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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Crace be with all thom that love our Lord Jesus Christ in sincerity."---Eph. vi., 24.
"Earnestly contend for the faith which was once delivered unto the saints."---Judo: 3.

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ECCLESIASTICAL NOTES.

THERE is comfort in the reflection that English Premiers, in making their ecclesiastical appointments, look for men who are distinguished for learning or known for their great activity in the service of God, rather than for those who will be politically their supporters. For instance in the appointment of Canon Stubbs. Lord Beaconsfield made him Canon of St. Paul's, and Mr. Gladstone recommended him for the Bishopric of Chester.

CANADIAN Churchmen often ask: Why is it that our town missions are not as successful as the noteworthy ones on the other side of the Atlantic? One answer may be found by carefully reading a paragraph which appeared in our last issue concerning a large sum of money left by a lady for missions. When ladies (or gentlemen) will generously take some mission under their care, and support it in a noble way, there will be similar and very successful missions on this side of the Atlantic. The hard work and dreary drudgery of Mr. Lowder were often brightened by the cheques for amounts varying from £1 up to £100 coming constantly by post, and often sent by anonymous benefactors. When starting a new mission much depends upon the cheerfulness of the services and the attractiveness of the mission church. Unfortunately, we have been content to start in barn-like, cheerless buildings which have repelled strangers rather than attracted them to our services.

OUR great danger in Canada is our tendency to parochialism. All are for the parish and few for the good of the Church at large. If any work is started in a town, instead of all the parishes uniting to foster this new-born mission, there is usually an amount of petty jealousy and spirit of hindrance exhibited which are truly surprising. Of course there are a few exceptions to this. Let us try to get out of this parochialism and not have the stigma rest on us any longer. It is certainly a surprising sight to find several comfortable buildings, hearty and well-paid-for services, and expensive clergymen in the richer sections of the town, while some poor barn-like building is struggling on in debt and difficulty in another part of the same town. These well-provided worshippers quickly forget that it was the mother church which started their parish and provided the clergyman for many years. Now it is their turn to carry on this work and not to sink all their offerings on themselves. Let them assist some mission near their own church, and in this way shew that they have the general interest of the Church firmly fixed in their hearts.

AND charity of this kind is always most useful when exercised near home. In this way a personal interest is taken in the work and progress noted. Do the duty that is nearest you is a very safe plan of life. The best of life, the most truly valuable for us and precious, is that which is nearest at hand. Our very homes and towns are fairly lined with it. Opportunities for usefulness, means of peace and contentment and true happiness, are within us and around us; and though we travel over continents and seek the world over, we will come no nearer to them, we will find them no more readily, than right here

where we are. Be true, be pure, be noble, manly, be generous. Christlike in your family life, in your business, in your social relations, in your town, anywhere, everywhere, and right there you will find the Pearl of great price. It is not lo, here, or lo, there, it cometh not by laborious observation; it is in your hearts right near you, it is but an exemplification of the principle "especially unto them that are of the household of faith."

A SECULAR PAPER has some timely remarks, concerning the salaries of the clergy, which are worth noting. A correspondent had written saying that the law of supply and demand ought to fix the stipend, and if a clergyman could be got for \$400, well and good. But the paper aptly says that the correspondent and those who think with him should however, remember that even the economic law in question works two ways. It may be quite true that many of the ministers would not be better off were they in any other profession, but it cannot be denied that it is also true that if the salary is raised a higher class of men may be looked for. We should for this reason like to see the salaries both of ministers and school teachers raised. This is a better method, from a business point of view, of obtaining better ministers than the prevailing one of carrying poor young men through college who are, by means of such a course of dependence, none the better prepared to hold their own in after life. There are, however, considerations other than mercenary which necessarily enter into the question in the case of ministers. Ministers themselves, we are told, should enter the service with a single eye to God's glory. Well and good. Suppose they do. It is then the part of their people to support them with a solicitude and generosity proportioned to the self-forgetfulness demanded of them. The minister has no right to a monopoly of this beautiful unselfishness.

THE Pastor must feed the souls of his people on Sundays. A great modern preacher tells us that the failures of most ministers who drift down the stream may be traced to inefficiency in the pulpit. The chief business of a captain is to know how to handle his vessel; nothing can compensate for deficiency there, and so our pulpits must be our main care, or all will go away. Dogs often fight because the supply of bones is scanty, and congregations frequently quarrel because they do not get sufficient spiritual food to keep them happy and peaceful. The ostensible ground of dissatisfaction may be something else, but nine times out of ten deficiency in their rations is at the bottom of the mutinies which occur in our churches. Men, like all other animals, know when they are feed, and they usually feel good tempered after a meal; and so when our hearers come to the house of God, and obtain "food convenient for them," they forget a great many grievances in the joy of the festival, but if we send them away hungry they will be as a bear robbed of her whelps. This is very true. Our clergy are especially called to feed the flock and to forsake all else that they may diligently study to impart the Word and to administer the Sacraments.

THE *Irish Ecclesiastical Gazette* says:—"We think that every diocese should go further afield than its own borders to look for a bishop, and

really endeavour to get the best man out of the entire Church. As a Church we have a tendency to provincialism, and this tendency will be further increased by narrowing the selection of our bishops to each diocese as the place of its chief pastor may become vacant."

A Capital Reform.

IT would be a capital reform if the clergy would abstain from all unnecessary remarks detrimental to their clerical brethren. We might say, abstain from all unnecessary criticism of everybody. But this is too general, and we wish to be particular. Besides, the criticism of the clergy upon each other is especially bad and inexcusable. Not where it ought to be given, of course. It is a truism to say this. There is nothing in the fact that a man is a clergyman, who justifies the withholding of testimony as to his faults or misdeeds, where it is righteous that they should be known. But there is a large amount of needless and gratuitous fault-telling and tale-bearing. One might not expect to find it among the clergy, but it is there, "rank and steaming." We were about to say that we have rarely talked with brother clergymen, so much as a moderate while, without hearing it. But may be, that is, by a possibility this would be saying too much. It is safe to say that the instances of it are altogether too numerous to remember; that they are the rule and not the exception. The good that a man does, and that he is, is frequently passed by, or only mentioned in a corner. Some little peculiarity, or performance, is held up to ridicule or contempt. Some trifling error of judgment, or what only appears so to the critic, and may be in fact capital sense, is made to seem as the blunder of an idiot. Some real fault, or some real mistake, is pounced upon as the vulture pounces upon carrion, and there is a feast that is revolting that is revolting and sickening to think of. There is no honest, hearty, manly credit given for ability, labor, zeal, godliness or success; but all is attributed to some secondary cause. Now what is the motive? It would be hard to say jealousy and flat unkindness. It is impossible to say love of truth. "The truth should not be spoken at all times;" and at the times under discussion there is no earthly occasion for it. There are two motives explanatory, which are mentioned because they are the most charitable. One is the love of talk that shall be interesting, if nothing more than chaff; the other is unconscious pride. One feels brighter and wittier, and more profound, if he can criticize. He has an exhilarating sense of superiority. The adverse comments made imply that he has not the frailties discovered, though the implication may be sadly wide of the truth; and he has all the enjoyment of one who imagines that he is commending himself to his auditors, though he may be filling them with contempt. All of this is unconscious, for if conscious it would not come from pride but from villany. But the talk should cease, whatever the motive. It is unkind, and ungenerous, and unmanly, and unclerical, and unchristian. There are clergymen who are never known to speak adversely of a brother without necessity. Let us imitate them. If there were none such, let us reach up to the ideal. And may the Spirit, who shall begin the good work in us, "confirm it unto the end."—*Church Herald*.

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

AMHERST RURAL DEANERY.—The next meeting of the Chapter of this Deanery will be held at Spring Hill on Thursday, May 1st, 1884.

J. A. KAULBACH,
Secretary.

Truro, April 3rd, 1884.

HALIFAX.—*Bishop's Chapel*.—The Rev. K. C. Hind, who was recently ordained deacon by the Bishop of the Diocese, has been appointed chaplain at the Bishop's Chapel, and takes charge at once.

THE Lenten services have been specially earnest this year, and there has been great activity in all the churches. During Holy Week daily services and sermons will take place in all the churches, and there will be a general interchange of pulpits among the city clergy. This Lent has certainly shown that the Church in the city is fully alive to her dreadful responsibilities. May God bless the efforts and give the increase.

St. Mark's.—In order to give every communicant of the parish an opportunity of fulfilling the Church's rule concerning the reception of Holy Communion at Easter, the Rector will have the following celebrations in the Parish on Easter Day: St. Mark's, at 8.30 a.m.; the North-West Arm Mission, at 10 a.m.; St. Mark's, at 11 a.m.; St. John's, three mile church, at 3 p. m.

Church of England Institute.—The winter's course was brought to a close by an interesting paper, read by John Menger, Esq., on "England's Glory." The Christianizing influences of "England's Glory" was dwelt upon. A lively discussion followed, and remarks made by the chairman, (W. C. Silver), Messrs. W. M. Brown, D. Whiston, Thos. Brown, Wilson Jordan and Selwyn H. Shreve.

Confirmations.—The Lord Bishop of the Diocese held a Confirmation in St. Luke's Cathedral on Saturday afternoon at 4 o'clock. Twenty-nine candidates were presented.

A Confirmation was also held at the Garrison Chapel on Monday. Candidates from St. Mark's and from the North-West Arm Mission were confirmed at the same place.

PERSONAL.—The *King's College Record* has the following concerning an old Haligonian:—The Rev. J. L. Keating, M. A.—We have been favoured with a copy of the *New Zealand Herald* of Jan. 5th, which contains the following notice of a graduate of King's. Mr. Keating received his B. A. degree in 1881:—We learn from the parochial authorities of St. Thomas' Church that the Rev. Lloyd Keating has been nominated to this incumbency, and has signified to the Bishop his acceptance of the charge. It involves the oversight of a district with a population of about 6000 souls. A large number of these are members of the Anglican Church. Mr. Keating holds the degree of M. A. from the University of King's, Canada, and has studied at King's College, London, and at Leipzig, Germany. He was ordained in 1873 by the Bishop of Winchester to a curacy under Canon Gregory, in Lambeth. From this he was removed to the parish church of Brighton, where he laboured until his appointment as rector of Kentville, N. S., Canada. After holding this living for little more than a year, and completing a chapel of ease for the parish church, Mr. Keating resigned the rectorship, and returned to England. There he held locum tenencies until 1879, when he met Dr. Harper, Bishop of Christ-

church, in London. The Primate appointed him to Waikari. Mr. Keating laboured there two years and then left for Palmerston North, in this Island. Both places retain mementoes of his work. At Waikari there is now a large stone parsonage, and at Palmerston a commodious and well appointed church. Mr. Keating's next engagement was in All Saints' parish, Dunedin. There he secured money to erect St. Martin's Church in the North East Valley. Our correspondent congratulates St. Thomas' on securing Mr. Keating's services, and hopes success may attend them here.

SHIP HARBOR.—The Rector, Rev. Rural Dean Jamison, we regret to say, has been unable to take duty since the Sunday before Christmas. After a life of remarkably good, he has suffered severely of late. We can only hope his life may be prolonged. He sustained a great loss on the 24th in the death of his faithful and affectionate wife, at the advanced age of 74. Much sympathy is manifested by the parishioners, to whom she has endeared herself during the unusually long period of 45 years in which her husband has been in charge of the Parish. The service in church, together with an address, was taken by Rev. J. Lowry, that at the grave by Rev. E. H. Ball, of Tangier. In Jeddore we were lately favoured with a visit by the Rector of Tangier, who gave us two earnest and stirring addresses appropriate to the Lenten Season. We sincerely sympathize with the bereaved family in their present affliction.

DIOCESE OF FREDERICTON.

PORTLAND.—*St. Luke's*.—An important organization has been added to the Church by the formation of a "Young Men's Association." The association begins under favorable and promising auspices. About forty young men have already enrolled their names as members, with a prospect of yet more applications for membership. The constitution provides for bi-monthly meetings, open only to members, but it is the purpose of the association to hold four public meetings each year. At each of these public meetings one hour will be devoted to the carrying out of a literary and musical programme and another hour to a conversation. There are five standing committees: (1) literary, (2) music, (3) picnic, bazaar and church decoration, (4) church ushers, (5) finance and audit. The literary committee, who are to make arrangements for lectures, essays, debates and readings, is composed of the following gentlemen: W. Shives Fisher, chairman, John C. Miles, Prof. W. F. Best, John Jones, Geo. Travis, R. B. Humphrey, Jos. T. Knight, Wm. H. Murray, Charles McDonald, W. B. Wallace, A. C. F. Sorell, Jos. Ruddock.

