted Bank cheque for the sum of \$2,000, must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, A. P. BRADLEY, Secretary. Dept. of Railways and Canals. Ottawa, 21st April, 1883.

MENEELY BELL FOUNDRY Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells - also Chimes and Peals. Meneely & Co., West Troy N.Y.

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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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LIME-FRUIT JUICE SAUCE,

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., adds an Appealing Charm to the plainest and daintiest of dishes.

"The Climax of Perfection."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 28, size bottle for 1s. Retail of GROCERS, DRUGGISTS, &c., everywhere.

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USE EAGAR'S PHOSPHOLEINE

PHOSPHOLEINE

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.

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I am, yours truly, P. S. BURNHAM, Postmaster, Windsor.

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Some of the additional home testimony received since publication of last pamphlet. GIVING ENTIRE SATISFACTION.
PICTON, April 20. Gentlemen:—I find that your Pads are giving entire satisfaction, and wish you increased sales for so valuable a remedy for disease of the kidneys.
J. B. MORDEN, M. D.
OF SERVICE TO PATIENTS
LIME LAKE, April 23. Gentlemen:—Your Pad has been of great service to some of my patients already.

JNO. MAXWELL, M. D.
BRIGHT'S DISEASE CONQUERED.
ENTERPRISE, April 13. Gentlemen:—Five years ago I fell with a bag of grain, which caused weakness in my back, and also brought on an attack of Bright's disease, and which caused me to loose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs., all pain and weakness has left. I would have been yet in the doctors hands, had it not been for my using your Kidney Pad.

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THE ONLY PERMANENT CURE.
TAMWORTH, April 13. Gentlemen:—I was troubled with painful back; and could not retain my urinal secretion, from painful inflammation of the bladder. I have been treated by a dozen physicians to no purpose, but have worn your Special Pad six weeks. The pain, swelling and inflammation is gone, and I am well. Your Pad is the only cure for Kidney diseases.

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TAMWORTH, April 13. Gentlemen:—An accident 12 years ago wrenched my back. I could hardly walk, and never lifted anything. The Pad purchased from Mr. Jas. Aylsworth has nearly made me as strong as I ever was. I know of several being used, and all praise them highly.

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Should be used in connection.
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August 2, 1879.

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GENTLEMEN,—This is to certify that I have been afflicted for over twenty years with Liver Complaint, and have tried different doctors and preparations, and was treated by an Indian doctor, but all to no good effect, until a year ago I commenced taking your

Life of Man Bitters No. 2, and Invigorating Syrup No. 1, using your Nerve Ointment and Aca-dia Liniment

externally, and with God's blessing I can candidly say that I have not been so well for twenty years as I am at the present time, and would heartily recommend your Medicine to all suffering with the Liver Complaint and Impure Blood. You are at liberty to use this as you deem best for the benefit of the afflicted, and I will give further particulars to any one wanting to know about them.
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NEWS AND NOTES.

The Church of England Temperance Society has been in existence for twenty-one years.

"Threw Away Her Supporter." Dr. Pierce:—A neighbor of ours was suffering "female weakness" which the doctors told her could be cured without a supporter.

JAMES MILLER, 4246 Jacob Street, Wheeling, W. Va.

In one year Germany expended for intoxicating liquors the sum of \$650,000,000; France, \$580,000,000; Great Britain, \$750,000,000, and the United States, \$720,000,000.

The chief clerk of the Government Dispensary says that no medicine chest is now complete without Johnson's Anodyne Liniment. No medicine known to medical science for internal and external use possesses the wonderful power of this Anodyne.

A brass cannon, 6 feet long, has been found by an agriculturist, while plowing, at Coorum, near Soopa, in the Bimthudy tolooka. This cannon, it is said, was manufactured by Michael Burgerhays, and is dated 1640.

If your lungs are almost wasted by consumption Dr. Pierce's "Golden Medical Discovery" will not cure you, yet as a remedy for severe coughs, and all curable bronchial, throat, and lung affections, it is unsurpassed. Send two stamps for Dr. Pierce's large pamphlet treatise on Consumption and Kindred Affections. Address World's Dispensary Medical Association, Buffalo, N. Y.

It is said that when William H. Vanderbilt sailed for Europe he took letters of credit with him for \$1,000,000. Some one asked him jocosely what he intended to do with so much money. "It is the custom on the other side," responded Mr. Vanderbilt, soberly, "to fee waiters and attendants."

The Mystery Explained. Nothing succeeds like success. This explains why Putnam's Painless Corn Extractor has risen so rapidly into public favor. It positively succeeds in accomplishing all that is claimed for it. Corns are as easily and painlessly cured by its use as the greatest sufferer could desire. Putnam's Painless Corn Extractor. Mark the name. Sold by druggists everywhere. N. C. POLSON & CO., Kingston, Proprietors.