WESTFIELD.—The *Dawn of Day*, a bright little parochial magazine, published by Rev. D. T. Booth, Willman, Minnesota, says: "It was a great pleasure to have with us on last Sunday the Rev. A. V. Wiggins, Rector of Westfield, Diocese of Fredericton, Canada; and to listen to two very excellent sermons from him."

St. JOHN.—*Girls' Friendly Home*.—We are requested to make the following addition to the notice which appeared last week about the Girls' Friendly Home. The house has been rented by the Church of England Institute to Thomas Allan and his wife, members of our Church, who on their own responsibility board or lodge the operatives. A room is reserved as a reading room, in which weekly meetings are held either by the clergyman of the parish or by members of the Institute. The operatives are much interested in these meetings, and attend in large numbers. The ladies of the Institute therefore trust that the establishment of the Friendly Home will do more good than at first anticipated, as they hope that through these weekly meetings many outside the Home may be brought under good influences.

NEWFOUNDLAND.

The friends of Bishop Kelly will be glad to hear of the following presentation. At a recent meeting of the clergy in the Archdeaconry of Macclesfield, the Rev. W. Colyer (Asbury), in the name of the clergy of the Archdeaconry, presented the late Archdeacon (Bishop Kelly) with a beautifully illuminated address, bound in morocco, and containing the signature of every clergyman in the Archdeaconry. The address is as follows:—"To the Right Rev. Bishop Kelly, D. D. We, the undersigned clergy of the Archdeaconry of Macclesfield, wish to express our sincere regret at your resignation of the offices of Archdeacon and bishop commissary. We cannot allow you to depart from amongst us without an assurance of our deep-felt thankfulness to you for the invariable kindness shown upon all occasions, and for the great interest with which you have forwarded every good work to the utmost of your power. That the blessing of our Almighty Father may follow you whithersoever it may please him to call you, is our earnest prayer in bidding you an affectionate farewell." Bishop Kelly, in accepting the address, thanked the clergy for their uniform kindness to him, and said that wherever his lot might be cast in the future, the clergy of the Diocese of Chester and the flocks committed to their charge would always hold a place in his humble prayers.

DIOCESE OF MONTREAL.

Mrs. Baldwin was presented with a handsome address and testimonial from the members of her Bible-class.

At the services for busy men held daily, the Bishop of Huron a few days ago gave a very telling address. His Lordship also preached morning and evening in the Cathedral.

St. Stephen's Church.—The Church was consecrated on the last Sunday in April. The Bishop preached in the morning, the Rev. W. L. Mills in the afternoon, and the Rev. Canon Carmichael in the evening. His Lordship gave the following account of the history of the parish: "In 1834, the Rev. John Bethune, first Dean of Montreal, (to whose memory a memorial window has been placed), arranged with Dr. A. F. Holmes, that the then curate of Christ Church, Mr. Fuller, now Bishop of Niagara, should hold services in a hired room afternoon and evening, with a Sunday School. This was the origin of St. Stephen's Church, the story of its struggles is unwritten except in the Book of God. In 1842, the old site was deeded to Dean Bethune, and in 1844 the corner stone of St. Anne's Chapel was laid by Lord Metcalf; the name was afterwards changed to St. Stephen's. In 1848, the Rev. Canon Ellegood, succeeded Dr. Falloon, and ministered here for 16 years, erecting the present school house of Grace Church for the workmen employed on Victoria Bridge. Twice during Canon Ellegood's incumbency the Church suffered from fire, each time sending the congregation into exile for a season, but the work has gone on. After Canon Ellegood came Canon Curran, and then the present rector, and the work has now culminated in the noble church and zealous congregation of to-day. This admirable site was given with princely generosity by Mr. Harris, and he added a generous contribution to the building fund, and \$6,000 has been contributed by the congregation within this year, making \$12,000, made by both pastor and congregation, have not withheld their interest from others or interfered with their contributions to outside claims." We wish Pastor, parish and people every success.

DIOCESE OF HURON.

BISHOP'S APPOINTMENTS FOR MAY.

Rev. E. Patterson, M. A., May 11, Sunday, Stratford.

Rev. D. Deacon, M. A., May 11, Sunday, Stratford.

Rev. P. D. DeLom, 12, Monday, Mitchell.
 Rev. P. D. DeLom, 12, Monday, Dublin.
 Rev. J. Hill, M. A., 13, Tuesday, Listowel.
 Rev. J. Hill, M. A., 13, Tuesday, Shipley.
 Rev. W. A. Graham, B. A., 14, Wednesday, Millbank.
 Rev. W. A. Graham, B. A., 14, Wednesday, Elma.
 Rev. W. A. Graham, B. A., 15, Thursday, Crosshill.
 Rev. F. Harding, 15, Thursday, Hamburg.
 Rev. F. Harding, 16, Friday, Haysville.
 Rev. F. Harding, 16, Friday, St. James, Wilmot.
 Rev. J. W. Beaumont, D. D., 17, Saturday, Berlin.
 Rev. J. W. Beaumont, D. D., 18, Sunday, Berlin.
 Rev. G. C. Mackenzie, 19, Monday, Grace Church, Brantford.
 Rev. W. A. Young, 20, Tuesday, St. Jude's Church, Brantford.
 Ven. Archdeacon Nelles, 20, Tuesday, St. Paul's Church, Mohawk.
 Rev. James Ashton, 21, Wednesday, Princeton.
 Rev. Canon Innes, M. A., 25, Sunday, St. Paul's Church, London.
 Rev. S. L. Smith, 25, Sunday, Glanworth.
 Rev. G. W. Racey, 27, Tuesday, Florence.
 Rev. G. W. Racey, 27, Tuesday, Aghrim.

MIDDLEPORT.—An address and a purse containing \$135 have been presented to the Rev. John Ridley.

PORT STANLEY.—The Rev. H. Banwell will probably succeed the Rev. J. L. Strong in this important parish.

MITCHELL.—The Rev. R. McCosh and the Rev. Mr. Moorhouse have held a fortnight's mission here, and a great blessing has been outpoured on their efforts.

WOODSTOCK.—We are sorry to hear that the loss of the St. Paul's Sunday School House, by fire, will be very heavy. Everything was totally destroyed, and there is only \$200 insurance on the building.

DIOCESE OF NIAGARA.

At a meeting of the Executive Committee of the Diocese held last week, there were present Revs. Canons Reid, Curran, Caswell, Dr. Mockridge, Rev. J. Fessenden and Messrs. Mason and Pettit. A memorial was read from the teachers of one of the counties asking the Synod at its next meeting to memorialize the Board of Education to have a text book compiled on "Christian Evidences." Application was made from the wardens of the church at Stuartstown to sell a portion of property, the price of which was to go towards a new building. This was granted. The date of the next Synod was fixed for May 28th. All diocesan apportionments are to be sent in to the Treasurer before April 10th.

DIOCESE OF ONTARIO.

OTTAWA.—The statement which was put in circulation in January, that the Bishop of Ontario had been appointed to preach the annual sermon before the Society for the Propagation of the Gospel, at St. Paul's Cathedral, England, is incorrect. Some time ago, the Archbishop of Canterbury extended an invitation to the Bishops of the United States to name one of themselves as preacher at the anniversary, when they selected Dr. Bedell, Bishop of Ohio, to represent them on the occasion. The mis-statement is alluded to as illustrating the general accuracy of the secular press upon Church topics.

THE Rev. W. B. Carey, M. A., Rector of Saint Paul's Church, Kingston, has been in Ottawa, with a view to obtaining from the Dominion Government that portion of the Artillery Park which faces on Colborne street, for a parsonage and lawn for Saint Paul's Church. The transfer will not in-

terfere with the interests of the Fire Department or of the School Board. Mr. Carey returned to Kingston on the 25th ult., but I regret to learn that his health is not fully recovered. He is not yet able to take part in the Services of the Church. The Rev. R. S. Fournier, Rector of Adolphustown, has also been visiting the Capital. He has been soliciting subscriptions towards the erection of the United Empire Loyalist Memorial Church at Adolphustown. It was thought he would have difficult work in building the new Church, surrounded as he is by so many different sects, but I find he has about \$2,000 already subscribed by the few he has canvassed.

Christ Church.—On Sunday, the 23rd March, at the conclusion of Evening Prayer, at Christ Church, an address was presented by the ladies and gentlemen of the choir to Mr. Clarence Young, Secretary to the choir, on his leaving the city, he having accepted the position of Inspector for the Province of Quebec of the United States Life Assurance Company. The compliment was well deserved, Mr. Young having devoted much time and labour in the interests of the choir. He will be greatly missed by the congregation and by his many friends—musical and otherwise—his vocal abilities having rendered him prominent in the services of Christ Church, and in all the principal musical organizations of Ottawa.

AGNOSTICISM.—On Sunday, the 30th March, after Evening Prayer at St. George's Cathedral, Kingston, the Bishop delivered his second lecture on Agnosticism. The congregation was greatly delighted, as well as instructed, by the masterly manner in which the subject was handled by his Lordship.

ORDINATION.—There was a large congregation at the Church of St. Mary Magdalene, Napanee, on the morning of Sunday, the 30th March, to witness an ordination. The day will long be remembered by the congregation, to the great majority of whom the ceremony was an entirely new and strange spectacle. The hymn, No. 25, "The Church's One Foundation," having been sung, Archdeacon Jones preached the ordination sermon. The text was two-fold—"The Messenger of the Lord of Hosts." Malachi ii. 7. "Ambassadors for Christ." 2nd Corinthians v. 20. Mr. Cornelius Scudamore and Mr. Samuel Bennett were admitted to the order of Deacon, and the Revs. C. E. S. Radcliffe, B. C. L., and Lawrence, Cust, Lee, to the Priesthood. Mr. Scudamore having gained the highest marks in the examination, read the Gospel. He was also highly complimented by the examining chaplains, Archdeacon Jones and Canon Bleasdel, on the knowledge shown by him of the subjects of examination. He will continue at his post as Science Master of the Collegiate Institute, Perth, until the 31st December next, but will be employed under the Rev. R. L. Stephenson, Rector of Perth, as Missionary Deacon. Mr. Bennett had been engaged for five years under the late Bishop of Algoma and the Rev. F. F. Wilson in the management of the Shingwauk Home at Sault Saint Marie. This appointment he relinquished to study for the Ministry at Trinity College, Toronto, where he finished his divinity course last year. He has been appointed to the Mission of Tweed and Thomasburgh, vacant by the resignation of the Rev. George Gardner, who has gone to South California. Mr. Bennett had been taking the duties for four weeks previously as Lay Reader, and was presented with a very kind and complimentary address by the Church people of the Mission, who will be gratified to have him back with them permanently.

CORRECTION.—Looking over my notice in the CHURCH GUARDIAN of the 26th March, of the performances of the "Bell-Anderson Troupe" of Ottawa, I have laughed at a mistake of the printer, who makes me speak of them as "fragrant" performances. The "copy" is phrased as follows:—"The members of the "troupe" have establish-

ed themselves as popular favourites in the various city and suburban Churches, and it will not be easy to forget their frequent performances in aid of Church work."

DIOCESE OF QUEBEC.

LEVIS.—The Lord Bishop of Quebec held a confirmation in the Church of the Holy Trinity, Levis, on Sunday last, when fourteen candidates (seven of each sex) were presented for the apostolic rite of the laying on of hands. His lordship also addressed the Sunday-school at the usual children's service at three o'clock in the afternoon, in a very affectionate and practical way.

QUEBEC.—Preparations for the concert to be held in the Victoria Hall, in aid of Trinity Church, on Wednesday, the 15th instant, are all well advanced. The chief feature in the evening's entertainment will be a brilliant cantata, which with the *tableaux*, songs, choruses and readings, will make up such a programme as cannot fail to make the entertainment in every way a great success.

The Treasurer of the Foreign and Domestic Mission Board begs to acknowledge, with many thanks, the receipt of one hundred dollars (\$100), for the Foreign Mission Fund of this Diocese, from a lady resident in Quebec.

DIOCESE OF TORONTO.

PERSONAL.—Rev. Provost Body and Rev. R. H. Starr have sailed for England. It is asserted that while absent, that they will endeavour to further the interests of the Endowment scheme of Trinity College.

Rev. Chas. Darling, of St. Mathias' Church, Toronto, sailed for the old world, by the *Bothnia*, quite recently. His leave of absence extends over three months, and rumour has it, that he will not return alone, a certain lady of England being expected to accompany him.

The Rev. Bernard Bryan, of the Mission of Sunderland, has been, at the request of the people, nominated to the Mission of Bradford, vacant by the removal of the Rev. C. R. Bell. He will enter on his duties in May. Unfortunately, this is a dangerous precedent which his Lordship the Bishop has allowed, of suffering the people in a district aided by the Mission Board, to call their own clergyman. The right of appointment to Missions has hitherto been considered the Bishop's inalienable right. We will greatly regret it, if a precedent such as the above, has been established, as it will unquestionably lead to difficulties and complications.

The Rev. F. W. Paterson, of Christ Church, lectured, under the auspices of the Parochial Association and Temperance Society of St. Luke's, Ashburnham, on the 1st inst. The subject was "A Tour in the Holy Land," and it was illustrated by dissolving views. Mr. Paterson is a lucid speaker, and his interesting lecture was well received.

We have been requested to insert the following:—The Committee appointed to solicit funds for the purchase of a SEE HOUSE, desire to inform the members of the Church throughout the Diocese that the sum of \$12,000 has been promised in the City of Toronto towards that object. From some few of the City Parishes no return whatever has been received; but it is hoped they will yet assist in this necessary work. It is to be observed, however, that a considerable portion of the above named sum of \$12,000 has been promised on condition of \$15,000 being raised, in order that a substantial well-built house, sufficiently large standing in a good neighbourhood and on a fair-sized lot, might be secured; and form, for many years to come, a residence suitable to the position and wealthy Diocese, such as that of Toronto. Until, therefore, this latter sum is realized, the Committee will, as respects many of the Subscribers, be unable, under the terms, to claim the fulfilment of their promises. Of the \$3,000 still lacking, the

Committee hope to obtain the greater portion in the City of Toronto, but see no prospect of procuring the whole: failing which, the great exertions used to bring matters to the present point will be lost, and the whole scheme will fall to the ground.

As the propriety of securing a fit Episcopal Residence has been repeatedly and unanimously acknowledged by the Diocese through their Representatives in the Synod, who authorized this Committee to appeal to the Diocese at large, it seems to be their duty at this crisis, to invoke the good feeling liberality of their fellow-Churchmen throughout the Diocese, and ask them to help in raising the money still required. There can be no question that if a united effort is made by the eight-two Parishes outside the City of Toronto, a satisfactory result may be attained. As it is the duty of each Parish to provide if possible a Parsonage for their Minister, so it seems to be the duty of the Diocese as a whole to provide if possible a suitable See House for their Bishop; especially when, as in the case of Toronto, the Episcopal stipend, considerably reduced at the late Bishop's death, is confessedly inadequate to meet the many demands made upon one occupying that high position.

The Synod having recognized this want, and undertaken to supply it, a proper consideration not only for the dignity and comfort of the Bishop, but also for the good faith and credit of the whole Church, demands a vigorous and united effort, so that a record of which we need not be ashamed may be presented at the approaching session.

As a guide to the amount required to be raised in order to attain the desired object, the Committee have ventured to suggest a minimum sum for each Parish, on a scale which they believe will not be burdensome to any; and they have every confidence that throughout the Diocese there will be a ready response to their appeal, so that this necessary work may be brought to a satisfactory and speedy termination.

On behalf of the Committee,
A. H. CAMPBELL, *Chairman*
JOHN PEARSON, *Secretary*,

March 20, 1884.

DIocese OF ALGOMA.

The following account of a meeting in aid of the Diocese is taken from *Church Bells*:-

The Marquis of Lorne, ex-Governor-General of Canada, presided recently, over a large and influential public meeting, held at Willis's Rooms, in support of the Diocese of Algoma, Canada, of which the Right Rev. Dr. Sullivan, late of Montreal, is the Bishop. The chairman, in introducing the Bishop, said that neither of them would have been present on that occasion if the vast diocese of Algoma was able to help itself. Anglican clergymen in the great dioceses of Ontario, where there were English settlements well filling the land, were independent of extraneous assistance, but Bishop Sullivan had charge of districts which could not help themselves; therefore he had a valid claim on the sympathy and support of members of the Church in England and elsewhere. The chief portion of the diocese, lying to the north of Lake Superior, had hitherto been inhabited only by Indians, who as yet were heathens, save a few of them converted by the Roman Catholic Church, which had been the first Church to explore this part of the country. These Indians were quite open to the teaching of the Gospel; and his belief was, that if missionaries were sent out amongst them they would prove very successful in converting them from savage life and in making them decent, orderly members of society. Besides the Indians, there were now in this part of the Dominion about 9000 navvies engaged in constructing the Canadian Pacific Railway. Scattered over the diocese also were large numbers of agriculturists and lumber-men, who attached the greater value to the periodical visits of ministers of the Gospel and representatives of their Church. The visits themselves often involved great trial and hardship, especially in the winter

time. Enormous distances had to be traversed, and the chairman related an incident of the Bishop of Ontario losing consciousness and being nearly frozen to death while travelling alone in fulfilment of his duty. In the case of the diocese of Algoma, situated as it was, with a long lake frontier, it was necessary to employ a steamer for the conveyance of the Bishop and his clergy; and a steamship suitable for this purpose had been purchased. He had observed with regret that in the far-away West, and generally in the outlying districts of Canada, on the fringe of settlements and of civilisation, the ministers of the Roman Catholic Church and of Protestant denominations other than the Anglican Church, were more often met with than were the representatives of the Church of England, and he thought it right to mention the fact in London, where they had the power of remedying this inequality of representation. The Bishop of Algoma described at length the diocese in which he is called to labour, and said the population was estimated at 60,000, of whom 10,000 were Ojibway Indians, the large majority of the latter being still pagans. Hitherto in this vast territory the Church of England had only had fifteen missionaries. They were in dire need of aid, and they therefore cast themselves upon the sympathy and support of individual Churchmen and of the great religious Societies in London and elsewhere. Archdeacon Farrar earnestly advocated the strong claims which this missionary enterprise had upon Church people in England.

Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND,
SASKATCHEWAN, MOOSONEE, ATHABASCA,
ASSINIBOIA, & SOUTHERN ATHABASCA

DIocese OF RUPERT'S LAND.

WINNIPEG.—*Establishment of a Branch of the Nursing Sisters of St. John the Divine.*—A few months ago the Rev. E. S. W. Pentreath entered into correspondence with the Church Extension Association of London about trained nurses which have been sorely needed in this city. The result has been the arrival of Sister Aimee, the Assistant Superior of the above Society, who is a daughter of the late Bishop Parry, of Barbados, accompanied by another Sister and two trained nurses. A largely attended meeting of ladies from the different Parishes in the city was held in Christ Church Rectory to welcome the Sisters. Rev. Mr. Fortin was called to the chair, and Mr. Pentreath explained the steps that had been taken to bring them here, and mentioned the consent of the Bishop to their coming. They have met with a very heart reception, members of all the denominations even joining in welcoming them. In fact, to show how prejudices are softened in this cosmopolitan city, it has been a difficult matter to keep the Aid Committee in the hands altogether of the Church of England. The curious spectacle has been presented of Presbyterians and Methodists anxious to support and become associated with a Church of England Sisterhood. The first case the Sisters had was one of small pox, taken by an English woman lately arrived. One of the nurses was immediately engaged to nurse her at the Quarantine Hospital. Sister Aimee and Sister Anna are charming people, and the two women accompanying them have also been trained for years as nurses. The following account will give some idea of the Sisterhood. And it shews two things—first, the anxiety in England to help in every way this part of Canada, as in about three months from the application the Sisters are on the spot; and secondly, that the Christian people of Winnipeg have laid aside foolish prejudices in this respect, and will welcome women who are doing such a Christ-like work as nursing the sick and poor, though they come from a "Sisterhood."

The branch of the Sisterhood of St. John the Divine, which has recently arrived under the

charge of of Sister Aimee, the assistant superior of the order, is a part of a society in London, England, comprising nearly 100 sisters and nurses, who are devoted to the nursing of the sick and poor. The sisterhood was founded as far back as 1847, to meet a want generally felt for the training of nurses through the agency of Christian women of a higher grade in life. For the past 36 years the Sisterhood has had charge of the nursing in King's and Charing Cross Hospitals, London, the Children's Hospital at Paris, and in private families in London and the country. The Bishop of London is the president and visitor, and there is a counsel composed of bishops, prominent laymen and some of the most eminent medical men in England. Bishop Walsham How is the honorary chaplain. The sisters and nurses who have arrived here have had long experience in medical and surgery cases, will nurse any kind of contagious disease and attend operations. One of them nursed last fall over 80 cases of typhoid, among the poor, and did not lose a case. A committee of ladies from the Church of England parishes in Winnipeg is working very heartily to assist them. A small furnished house has been taken on Hargrave street from April 1 until 1st July. An effort is to be made by these ladies to procure and eventually provide a permanent home for the Sisterhood. Contributions to be sent to Miss Jazdowski, 13 Assiniboine street, or Mrs. Farrei, 38 Fort Street, are earnestly asked for these objects. It is expected that assistance will be given in England towards this. Communicants of the Church of England are eligible as "associates" by the payment of not less than \$5 a year and conforming to certain simple rules. The medical men of the city are in hearty sympathy with this movement, and it is hoped that in course of time a children's hospital and other necessary institutions will grow up under the care of the sisters. They are anxious to take the training of women as skilled nurses, or they will instruct ladies in the principles of nursing. This can only be done when they have a house as headquarters. No doubt some generous person in Winnipeg will present a good site for "St. John's House," which will be a permanent home for the sisters. Others are ready to come out if needed.

Lenten Services.—There are Wednesday night services at the Cathedral, All Saints and St. George's, Wednesday and Friday services at Holy Trinity, and daily service at Christ Church. Four services are held on Sundays in Lent at the latter Church. The Rev. E. S. W. Pentreath has associated with him for the present Rev. H. E. Jephson, late of England. He hopes to retain him permanently. Rev. J. B. Seaman also assists at Christ Church on Sunday mornings.

A Church of England Temperance Society has been established in this Parish.

Work has been begun on the interior of the new Holy Trinity Church.

WAKOPA.—Ven. Archdeacon Pinkham, of Winnipeg, held Divine Service and administered the Holy Communion at LaRiviere's Hall, Wakopa, on Sunday morning, the 24th of February, and afterwards conducted afternoon service at the Albion School House. The venerable Archdeacon preached a very able and eloquent sermon, and pointed out the difficulties that the settlers had to contend with in this new country, and the inconvenience of not having any churches in the district. He informed the congregation that an English Church would soon be erected at Wakopa, which would be the headquarters for the mission about to be established in this portion of the Turtle Mountain, and that a minister would be stationed at Wakopa. The minister will officiate at Killarney—Lyon's Hall—and Albion School District. The Venerable Archdeacon got a most hearty reception from the settlers around Wakopa and vicinity, who are quite elated to hear of a church to be established in this place. The Archdeacon pointed out the extent of the English mission throughout the North West, and was well pleased with the Turtle Mountain country.

DIOCESE OF SASKATCHEWAN.

CALGARY.—The Rev. Mr. Tims, of Blackfoot Crossing, held English Church service in the orderly room at the Fort, on Sunday last at 11 a. m. and 7 p. m. The communicants of this Church appreciate the reverend gentleman's services very much, and we frequently hear expressions of regret that he cannot visit Calgary more frequently.

EDMONTON.—The Church of England concert netted \$35 to the organ fund.

DIOCESE OF ASSINIBOIA.

On Friday evening, March 14th, a musical and literary entertainment was given in the Town Hall at Fort Qu Appelle under the auspices of "The Ladies Aid Society," of which Mr. Archibald Macdonald is President. The entertainment was a great success both financially and otherwise. The proceeds were devoted to the Parsonage Building Fund. The Rev. Mr. Lewis, the resident clergyman, is doing a good work at and around Qu Appelle and during the short period of his ministry has already gained the warm sympathy of all classes and denominations in his sphere of labour. Qu Appelle and neighbourhood seems to have been peculiarly favored in the very superior class of people that have settled there. The chair was occupied by Archibald Macdonald, Esq., of the H. B. Company, and at the close of the entertainment a vote of thanks to the ladies of the "Ladies Aid Society," and the gentlemen who had taken part in the entertainment, was moved by the Ven. Archdeacon MacKay of Prince Albert.

The Colonial Bishopric's Council has granted £2000 to the Endowment of the Bishopric. Canon Anson has placed £750 in the hands of the S. P. G. for this object. About £5000 has now been pledged to meet the same amount from other sources. It is probable that the whole endowment of fifty thousand dollars will shortly be raised. Canon Anson is expected in Winnipeg in a few weeks.