PHYSICIAN'S STATEMENT RESPECTING PUTTNER'S SYRUP. Made by W. B. SLAYTER, M. D., L. R. C. P. Eng., &c., Consulting Surgeon, P. & C. Hospital and Prof. Obstetric and Diseases of Women, Halifax Medical College.

HALIFAX, March 1883. I have used C. E. Puttner's Syrup of Hypophosphites and find it well made and very palatable and admirably adapted to do good in cases in which the Hypophosphites are called for, &c.

Dr. C. Rigby, Surgeon Halifax Dispensary says:—"I have been employing your SYRUP PUTTNER'S in my practice ever since you first introduced it to the profession and have never found reason to be dissatisfied with the results obtained.

Yours, &c, C. D. RIGBY, M. D. To C. E. Puttner, Ph. M.

PHYSICIAN'S TESTIMONIAL.—J. F. Brine, M. D., Port Hill, P. E. I., writes:—Messrs. Puttner, Emulsion Co., Halifax. Dear Sirs—I have used your Emulsion extensively during the past four years, and have much pleasure in adding my testimony as to its efficacy. We had here last summer numerous cases of Whooping Cough and Scarlet Fever. I found the Emulsion answer admirably when the acute symptoms had subsided, in very many instances. In most wasting disorders, especially those peculiar to children, your Emulsion has rendered me good service, being pleasant to the taste and no feeling of nausea following its administration. It seldom fails giving good results, and I prefer it to any other preparation of the kind.

I am, yours respectfully, J. F. BRINE, M. D.

Harper's "Drawer" tells the following; "Sir," said a Western member of the last Congress, with all the fervor of original conviction, "Sir, I'd rather be right than be President." "Don't worry yourself about that," shouted a member across the aisle, "you'll never be either."

*Why is Mrs. Lydia E. Pinkham's Vegetable compound like the Mississippi river in a spring freshet? Because the immense volume of this healing river moves with such momentum that it sweeps away all obstacles and is literary flooding the country.

The Sanscrit MSS. in the palace of Tanjore, set down in the catalogue drawn up by the late Dr. Burnell, number 12,376. This collection is probably without a rival, as the Bodleian and the Berlin libraries contain each about 1,500, the Deccan college only 3,660, and the Indian office about 3,000.

This paper has done as much as any other to expose the worthlessness of the big pack Condition Powders, and means to keep it up, too. We know of only one kind that are absolutely and strictly pure, and that is Sheridan's.

Backache, stitches in the side, inflation and soreness of the bowels, are symptoms of a disordered state of the digestive and assimilative organs, which can be promptly and thoroughly corrected by the use of Ayer's Cathartic Pills. As dinner pills, and as aid to digestion, they have no equal. They cure constipation.

A Bronze Age find has been made in Northay, in England. A barrow disclosed when excavated, a bronze dagger, a quantity of pottery, bones and ashes in one of the pots, and a quantity of bone earth. Some of the bones had been burned and put in a pot, but those of slaves and hostages had been collected and burned, but not potted.

A writer says; "I would not be without Eggar's Wine of Rennet in the house for double its price. I can make a delicious dessert for my husband, which he enjoys after dinner and which I believe has at the same time cured his dyspepsia.

Convincing Proof. The attention of readers is respectfully called to the advertisement of the Puttner Emulsion Co., appearing in the columns of this paper. Convincing proof is there given of the unbounded popularity of their valuable proprietary medicine which cannot be gain-said.

Beware of Imitations. —The original and genuine "Quinine Wine and Iron" was originated and prepared solely by Hanington Brothers, Chemists, St. John, N. B., under the name of "Hanington's Quinine Wine and Iron," and can be purchased of all druggists and general dealers throughout the Dominion of Canada. To guard against imposition see that Hanington's name is on the outside wrapper, and that the "Hanington's Brothers" on each bottle, none other is genuine. For sale by all druggists and general dealers in Canada.

Testimonial from Capt. Joshua Harper.

Sackville, N. B., Feb. 13, 1877. J. H. Robinson, Esq., St. John, N. B.

Dear Sir,—Early in October last I took a severe cold which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to scarcely be able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home.

I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 152 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung disease.

Yours very truly, (Signed) JOSHUA HARPER, Of the barque "Mary Lowerson."

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-phosphate of Lime is prepared only by Hanington Bros., St. John N. B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

A druggist in Maine, writes to Mr. Eggar as follows: "Send me some more of your PHOSPHOLEINE. From all I have seen of it I think it does all that you claim for it and is a BOON to MANKIND."

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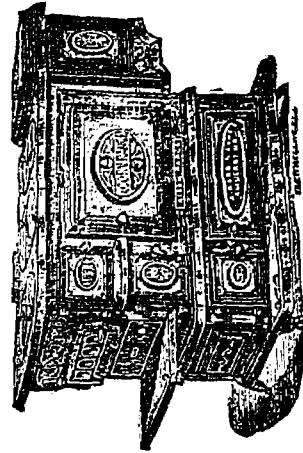
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HALIFAX, N. S. May 5th, 1883.

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