DIOCESE OF SOUTHERN ATHABASCA.

It is now finally arranged by the C. M. S. that Rev. Mr. Young will be the first Bishop of the Diocese. He will visit the Diocese before his consecration. It is possible that he may be consecrated in Winnipeg at the special meeting of the Provincial Synod this summer. If not the consecration will take place this fall in England.

Church Matters in Natal.

(Written for the Church Guardian)

BY CANON CHURTON, OF KING'S COLLEGE, CAMBRIDGE, ENGLAND.

(Continued).

THE seventh question was—Might it not be possible that a clergyman under Canon IX, Rule 15, might fall under excommunication for that for which he would not be excommunicated in the Church of England? The Dean explained that the Canon did not impose the sentence of excommunication for offences against the discipline, etc., of the Church, but for contumacy shown by continued refusal to obey its injunction, and in this the two Churches are completely at one, as the Church of England excommunicates for contumacy.

Archdeacon Colley next asked—Why should not the Church of South Africa be held to be bound by the decisions in questions of Faith and Doctrine of the Church of England? The Dean said this raised a large and certainly a very interesting question, which he hoped in due course of time would be fully discussed. The ancient rule

of the Church was to hold each Bishop personally responsible for maintaining a right faith and sound morals in his Diocese, and that personal responsibility was but rarely interfered with by appeals being permitted to the Archbishop. No appeals in spiritual matters, that is, in cases involving faith or morals, were carried to Rome, but only in Ecclesiastical suits, such as cases connected with privileges of Monasteries, the rights of Chapters, etc. If, therefore, such a weight of responsibility rests on Bishops generally, it is not easy to see how they can be required to be bound by the decisions of others, unless such decisions commend themselves to their judgment. At this point, the discussion was broken off, and the Dean dismissed the meeting with the blessing, promising to call it together again in a short time.

At the fourth public meeting, which was held on November 22, the Dean read a short paper on the Royal Supremacy, arguing that (1) Loyalty to the Church of England, which requires of us an ex-animus acceptance of her formularies; and (2) Loyalty to the Government under which we live, hinder us in this Province from binding ourselves to accept without qualification the jurisdiction of the Privy Council over all matters which concern the Church. He maintained that loyalty was due which certain limits to the chief Magistrate of the Privy Council in many Dioceses would be of that alien and foreign nature which the Church expressly repudiates. On the conclusion of the paper, some discussion took place as to the appointment of a small committee representative of both sides, to consider the questions in dispute, after which the meeting separated.

Two days later, a letter appeared in the *Times* of Natal from Sir Theophilus Shepstone, stating the opinions he had expressed during his interview with the Archbishop of Canterbury. In this letter, Sir Theophilus regards it as impossible that union should take place in the Church of South Africa. The *Mercury* of November 30 pointed out that the question lay, not simply between Natal and Maritzburg as Sir Theophilus seemed to think, but between Natal and the Province of South Africa, which, with its eight Dioceses and regular organization and recognition by the Church of England, is a fact which cannot be ignored in any settlement of the disputes. It also grasped the part that the "appeal of the members of the Church of England in Natal should be made, not to the Archbishop of Canterbury, but to the Church of South Africa, which is the dominant representative and representation of the Church of England on this continent." The *Mercury* added—"The only alternatives lying before the Church of England in Natal are either to become and remain a congregational body, using the Anglican Liturgy, and abiding by its rubrics—minus Episcopal authority—or to make terms with the Church that is the real representative of the Mother Church in South Africa.

On December 10, the *Natal Witness* published the following documents, bearing date, July 29, 1883:—(1.) Letter from S. Rouse, Registrar of Diocese of Natal to the Archbishop of Canterbury. (2.) Petition to the Queen from the Church Council of the Diocese of Natal, rehearsing the events in the controversy from Dr. Colenso's appointment in 1853 to the present time, and submitting them for Her Majesty's consideration, with an appendix concerning the legal effect of the letters patent creating the Bishop of Natal. (3.) A Petition to the Archbishop of Canterbury, with a preamble, concerning the history and position of the Church of England in Natal, praying him in the present crisis to afford such assistance as may result in the appointment of some learned Divine as a successor to the late Lord Bishop of Natal, one legally qualified for the See and trusts, and personally fitted to restore peace and unity. Then follows another appendix relating to the first season's difference between Bishop Colenso and certain of his clergy, including the Dean and Archdeacon (afterwards Bishop) Mackenzie, in 1858.

(To be concluded.)

OUR AMERICAN BUDGET.

THE Diocese of Texas is steadily and rapidly gaining strength. In the past few months three prominent clergymen have been added to the working force; others are getting ready and will soon follow, and will take their places under the faithful and untiring Bishop of the Diocese.

THE rector of Grace Church, Newark, the Rev. G. M. Christian has adopted the plan this Lent of placing a box in the porch, into which anyone desiring information on any question of worship or Church doctrine, may drop a request for that information. These questions are answered by the rector on Friday evenings, and the custom has been found to be a very interesting and instructive one.

A GENEROUS OFFERING was made at the morning service in St. James's Church, Milwaukee, of which the Rev. G. W. Dumbell is rector. The object was the payment of the mortgage debt with accrued interest. Upon the offertory being taken up at the close of the service, it was found to amount to the sum of \$1,384.69.

THE plan, adopted by the Chicago clergy for the Sunday evenings in Lent, of having the entire Service, hymns, psalter, and all, printed on a single sheet, is already proving itself successful, in the greater interest taken in it, especially by strangers and in the greatly increased volume of responses and singing.

SAMUEL H. WALLACE of Honey Brook township Chester county, Pa., who died recently, bequeathed his entire estate, \$20,000—after the death of his wife—to St. Mark's Church, at Honey Brook.

THE Rev. Dr. Caleb Sprague Henry, who died at Newburg, N. Y., recently in his eightieth year, was born in Rutland, Mass. After several years pastorate of a Congregational church he took orders at a Protestant Episcopal church in New York city. He was professor of philosophy and history at the New York University from 1839 to 1852, when he resigned on account of failing health.

THE following, told in Bishop Whipple's wonderful way, has a mighty moral. When he entered York Minster for the first time he stood rapt in silence, overcome by the grand interior. Suddenly he was brought to himself by a typical American, of whose presence he had not been aware, and was accosted with a "Wall, stranger! there's one thing purty certain; the men who put up this here, didn't build stone houses for theirsel's and bass-wood houses for their God! did they?"

SERIOUS differences have arisen among the Jews of the United States in regard to their ancient faith which seems in danger of being superseded by modern notions. This state of things is attributed largely to Rev. Dr. Wise, of Cincinnati, who is one of the eldest and most widely known rabbis of the country. He holds that Christians may be received into Judaism by a single acknowledgment of the binding character of the ten commandments; that there is no biblical prohibition against the Jews intermarrying with Christians, or with Mahometans for that matter; that the rules attending the preparation of animal food for Jews can be abandoned at pleasure, and that God has not created any unclean animal, Jews may eat anything they please.

THE *Standard of the Cross* tells us that Mrs. Alice M. Lincoln and other charitable Boston women have been trying their hands as landlords of the worst class of tenement houses. They took a dilapidated building, holding twenty-seven families, and so sub-let it as to clear, above all expenses 6 per cent. on their investment. They have recently hired a second building. They have made their tenants keep their rooms clean, and have turned in what they made over 6 per cent. in the way of improvements, among other things giving tenants who hired two rooms at \$1.25, two more for 75 cents, in order to discourage indiscriminate herding. In spite of their requirements about cleanliness and ejecting tenants who refuse to comply with them, their block has been full most of the time, and their reserve fund, above 6 per cent. interest, has never been entirely exhausted.

NOTES OF THE WEEK.

AFFAIRS in Egypt are still in a very unsatisfactory and unsettled condition. It is reported that Nubar Pacha, the Egyptian Premier, has resigned, and there is general discontent existing in the civil offices. Fears are entertained for the safety of General Gordan. The Tories in the English House of Commons are evidently trying to force the government policy and hasten a dissolution. The persistent attacks of the Conservative leader has drawn from the aged Liberal Premier a speech full of youthful fire, and one which will be reckoned among the best ever delivered in the House by Mr. Gladstone. A few weeks more will settle the question.

A **CHANGE** is likely to take place on the scene of operation in Egypt according to a cable report that King John of Abyssinia offers the services of from eight to ten thousand Abyssinians, on condition that the English guarantee an allowance of two shillings daily for each man and the cession of two ports to Abyssinia. If England agrees to the terms, the Abyssinians will attack El Mahdi.

THE terrible riot at Cincinnati will be numbered among the most formidable ones in the annals of civilized cities. Theft, murder, corrupted juries, and a general disregard for justice, had worked on the people. A public meeting was held in righteous indignation of the way justice was carried on in the city. Many murderers were in the jail. It was impossible to get an honest conviction. Rousing speeches and forcible resolutions were made by decent citizens. But the outraged sense of justice proved too much for the forbearance of the mass of the people; they arose as one man, attacked the jail, and were in turn attacked by the military, and more lives were lost than Sir Garnet lost in the battle of Tel-el-Kebir. It was an instance of blind rage striking wildly at a corrupt administration of the law.

THE disgraceful affair has its lessons. An inadequate punishment of crime, and a sentimental smoothing over of defects, will bear forth evil fruits. There must be an incorrupt and fair administration of the law. Peaceable citizens and the welfare of the state demand it. And there is the lesson of a deeper sense of self-restraint. Religion must come in here and train the citizen day by day the necessity of submitting to the law of God. This law violated, the state will assuredly suffer. In the race for wealth and progress, religion is likely to fare badly, but the day of reckoning surely comes. Law, order, God-fearing principles—these are the stability of the state and the safety of the citizens.

ANOTHER terrible shipwreck has occurred at Sambro. The White Cross steamer, captain Schoonhover, was trying to reach Halifax harbor. There was a storm raging at the time. Some one blundered. The lights off Sambro were mistaken for the Chebucto Lights. The vessel struck the rocks, and the excited passengers and crew ran forward, in one crowd, towards the bow. The vessel struck again, and a mighty wave swept along the deck and carried off every soul with the rapidity of lightning. One hundred and twenty lives were lost, and only the captain, five sailors, and three passengers were saved. The vessel struck about five miles from the place where the "Atlantic" went down just eleven years ago. In that disaster 575 lives were lost.

NEGOTIATIONS are proceeding with the different powers for the purpose of completely exterminating dynamite plotters from countries. The Paris *Gaulois* says: "The London explosions were plotted in Paris, at a cafe in the Avenue d'Eylau. The dynamite was sent from France, while the clock work came from abroad." In the interests of humanity and for the protection of harmless citizens, it is to be hoped that some speedy arrangement will be made on the subject.

A **BILL** has been introduced in the United States House of Representatives to regulate the carriage of passengers by sea which provides that every vessel bringing passengers to the United States shall have two hospitals, one for men, the other for women; also that all vessels carrying other than cabin passengers and whose passengers and crew exceed fifty, and do not exceed six hundred, shall carry a licensed surgeon, and if they exceed six hundred an assistant surgeon, who shall be furnished with medicines and surgical instruments by the ship owners and render services without fee. The bill is a timely one and is the outcome of a great deal of neglect towards immigrants.

GENERAL GRANT is a man of many parts and has a versatile character. One day he is in favor of Gen. Logan as Presidential candidate—so the papers say—next day he advocates Senator Edmond's claims, and the third day he espouses the cause of Sherman. Many politicians are apt to be like that. We remember that once a trivial office was open and there were many applicants for it. When the applications were handed in to the committee it was founding that a leading politician had signed the recommendation of every applicant, and he defended himself by saying that he did not write that one man was better fitted for the position than another, but that each man was a good man for the place. The way of the politician is intricate.

FISHING vessels at Gloucester have suffered terribly during the past half year. Since the August gale, seven months ago, 18 vessels have been lost from the port with crews, which, together with men lost overboard and dories, make the startling record of 249 men, leaving behind, as near as can be ascertained, 65 widows and 134 fatherless children, a record heretofore unparalleled in the history of the business.

THE relations between England and Colombia are at present rather strained on account of a claim from the British Government for compensation for outrages committed by Colombian officials against British subjects. A feeling of anxiety prevails at Bogota.

THE Native Shans, a hill tribe in the north of Burmah, who have for many years maintained a practical independence in spite of the efforts of the King to assert his claims to rule over them, have poured down into the low country, and have surrounded the important post of Bhamo, on the Upper Irrawady. The English and American missionaries have left the town in the steamers of the Irrawady flotilla. They report that the principal villages in the neighbourhood of Bhamo have all been burned and sacked, and that much misery prevails there.

THE failures in Canada for the first three months of this year numbered 467, with liabilities of \$5,006,014, as compared with 398 failures and \$5,366,482 liabilities in the first quarter in 1883,

an increase of 63 in the number of failures but a decrease in the amount of liabilities.

THE Americans deserve great credit for the enthusiastic way in which they pay off their debt. In this respect, England might learn a very useful lesson from the States. Countries, like individuals, are never the richer for having debts, but are the reverse. During March the public debt of the United States was reduced \$14,238,324, and the total reduction since July, 1883, is \$81,829,398. The total interest-bearing debt of the United States now is \$1,256,758,000.

It is said that in order to cope with dynamite plots, a rearrangement of the London detective force has taken place. A special set of fifty detectives has been appointed for dynamite purposes, with special pay, appointments, and duties. Of these twelve will be British, eight Irish, the rest of the force being made up by men representing Russia, France, Germany, Austria, Italy, Spain, the United States, and Canada. Eight American detectives will belong to the force.

A proclamation has been issued by General Milot to the people of Tonquin stating that the mission of the French is to deliver the country from banditti, and gave it freedom of trade, lightness of taxation, and liberty of work. Which means in translated language—we expect you to pay taxes to us, open your place to our trade, and if you object we must force you with bayonets and bullets.

THE Earl of Carnarvon has been championing Canadian emigration. At a recent meeting in London he said that nearly every one is his own landlord, hence there was a general prosperity and contentment amongst the inhabitants. There was an admirable chance for farmers of small capital, who, however, must be stout hearted, courageous and persevering. The agriculturist, his lordship said, succeeded best in Canada. A further impetus will probably be given to the same subject by the offering, by the Royal Colonial Institute, of prizes for essays on Canada and Newfoundland. The conditions are to be made known immediately after Easter. The prizes will consist of £20, £15, £10 and £5 respectively, and will be open, the first to members of any university in the United Kingdom, the others to the pupils of any British school.

HON. WILLIAM SMITH, Premier of British Columbia, who is in Ottawa, has telegraphed to his Provincial Secretary, not to allow five hundred Chinese (hourly expected) to land in British Columbia. He says the bill recently passed by the Local Legislature gives his government power to prohibit Chinese immigration, and that he intends to exercise it until the bill is disallowed by the Dominion Government. Sir John Macdonald is of opinion that the whole case should be referred to the Imperial Privy Council before his government take any steps in allowing or disallowing the prohibitory bill passed by the British Columbia Legislature.

WITH reference to the maritime court for the Dominion, a letter from Lord Derby says: "I have had much pleasure in viewing favourably the prayer of the petition of the Dominion Government that there should be one vice-admiralty court for the Dominion, under Dominion control, but it has not yet been possible, formally, to take Her Majesty's pleasure on the subject."

CONTEMPORARY CHURCH OPINION.

A SECTARIAN paper says that it ought not to be forgotten that Mr. Moody was refused license to preach by the church of his choice because he was not a graduate from some institution of learning.

THE *Nonconformist and Independent* has another leader in favour of Bradlaugh. "It says:— "That the cause of liberty will ultimately triumph we cannot doubt. In the meantime, religion is suffering cruel wrong from men who pose as its special champions." It is lamentable to see how entirely Protestant Nonconformity in England has fallen away to politicalism to the quenching of its spiritual life.

RICHARD BAXTER tells us that "while we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies, and our safest passage thither is by peaceable holiness."

THE *Religious Telescope* says: "The love of display in dress is the curse of society in our country. It dissipates holier and better thoughts, and genders pride in the heart. It bankrupts many a father and husband, and wrecks thousands of homes. It is itself an intolerable burden upon its devotee. It is a shame that Christian men and women have not grace and sense enough to dress in a manner becoming both their profession of Christ and their circumstances in life.

THE *Churchman* writing of the cry for unity says:—"There is but one scheme of comprehension that has any chance of success, or that will carry God's blessing with it. And that is for the Church of Christ to hold steadfastly by the "old paths" of Apostolic truth and order, to contend earnestly for the faith once delivered to the saints, to remember that in so doing she is holding to and maintaining, not the doctrines of men, nor the traditional order of any human organization, but the doctrine of her Lord and Head, and the sacred deposit given by Him to His "Holy Church throughout all the world," whose order no heresies nor schisms have ever succeeded in overthrowing.

THE *Church Messenger* says: "The greatest preachers are those who have sought hardest to make the simplest understand. The strong temptation to the man in the pulpit is to attract the attention and win the applause of the learned or please the proud and wealthy with pious platitudes. Some plain truth relating to man's salvation, told in the simplest, tenderest manner, will take deep hold, be long remembered, and do more good than the sententious, dogmatic discoursing on high subjects of metaphysics which may be controverted and do engender strife and passion."

THE *Church Standard* writing of the separation of rich and poor in towns says: "By banishing the poor from our midst, we are doing our utmost to thwart the design God in appointing, for the mutual good of rich and poor, the different conditions of riches and poverty."

THE *Church Times* says: "The symbolical explanations of the vestments are quite valueless, being mere mediæval afterthoughts, which had nothing to do with the origin or design of the several articles, which are simply the ancient Eastern dress ornamented; precisely as the Jewish priestly dress was."

A WRITER in the *Saturday Review* humorously remarks that the multiplied responsibilities, and the increased exposure to fierce attacks of the modern Bishops, are, "in the way of discipline, efficient substitutes for the hair shirt and knotted scourge."

Church Bells says:—The Church system was never dearer to the people than now. Prayer meetings are out of favour. The progress of education is against them. They are found 'dull,' 'gossipy,' 'preachy' vehicles for sly innuendoes. They remind us unpleasantly of certain people of old time who loved to be heard and seen of men, and to please men. The more earnest is the love of persons of good understanding and deep religious

feeling for the prayers which are the the collective piety and devoutness of Christian centuries.

FATHER HYACINTHE says: "Statistics speak of 200,000,000 Roman Catholics, where there are not 100,000,000. Half of the Church is out of the Church."

ST. CHRYSOSTOM, *Hom. iii.*, has the following:—"The value of fasting consists not in abstinence from food, but in a relinquishment of sinful practices; since he who limits his fasting only to an abstinence from meats is he who especially disparages it. Dost thou fast? Give me proof of it by thy works. Is it said, "By what works?" If thou seest a poor man, take pity on him. If thou seest an enemy, be reconciled to him. If thou seest a friend enjoying honor, envy him not! For let not the mouth only fast, but also the eye, and ear, and the feet and the hands, and all the members of our bodies."

OUR ENGLISH BUDGET.

THE Bishop of Newcastle's Fund already amounts to £21,953, 10s., including a donation of £8,000 from the Duke of Northumberland.

13,000 of the English clergy receive official incomes not exceeding £200 a year.

It is announced that Mr. E. F. Freeman will be Dr. Stubb's successor as Regius Professor of Modern History. The income of the chair is £900 a year.

AN anonymous donor has given £300 to the Additional Curates' Society, and £500 to the Ordination Candidates' Exhibition Fund.

A NEW Jewish synagogue has been opened in Oxford, to accommodate, it is said, the increasing number of Jews resident as undergraduates there.

It appears a few Sundays ago Mr Fowler, Lord Mayor of London, and his daughter, who is Lady Mayoress, attended a Mission Hall in Hackney. The Lord Mayor read the lesson, and, after the sermon, he delivered an evangelistic address.

THE death is announced at Bath, in the eighty-first year of his age, of the Rev. Richard Watson Moor, who had been for nearly half a century vicar of Stoke St. Gregory, Taunton.

AN English authority states that the region now known as the Soudan, is precisely the area known as the Ethiopia of the Bible.

THE Duchess of Connaught has contributed a beautiful altar-cloth, with the Greek cross and lilies embroidered by hand, to the new parish church at Bagshot. The Duke has also presented a cross and candlesticks.

THE Rev. J. S. H. Brooke, rector of Mary Woolnoth, has addressed a Lenten letter to his parishioners, dated Tuesday, in which he regrets that he has the same complaint to make as his ancient predecessor, John Newton—viz., that the parishioners are "too intent upon their wealth and merchandise to pay much regard to their new minister."

LAST week the Bishop of St. Alban's held a confirmation at Dagenham, at which the ages of fifteen of the candidates from that parish amounted to 960 years; one was seventy-seven, another was seventy-five, a third seventy-four, and another seventy-two, while there were several, between the ages of sixty and seventy.

A FEW weeks ago a gentleman from Buxton was baptized by immersion at St. Saviour's, Bacup where a baptistry was provided by Mr. J. Maden Holt, when he built the church some twenty years ago. The ceremony was performed in the presence of many witnesses, by the Rev. Conrad S. Green, of Holy Trinity Church, Buxton, of whose congregation the candidate is now a member.

THE Bishop of Peterborough, it is said, has so far recovered from his dangerous and lingering illness that he will shortly resume his Episcopal duties. A movement is on foot for having the Bishop's portrait taken by an eminent artist, and presented to Mrs. Magee for her life and that of the Bishop; afterwards to remain an heirloom at the Palace.

THE death is announced of the Rev. George Mathias, one of Her Majesty's chaplains in ordinary, in the 88th year of his age. He was the son of Captain J. Vincent Mathias, of the 62nd Regiment, and grandson of Mr. Gabriel Mathias, who was for many years Assistant Keeper of the Privy Purse to Queen Charlotte.

THE committee of the Pastoral Aid Society has been enabled to accept the offer of £1,000 lately made by a lady for the benefit of Liverpool, on condition that a second £1,000 were contributed by other donors to meet it. This has now been done, and the interest will go towards curates' stipends for two of the neediest parishes in Liverpool.

THE Archbishop of Armagh and Clogher, Primate of All Ireland, and Metropolitan, Dr. Marcus Gervais Beresford, recently entered upon his eighty-eighth year.

MR. GLADSTONE has written to the Bishop of Gloucester and Bristol to say that when £20,000 has been raised the Government will introduce a bill for the reconstitution of the See of Bristol; £16,000 has already been promised.

A sad instance of the result of the excitement occasioned by the Salvation Army occurred last week at Wilmslow, when Moses Shuttleworth, coachman to Dr. Somerville, had to be taken to the county lunatic asylum, Macclesfield. For the previous fortnight Shuttleworth had been attending meetings of the Salvation Army, and at last he stripped himself naked, stretched out his arms, and asked his relatives to crucify him by nailing him to the floor. The poor fellow protested that he had the power to work miracles, and asked for the attendance of a blind man to demonstrate his assertion.

A REPORT, drawn up by Mr. Pearson, R. A., on the condition of Westminster Abbey, shows that decay has spread through nearly every portion of the outside. Beneath the grimy coating of the exterior, the process of decomposition has been so rapid, that unless a sum of £80,000 is at once expended, the ruin of the fabric will be irremediable.

Book Notices, Reviews, &c.

"The Little Christian" is a bright little illustrated children's paper, and well adapted for distribution in Sunday Schools or in parish visiting. The contents are interesting and at the same time of a high moral character. 25 cents a year for a single copy, or for fifty or more at the rate of only 14 cents a year, post-paid, for two numbers a month. H. L. Hastings, 47 Cornhill, Boston, Mass.

"The Homiletic Monthly" for April is a rich number, filled with sermonic material, and useful articles for the preacher. We think that the value of the publication would be enhanced if greater care was taken in the selection of the representative sermons. The example of the "Christian Age" might be well followed in this particular. The symposium on Evolution is still carried on, and does not flag in interest. Funk & Wagnalls, publishers, New York. \$2.50 per year.

"The Pulpit Treasury" for April is as good as usual, and gives promise for the future. It enters upon its second year of publication in May, and a special list of contributors is noted for the coming year. \$2 a year. E. B. Treat, publisher, 757 Broadway, New York.

"The Bowsham Puzzle." Mr. Habberton has evolved a plot which at once excites and evades the reader's curiosity to a most amusing degree. The chief merit of Mr. Habberton's work consists in its portrayal of village life. His faithfulness in this has been generally conceded, but has never been more apparent than in his latest of novels. There is a homely humor underpinning the story that adds much to the reader's enjoyment. Published in Funk & Wagnalls (10 and 12 Dey St., N. Y.) Standard Library 110. Price, paper, 25 cents.

The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

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INDEPENDENT!

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

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THE CLOSE OF LENT.

We are nearing the close of Lent. How have we spent it? Has it done for us what the Church intends that it should? Has it wrought in us a contrite spirit, a deeper sense of our own sinfulness, a fuller knowledge of the mercies of Christ? Has it brought to us, under all its solemnity and sadness, something of that "peace which passes all understanding," nay, in our nearness to Christ, even a foretaste of that joy, the fulness of which *hereafter* passes man's imagination to conceive? Has it brought us to feel—and this is the end of every one of our Church's seasons and ordinances—that He is All in All, the Alpha and Omega, and that any thing which keeps us from Him, the Source and Centre of our Life, must be of evil? Have we learned to feel sin more sinful, His service sweeter than before? Oh, that we could all answer with glad conviction that we feel ourselves in very deed nearer our Master! If it is not so, if Lent has been to us either an unmeaning formality or an irksome and wearisome hindrance to our ordinary pleasures and amusements, then, most surely, instead of having drawn closer to our Lord we have drawn further from Him, we have put greater and wider barriers between Him and ourselves, we have rendered ourselves so much the more unfit for His Presence hereafter. Let us stop to consider for a little while where we stand, and if through heedlessness or thoughtlessness we have wasted the opportunities which this Lent has offered us, or turned a deaf ear to its solemn call, let us endeavour, by God's help, during the brief remaining days to redeem the time.

That week, most awful in its commemoration of the Death and Passion of our Redeemer, remains, wherein to humble our souls before our God. The contemplations of those sufferings, so awful in their character, may well fill us with sorrowful self-abasement when we reflect that it was sin—which made them necessary—sin so hateful in the sight of the most Holy God, yet which to us appears some times so venial! Thus gathering up the fragments that yet remain to us of this solemn and most wholesome season, we may be fitted to rejoice with His redeemed ones when Easter dawns with the blessed message of His Resurrection.

THE INFLUENCE OF ENDOWMENTS.

We desire to advocate limited Endowments for our Parishes, being of opinion that they would materially benefit the clergy, while helping the laity, especially in the smaller Missions, to sustain the ministrations of the Church. We know what arguments may be advanced against such a course, but we can only say facts as drawn from actual experience do not sustain the objectors in their opposition.

To meet one of these objections, we give below an outside testimony to the value of these endowments which, we think, will be accepted as conclusive.

The President of the Baptist Union of England, (Mr. H. Stowell Brown), in his opening address to that body, and speaking on this very subject, said: "It may be objected that independence would make ministers lazy. . . . Let us test the matter by an appeal to facts—to what, at least, I think we may accept as facts. To a large extent the clergy of the Church of England are not exactly men of independent means, but men who for their incomes do not depend upon the will of their congregations. Indolence on the part of most of the clergy of the Established Church would not diminish their incomes, diligence on their part would not increase them. If they spend their lives in utter idleness they do not get a penny the less; if they work like slaves they do not get a penny the more. Well, then, with this plentiful scope of idleness, and in the absence of all pecuniary inducement to diligence, how stands the case? From what I see, from what I hear, from what in various ways I learn, I cannot but think that the clergy of the Church of England are, as a rule, inferior to no other ministry in the matter of diligence. Many of the most independent among them work quite as hard as any of the most dependent among us. And, indeed, the work that a minister may do just because need drives him to it, is not likely to be of a very high order."

Of course the Endowments to which we refer are altogether different from the English Endowments. What we would advocate would be a limited endowment, say two or three thousand dollars, for each parish, and we suggest this as something which the parishes should make efforts to secure for themselves. It is an admitted fact that the incomes of the clergy are, as a rule, much too small, and as things are at present, it taxes the best energies of the Mission Boards to raise them even to their present amounts. But the Mission Boards ought to be in a position to undertake new work. There ought not to be a single year in the history of any diocese without the opening of a new Mission. Unhappily in the past the Mission Boards have not had the heart to undertake new work while the incomes of the clergy in the existing Missions were so small and insufficient.

Now, in a hundred ways a small Parochial Endowment could be got together, and year by year added to, cheering the missionary, and giving confidence and increased zeal to the people, while materially promoting the best interests of the Church. The fact is, this is a matter which one is surprised has not met with favour in every parish, and the warm support of clergy and laity, for it would make the clergyman more independent, while increasing in a way easily understood the independence of the people.

We suggest to the several Mission Boards that they follow the example set them by the Mission Board of the Diocese of Fredericton, which meets any sum that may be raised for the purpose with an equal amount from its own funds. Or, better still, we ask our rich laity to follow in the footsteps of that noble-hearted layman of the Diocese of Quebec who has generously contributed an equal amount to the sum raised in any Mission for the purpose, and in this way has helped to endow nearly a dozen Missions of that Diocese.

We leave the subject for the present, commending it to the serious consideration of those concerned, trusting that its importance will not be overlooked.

HOLY WEEK.

We are approaching the most solemn and most sacred part of Lent. Hitherto our thoughts have been mostly occupied in contemplating the temptations of our Lord and the power of Satan in leading mankind away from God. In the victory of Christ we were made to see how we can become victors. And the days that have intervened have been spent in applying the example and precepts of our Blessed Lord to the subduing of our bodies; and in the practice of self-denials and self-mortifications to prepare ourselves the better to be witnesses of His last mysterious agonies on earth.

The Life of Christ was a very real thing, as real as are our lives. His Birth, His subsequent Life, including His temptation, suffering and death, were enacted on this earth on which we now dwell. The Church endeavours to make these facts of history real to us so that we may fully grasp their meaning. Jesus Christ lived for man, soon we are to see Him die for man; He came to earth that, partaking of man's nature, He might, in fulfilment of prophecy, and for the great love wherewith He loves man, die in man's stead.

If we have prayerfully been contemplating, as the Church would have us do, the meaning of that Life, we are best prepared to dwell upon, and to be affected by, His death. God the Son came to earth to deliver man from the effects of the Fall, from the curse and tyranny of sin, from eternal death. He came to do His own and His Father's will, to suffer and to die for man's Salvation; and now we draw near those momentous days, when all the heavy load of the world's sin is to be placed upon His shoulders. When He, the Meek and Gentle One, He who went about doing good, whose touch restored sight to the blind and healing to the sick, and brought back the dead to life again, will have to bear the cruel mockings and scourgings, and the bitter shame of a malefactor and a malefactor's death. Surely we will heed the Church's calls to come apart awhile to contemplate the pain and suffering endured so willingly for our sins. "Behold and see if there be any sorrow like unto My sorrow," the Blessed One says to each of us, as in His deep affliction and anguish He bears His cross to Calvary. It cannot be that we will behold such suffering as indifferent spectators. As we follow Him day by day and witness all the cruel wrongs which He bore for our sakes, it cannot be that we will cling to the sins which caused His Agony and Bloody Sweat, His Cross and Passion. Jesus Christ did not come only to save the world of eighteen cen-

turies ago. It is true the time was ripe for His appearing. Sensuality and sin overspread the world, and man had degraded himself almost to the level of the beasts. The world, indeed, then needed purifying; the sin of the world was great, and a fountain needed to be opened for sin and uncleanness. But now, as then, man is a sinner, impure and unholy; he needs a Redeemer, a Saviour. In every age, and all through the ages, the Blood of Christ can alone cleanse from sin, can alone purify the heart of man. Now, as then, and perhaps now more than then, the world needs purifying, and man needs a Divine Helper. God grant that the world may fix its thoughts at this sacred Season upon the suffering Saviour. That it may see Him as He hangs upon the accursed tree and gain a knowledge of the exceeding sinfulness of sin. God grant that sinners may abhor the sins of their past life, and give their hearts up to that Dear One who purchased them with His own blood. That they may resolve henceforth to use their bodies not in the service of Satan, but in the service of God, and to live not for the gratification of self, but to enjoy the exceeding great happiness of living a life hid with Christ in God.

A CALL TO THE MINISTRY.

THE Bishop of Rochester preached before the University of Cambridge recently on 1 Cor. vii. 37: "Power over his own will," and in the course of an able and earnest sermon, put in a plea for the Church's ministry as a fitting object of the ambition of the undergraduates. For the choice of your profession, said the Bishop, is not the will needed? By this time I suppose many of you have fixed on it, while some are undecided still. Bishop Warburton has said that politics and religion are the two grandest subjects which the human mind can consider. Probably, for those who cannot think of Parliament, the Civil Service in India is one of the most beneficent and magnificent openings the whole world can give to one who loves mankind, and has the will and power to govern wisely. But, will you hear one who speaks perhaps with prejudice—when he pleads for the dignity and blessedness of a life given to God and men in the ministry of the Church, especially when that life is spent in a great city? One who came as a curate to the metropolis just after the battle of the Alma, and who is still labouring there, though now south of the river, may perhaps be bold to advise you to think once, twice, thrice of giving your will to God in this matter, and of consecrating your manhood to the Cross. We save our life in losing it, we find the true key to the problems that harass us, the disappointments that gail us, the temptations that beset us in serving a Master, whose wage is his own righteousness; and in doing a work, the interest of which is as inexhaustible as human nature, the dignity of which is shared by the Son of God. While of all persons in this world the most sure to be disappointed, is he who seeks orders only for what the world can give him out of them; of all persons in the world the most blessed and happy is he who gives himself to Christ, because Christ's love deserves it, who finds his love grow as he learns the secret of absolute self-sacrifice. We trust that the words of the good bishop will be taken to heart by many a noble young man just starting in life.

Some Groundings in the Truth.

(For the Church Guardian).

BY REV. JOHN CARRY, D. D.

(Concluded.)

It will not now be hard to master the idea of PRIEST in type and in reality. The earthly priest was one chosen from among men to serve God in sacred rites. Several moral qualifications were required, and physical too, which were significant of spiritual perfections. In Christ all that goes to make up the ideal priest concurs. He was perfect God and perfect man in one Person, Christ; and thus a Mediator by nature, linking God and man. He was dear to God, He was sinless, He made the greatest and most painful personal sacrifice, in sorrowing over sin, in coming into contact with it in any form, in loathing it, in justifying God, in acknowledging His justice, and by all and in all drew men to God. Both in His character and in His offering He was all and had all that the ideal Priest required. He was not a priest conventionally, or mechanically, or by creation and appointment: in His very Nature He was priest. "Christ being come an High Priest." (Heb. ix. 11.)

It would surely be monstrous to think of men as priests in this ideal sense. But in the measure of creatures, and in the measure of Christians, as sharers of Christ's anointing, as one with Him, as members of His mystical Body, as partakers of the Holy Ghost, they can be true priests, though not *alethinai*, which admits of no qualifications, conditions, or limitations. If Door, Way, Vine, may all be rightly said of earthly things, though Christ has the supreme right to these appellations, surely men may be priests too, though He is the supreme and real Priest. In these imperfect degrees we have priest and sacrifice; and yet it is a perfect way, too, for it is of Christ's appointment, and is the sacred memorial and representation on earth of the heavenly Original.

There is no infringement here of Christ's superlative claims; for the Church's acts and offices are founded on these claims, and would have no meaning without them; they are the clearest confession of them, the standing reproach of all who neglect them, and, as an undeniable fact, the great security for men's faith in them. For it is a matter of fact, that where priesthood and sacrifice are denied among Christians, there Christ's priesthood and sacrifice are ever most apt to be denied, as by Socinianism and Rationalism. But where priesthood and sacrifice are maintained, as in all the historic churches, whatever evil accretions have gathered round these doctrines, (and there have been many), at any rate Christ's priesthood and sacrifice have never been denied.

To return to what was said near the beginning, the eternal idea is imperfectly produced in the material world, from the nature of created things. And it is the same in the Church, the Kingdom of Grace. Perfectness belongs not to Christian priests, who are all the baptized, as well as the Ministerial Order. We all bewail before God our personal unworthiness, and confess that "we are not worthy to offer unto Him any sacrifice." Therefore we must not think our sacrifice *alethine*, but trust for its acceptance through that which is alone such.

Everything is true in the Christian Sacrifice; there is nothing in it unreal or false: for He is in it who says "I am the Truth." Far above the dust of ignorant or passionate strife, let us lift our eyes to the Eternal Son, who is to us the manifestation of God, the Eternal Reality; and let us hear Him saying, as He touches any part of our nature which appears in the sphere of holy religion, "I am the Truth;" and let us rest our souls in Him as the very, real, unchangeable essence of Being. Let us enter through Him as the Door, walk in Him as the Way, abide in Him as the Vine, eat and drink His Body and Blood as true meat and drink, accept His Testimony, look to

Him as Priest by nature, plead His Sacrifice as the all-true and perfect, embrace Him as the Truth itself, and live in Him eternally as the Life Itself.

CORRESPONDENCE.

Work Among Seamen.

To the Editor of the Church Guardian.

SIR,—I notice in your Ecclesiastical Notes, of March 26th, a short article, touching Church work among seamen. The facts, I presume, you have gathered from the "Official Year Book." Will you kindly permit me to make a few remarks upon what you say. It is a serious fact that the number of vessels mentioned are entirely without a chaplain, but this by no means should lead us to suppose that the absence of a chaplain means the absence of religious worship. Not only in long voyage passenger ships, but even in small coasters and fishing vessels, as well as general traders, are the crews called together by the captain or mate to worship God, both on week-days and on Sunday. For the most part, they use a form issued by the "Missions to Seamen." This form is a small book of quite a liturgical character; our beautiful Litany is in it. Your remark, "in which the crews are not always permitted to take part," is, I think, unfounded. My experience, which has been considerable, out of some 8,000 vessels which I have visited, tells me that I cannot point out one where the crews have not only been permitted, but requested to take part in the daily prayers as well as in the Sunday worship. I do not mean to say that all or half of these really had either prayers or services, but where the custom was held, none were ever prevented, and I am speaking of—(1.) The Royal Navy. (2.) Regular passenger ships. (3.) Regular traders, both as steamers and sailing vessels. (4.) Coasters, and (5.) Fishing vessels. The society you refer to is a most excellent organization, based on Church principles. They have done a mighty work, and are still doing what no other society is able to do. Some time ago, the "Missions to Seamen" offered a prize of £25 for the best Essay calculated to assist the worker in the Merchant Navy to carry on a work for God, best adapted to a sea life at home and abroad. Every feature of work had to be dealt with, both in port and out of port, on the sea and along the coast. I was one of those who wrote an Essay, but not successful in gaining the prize which I did not covet, so long as I could be heard, and what I had to say, after some years' experience, sound in the ears of others. I believe there were some 22 Essays sent in which are now printed in one volume. I wrote a small pamphlet on "Sunday work on ship-board in home and foreign ports. Ought it not to cease?" In almost all important ports, either the above Society or some other agency is at work now for the spiritual good of the British seamen. Begging you will excuse my intruding so much on your columns,

I am yours, etc.,

L. S.

Heating and Ventilation—Down Drafts.

To the Editor of the Church Guardian:

SIR,—A down-draft from an unused stove or open fire-place is by no means a harmless thing, when there is (as is common in Canadian houses, but as there never ought to be) communication of more than one stove with the same chimney flue. This practice of uniting two or more fire drafts in one chimney is forbidden by law in the great cities of England. The danger to the health of inmates by the down-draft arises from the fact that the cold air descending the flue from the outside chills the surface of the ascending current from the burning fuel, in passing, and the carbonic acid gas, in particular of the combustion gasses, getting chilled begins to descend by its great weight and by the drawing power of the cold draft in its neighbourhood, and comes freely into the living

room in which the unused fire-place stands. In this way a much greater quantity of this highly deleterious gas will enfuse the breathing air of the house than could arise in a long time from the breathing of those present. Carbonic acid gas, with all its danger to life, has neither taste nor smell, and will be first detected by its benumbing effect on the head and nerves. The point has been sadly lost sight of, but is seen to be very important indeed. The remedy, where the flue construction is as bad as it is commonly found, is to have a perfectly fitting "register" or stop for the flue above the grate (this is not easy to obtain I am afraid, but can be approximated); also to have the interstices of the pipe holes where they enter the chimney carefully filled in with plaster. When the grate is out of use the "register" should be plastered up for the entire summer, and the pipe-hole covers luted with plaster. The present is the right time to attend to these operations, which will require a careful plasterer or mason. The matter should certainly not be deferred to the "spring cleaning." From this time forth it will be important to get all the fresh air we can into the house, and the principal stove should be extinguished as early as possible. Some day the architects may be expected to take up the question of interior construction.

Yours,

SANITAS.

A Religious National Policy.

To the Editor of the Church Guardian.

SIR,—There are one or two serious defects in our Church business arrangements which require some little discussion. When any of the good Parishes of a Canadian Diocese fall vacant, it is very seldom that a man who has worked hard all his life in the diocese will get them. There is a tendency to give the place to a complete stranger, and one wholly unaccustomed to the particular locality and diocese. This is, to some extent, unfair to the men in the diocese; and as the remedy rests with the congregation, the people would do well, other things being equal, to have Canada for the Canadians, and the parishes for those who work in the diocese.

The peculiarity has often struck me as being a strange one. Much more attention and advertising are paid to an outsider than to one who has yorn himself out in the work of the particular place. An old servant will not receive half the attention that will be paid to some protegee; and yet, common fairness demands that if there be any perquisites, the old servant ought to have them. I think that our practical Christianity wants "revising" in this particular.

The present tendency of such operations is to force the workers of the diocese to be unsettled and unstable in their work, and to be perpetually "on the look out" for work in other quarters. Surely the parishes ought to love to honour the men of the diocese, and delight in having their own kindred around them.

For necessity's sake, we are compelled to go, sometimes, to another country for our Bishops, but why we should go there for our rectors, is beyond my comprehension, and is also a stigma on our own men, colleges, and Church. And now, alas, the climax is reached, and it is becoming the fashion to send to England for the curates and new deacons. Have we no men at all in Canada? Or are our Universities and Divinity schools failures? The question needs a brisk discussion.

Yours, etc.,

WATCHMAN.

PRAYER with and for others must grow out of our own private prayers. In the closet, with the door shut, we learn how to speak to our Father. He prays best in public who prays best alone. A congregation, however large, is a gathering of individual souls. "As in water, face answereth to face, so the heart of man to man."

FAMILY DEPARTMENT.

Look on Him.

O TURN those blessed points, all bathed
In Christ's dear blood, on me;
Mine were the sins that wrought His death,
Mine be the penalty.

Pierce through my feet, my hands, my heart,
So may some drop distil
Of Blood divine, into my soul,
And all its evils heal.

Thee Jesu, pierced with nails and spear,
Let every knee adore;
With Thee, O Father, and with Thee
O Spirit, evermore.

Good Friday.

WHY should Christ have had to die for man's Redemption. Oh! it is a great mystery. That the Spotless Lamb of God should have had to assume all the vileness of the world's sin, and bear the guilt and punishment which mankind has so justly incurred! Who can dwell upon it without being lost in amazement! Amazement of the great love of Jesus Christ for man, and amazement that man refuses to be influenced by so marvellous a manifestation of that love. Willingly, we must remember, He gave Himself up to the fury of the Jewish hatred. "I have power to lay down my life; and have power to take it again." "Put up thy sword into its sheath, the cup which My Father hath given Me shall I not drink it?" With a full consciousness of all that He was to bear, He "gave His back to the smiters," and his "cheeks to them that plucked off the hair," and His "face to shame and spitting." "He endured the agony and Bloody Sweat, the Cross and Passion." "Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto My sorrow which is done unto Me, wherewith the Lord hath afflicted Me."

"They shall look upon Me Whom they have pierced."—*Zechariah xii. 10.*

Which surely is continually, all our life long, to be done by us, and at all times some time to be spared to it, but most requisite at this time, when every Scripture that is read soundeth nothing, but this unto us, and in the Holy Sacrament "His death is showed forth till He come," and the mystery of His piercing so many ways so effectually represented before us.

Now as it was sin that gave Him these wounds, so it was love to us that made Him receive them; so that He was pierced with love no less than with grief, which sight ought to pierce us with love too, no less than with sorrow. With one, or with both, for both have power to pierce; but specially love, which except it had entered first and pierced Him, no nail or spear could ever have entered.—*Bishop Andrews.*

Easter.

RISEN with Thee, my Saviour!
Risen with Thee to life!
To peace and sweet assurance,
From doubt, and care, and strife.

Risen with Thee, my Master!
Risen with Thee to Light!
To pure and holy gladness
From sin and sorrow's night.

Nailed to Thy cross and buried
In Thy dark tomb the past;
Now Thy dear steps to follow,
Which lead to Heaven at last.

O Easter dawn! I hail thee
With trembling joy and fear!
So vast the mercy shown me,
The Risen Lord so near.

Easter Joy.

ON Easter morn we throw aside the gloom and austerities of Lent to rejoice in a risen Saviour, "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it." This festival has doubtless been observed from the Apostolic age, though the time of its celebration varied very considerably in the different parts of the Church. The original name of the festival was *Pascha*, which was applied, however, not merely to Easter Day, but to the previous week and the following days also, the whole commemoration including fifteen days. This period was divided into the *Pasch* of the Crucifixion and the *Pasch* of the Resurrection. The French still call the festival *Paques*.

In the Eastern Church Christians salute each other on Easter Day with the words "Jesus Christ is risen from the dead," to which the answer is made, "He is risen indeed." The anthems prescribed for Easter Day, to be used instead of the *Venite*, are intended to give expression to the same spirit of joyfulness and thanksgiving as dictated the Eastern salutations. The first two remind us how we should keep the feast; the next three, that Christ can die no more, and that we died unto sin in Baptism; the last two, that Christ's Resurrection was the pledge of ours.

To us the joy of Easter is the assurance that our Redeemer liveth. The broken seal of the Jewish priests has set a seal which cannot be broken to the reality of our Atonement. Yes, more than this; we know Jesus at the empty tomb—not a dead Christ, but a living one; not merely our Atonement, but our Eternal Priest; not merely pouring out blood for pardon, but communicating a deathless life;—and so we will not give place even to Mary Magdalene in sacrifice of love to-day—the joy of those who "were dead and are alive again, were lost and are found." Thus we, too, may feel with David, "Joy cometh in the morning!" "This is the day which the Lord hath made; we will rejoice and be glad in it." No shadow must come in between our souls and the gladness of the love of God upon this day of the Resurrection. Sometimes we must weep for sin, but not to-day when we see that meeting of the risen Lord with Mary Magdalene. We cannot always shake off a fear of death, but we face the King of Terrors to-day with the rapturous song, "Jesus lives! No longer now can thy terrors, Death, appall us!" Sometimes our hearts will sigh for the precious ones gone on before us, but at Easter, as we stand beside their very graves, peace flows into the wounded spirit, and we rejoice with a joy like that of harvest—an anticipation of the joy which shall throb throughout creation at the harvest of the Resurrection.

Typical Significance of the Passover.

THE release from bondage, and the redemption from death of the Israelites, commemorated by the Passover, were symbols also of greater salvation from the slavery of sin, and from exposure to eternal death wrought out by the sacrifice of Christ in behalf of his followers.

1. The lamb without blemish typified Jesus, whom John calls the Lamb of God, whom Peter describes as a Lamb without blemish and without spot, of whom Pilate said: I find no fault in Him, and who is called the Holy, harmless and undefiled. The innocence, purity, meekness and gentleness of our Lord's character are all beautifully prefigured in the young and most perfect specimen that could be selected from the entire flock.

2. The lamb slain is a type of Christ laying down his life for sinners. Christ is our Passover (1 Cor. v., 7). Without the shedding of blood is no remission of sin. Isaiah prophesied that Jesus should be brought as a lamb to the slaughter, that he should be an offering for sin, and that he should be bruised for our iniquities. And Paul says there is no condemnation to them who are in him (Rom. viii., 1).

3. The sprinkling of blood is a type of the application of Christ's blood, *i.e.*, of the effects of His Atonement to our hearts. Faith in his merits will cause the wrath of God to pass over us, leaving us unharmed. And the fact that the blood was not sprinkled upon the door-sill where it could be trampled upon, shows us that Christ's merits are not to be trodden upon in contempt, but regarded as most precious and exalted. No other act can bring such punishment as this, of despising the Son of God (Heb. x., 29).

4. The lamb was to be roasted with fire and eaten with bitter herbs. The fire is an apt emblem of the exquisite sufferings of Jesus on the Cross and the bitter herbs, while reminding the eater of the bitterness of Egyptian bondage, are also an emblem of our remorseful remembrance of sins. Christ will be sweet to us if sin be bitter.

5. The lamb was selected four days previous to being killed, and was killed between the two evenings, *i.e.*, between the time the sun began to decline its final setting, or about 3 o'clock. And, remarkably enough, Christ entered Jerusalem four days before his crucifixion, and expired on the Cross at the ninth hour, *i.e.*, at 3 o'clock; all of which shows that His death was of Divine purpose and carefully fixed.

6. The lamb was to be eaten, and the whole of it eaten. So Christ is to be fed upon. Faith accepts his doctrine, applies to practice His precepts, celebrates in the Eucharist His atoning sacrifice, and imitates His example. Thus He becomes flesh and drink to the hungry and thirsty soul, in other words, the very source and substance of its Divine Life (John vi. 53). And all of Christ is to be taken: his cross as well as his crown, his duties as well as his rewards.

7. The lamb was to be eaten with unleavened bread. Leaven is the result of a slightly putrifying process, and as such a type of sin. He, therefore, who feeds upon Christ's teachings, must avoid the leaven of evil. His life must be pure and holy. Beware, said the Master, of the leaven of the Pharisees, by which He meant, do not allow yourselves to become defiled with their corrupt notions and wicked practices. Blessed are the pure in heart, for they shall see God.

8. The lamb was to be eaten immediately, not deferred until morning. From this we learn that Christ is to be obeyed at once. To the fisherman he said: "Follow me;" to the one mourning a deceased relative: "Let the dead bury the dead. Follow me." Instant and entire obedience is the law of His kingdom. To-day is the time of salvation.

DISHONEST MEN VALUE HONESTY.

A young man came one day with a case of conscience. He was corresponding clerk in a flourishing house of business. His employer had begun to direct him to write letters to customers containing statements which he knew to be false. He had objected, and they said:—

"We are responsible for these

statements; it is nothing to you whether they are true or false."

I said to him: "Do they sign the letters, or ask you to write them in your own name?"

As soon as the question had left my lips I saw that, if there was a difference, both would be wrong, and I hastened to tell him so. He said:

"I have to sign them with my name, pro. Blank."

I said: "Your case is perfectly clear; you must decline to do it."

He said: "Then I shall be dismissed," and after a pause, "I have a wife and family."

I met him some days after. "Well, Mr. ———," said I, "how are you getting on now?"

He replied:

"I am still in my situation; I had an interview with the partners, and I told them I would not write letters I knew to be untrue. They were very angry, and I expected to receive notice, but I have not received it yet."

Months passed and he remained in his situation. After a while he called on me, and I saw by his face something had happened.

"Well, Mr. ———," I said, "have you had your dismissal?"

"No," he said, "I have not," and smiled.

"What then?"

"A very confidential post in their service, with a higher salary, has fallen vacant, and they have put me into it."

On second thought these unprincipled men had come to the conclusion that a clerk who would not deceive a customer would not deceive them, and was too valuable to be lost.

BAPTISMS.

NOTICE.—By the Rev. Canon Partridge, at St. Matthias' Mission Chapel, Windsor Street, on Thursday evening, April 3, 1884, Eva Agnes, daughter of Thomas and Louisa A. Goudge.

DEATHS.

JAMISON.—In Ship Harbor, March 24th, of congestion of the lungs, in the 74th year of her age, Matilda, the beloved wife of Rev. R. Jamison, Rural Dean. She bore her short illness with Christian resignation, and may she now, in Jesus, rest in Paradise.



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Printed notices containing further information as to conditions of Proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Dean and Shubenacadie, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector. Post Office Inspector's Office, Halifax, 21st March, 1884. mh 26 81



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa, until noon, on FRIDAY, 2nd May, for the conveyance of Her Majesty's Mail, three times per week each way, between

BLANDFORD AND HUBBARD'S COVE,

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

Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Blandford and Hubbard's Cove, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector. Post Office Inspector's Office, Halifax, 21st March, 1884. mh 26 81

The Mission Field.

MISSION PARCEL SOCIETY.

THE Rev. W. H. Edwards writes to the Guardian to explain the object of the Mission Parcel Society. "We have letters directly from the Mission field with fully explained wants, and if we find, as we generally do, friends glad to supply those wants, and the other difficulty—that of transport—is got over by outgoing students and other friends taking charge of parcels either entirely free of expense, or if their own luggage is overweight, at a very reduced rate. This is briefly the object of the Mission Parcel Society; for fuller details, vide Little Papers. All can help, whether it be by sending a penny paper or magazine (after being read at Home) to interest the missionary in his secluded spot of the world, or by spending leisure hours in working frontals, markers, &c. Any one to whom this humble appeal and suggestion may commend itself, can have a list of pressing needs by applying to W. H. Edwards, Hon. Sec. M. P. S. St. Augustin's College, Canterbury."

"P. S.—If this is read by any going abroad, or in the habit of packing cases for the colonies, who would undertake the charge of a small parcel or parcels, I should be glad to receive any offers. Parcels are now waiting to go to Algoma, Ontario, Bloemfontein, Ahmadnagar, and Bombay. Our readers interested in Church missionary work should remember this Parcel Society. Those who may not be able to do much may do a little for the cause of Christ, through its instrumentality." We in Canada, are glad to hear of such a work, and ought to bestir ourselves likewise for missions. But it sometimes makes us blush when we read the piteous appeals that are often sent by some of our Canadian clergy to such charities. Parishes here that are well able to help others, prefer to beg for themselves, and are helped very often from the hard-earned pennies of the English poor. Anyone who has been to a missionary and charitable meeting in England, and has heard the piteous appeals "for the poverty-stricken churches and almost heathen populations" abroad, returns to the colonies, wondering if the recipients of home-charity have any idea of how the bounty was received for them in the Old Country.

In India, says the "Christian Intelligencer," there are nineteen principal languages and a large number of dialects, yet such has been the activity of the Christian Church during this century, that there is perhaps not a person among the two hundred millions who, if he can read, cannot have access to the Scriptures in his own tongue and even in his own dialect

The first Malagasy who ever learned the alphabet did recently at the age of seventy-two. He had lived to see fifty thousand of his countrymen taught to read, and over seventy thousand profess their faith in Christ.

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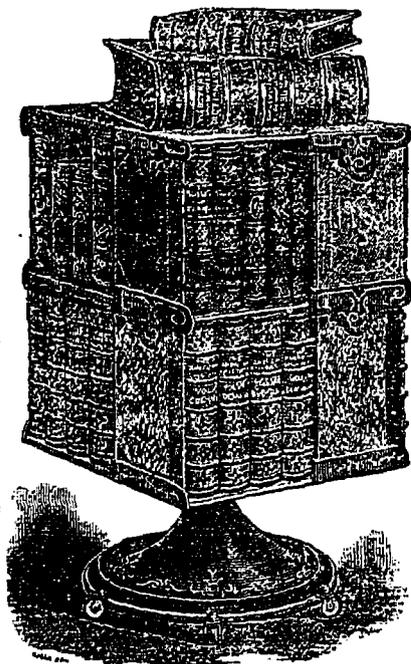
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MISSIONS.

THE Nova Scotia Board of Domestic and Foreign Missions asks for contributions towards the work in Algoma and the North-West, and the Foreign Field. Funds are urgently needed. From returns presented to the Provincial Synod, Nova Scotia is far behind the other Dioceses in the amount of its contributions to these objects. Address the Secretary.

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Haifax, N. S. March 25th, 1880.

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PARAGRAPHIC.

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Beverage.

Montserrat Raspberry Cordial!

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

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

Montserrat Saline Effervescent Salt.

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

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

H. SUCDEN EVANS & CO.,

Sole Proprietors, MONTREAL.

Obtainable of all Chemists. 50 cents per Bottle.

MONTSERRAT

LIME-FRUIT JUICE SAUCE.

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

"The Climax of Perfection."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bottle for 1s. Retail of GROCERS, DRUGGISTS, &c., everywhere.

Sole Consignees of the Montserrat Company (Limited).

H. SUCDEN EVANS & CO., Montreal,

Toronto Agency—23 Front Street West.

ARMY AND NAVY HAT STORE

THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Gaiters, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles. Civic and Military

FUR GLOVE MANUFACTURERS.

MASONIC OUTFITS Always on hand. Our SILK and FUR HATS are from the Best Makers in England, viz., Christy, Woodrow, Bennett, Curlington, and Luck.

To correspond on all purchases, we allow 10 PER CENT. Please give us a call.

44 to 48 Barrington Street,

CORNER OF SACKVILLE.

HALIFAX, N. S.

Geo. Robertson,

ST. JOHN, N. B.

CHOICE TEAS

A SPECIALTY.

Finest Groceries,

Java and Mocha Coffees,

Fruits, Preserved Jellies, etc.

Retail Store—67 Prince Street,

Wholesale Warehouse—10 Water St.

GEO. ROBERTSON.

N. B.—Orders from all executed promptly

The Temperance Cause. LOCAL OPTION.

In the course of ten days the Bishop of Liverpool, and 316 out of 350 clergymen of the Church of England the Roman Catholic Bishop, and 188 priests out of 230 Roman Catholic clergy, and 207 Nonconformist ministers out of 250, making a total of 713 out of 830 ministers of religion in Liverpool and the Hundred of West Derby, signed a memorial to the Prime Minister on Local Option. The document contained the following passage:—

We do not underestimate the grave difficulties which will be encountered in any earnest attempt to settle this large and complex question; but we think it augurs well for success that the representatives of the leading temperance organisations in England, Scotland, and Ireland, recently assembled in conference at the central offices of the Church of England Temperance Society, came to an agreement upon the principle of a practical basis for licensing reform. The resolution then adopted they have communicated to you, and we again solicit for them the attention they deserve. With these resolutions we are in general accord. They declare in substance—

1 That the granting and entire control of licences should be put into the hands of the people, in agreement with the resolution on the subject thence affirmed by the House of Commons.

2. That the best method of carrying out this object would be through boards elected by the ratepayers for this special purpose.

3. That it would not meet the necessities of the case to remove the issue and control of licences from the magistrates to town councils and county boards, which are or may be appointed for a variety of purposes.

5. That the functions of licence control boards might be exercised within the limit of restrictions on the sale of liquor to be agreed upon by Parliament.

Bishop Ryle has received a reply from the private secretary of Mr. Gladstone, stating that the right hon. gentleman "cannot fail to be impressed with the importance of this representation, and can assure the memorialists that her Majesty's Government are most anxious to proceed with a prudent reform of the license laws. They are only hindered from so doing by the great and increasing difficulties with which all Government business is confronted in the House of Commons.

GOVERNOR CLEVELAND, of New York, has signed the bill in the interest of temperance, providing that in public schools instruction shall be given as to the bad effects of drinking alcohol.

BELGIUM shows a sad drinking record. Compared with forty years ago, the number of the the insane has increased by 103 per cent., of suicides by 80 per cent., and of condemned criminals by 135 per cent. In 1850 the number of places where alcoholic liquors were retailed was 53,000; it is now 130,000.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

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

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

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

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

FIRE AND LIFE INSURANCE.

City of London Fire Insurance Company of London, England, Capital \$10,000,000. London and Lancashire Fire Insurance Company of Liverpool, England, Capital \$10,000,000. Standard Life Assurance Company of Edinburgh, Established 1825.

Table with 2 columns: Investment type and Amount. Includes 'Invested Funds', 'Investments in Canada', 'Claims paid in Canada', and 'Total amount paid in Claims during last 8 years'.

Office, corner of Hollis and Sackville Sts., Halifax, N. S. ALFRED SHORTT, Agent.

By Universal Accord, AYER'S CATHARTIC PILLS are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely vegetable no harm can arise from their use, and being sugar-coated, they are pleasant to take. In intrinsic value and curative powers no other Pills can be compared with them; and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are especially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild but effectual cathartic is required. For sale by all druggists.

L. & F. Burpee & Co.

IRON, STEEL, TINPLATE AND GENERAL

Metal Merchant

ST. JOHN, N. B.

EAGAR'S WINE OF RENNET FOR MAKING JUNKET, SWEET CURD & C.

GATES' Acadian Liniment AND Nerve Ointment CURE Rheumatism and Diphtheria.

TRURO, February 1st, 1879. MESSRS. C. GATES, SON & Co.—Gentlemen, I came home two weeks ago, and found my boy perfectly helpless, and crying with pain. I took your

Acadian Liniment and Nerve Ointment, mixed them together, and bathed the painful parts, and they killed the pain immediately. I called in a doctor to see what ailed the child, and he pronounced it Inflammatory Rheumatism. I believe that pain cannot stay where they are properly tried. I have seen people who had Diphtheria use your

Acadian Liniment

in preference to the Doctor's gargle, as it gave them more relief. When the throat is coated, it can be used as it is in the bottle, without being diluted. I believe that every house should have your Medicines in them.

Yours truly, JAMES FULTON. Sold everywhere.



What is Gatarrrh?

(From the Mail, Can., Dec, 14th).

CATARRHE is a mucous-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxæmia, from the retention of the effeted matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other innocuous devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous-tissue.

Some time since a well-known physician of 40 years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 205 King street west, Toronto, and get full particulars and treatise free by enclosing stamp.

Books for Churchmen

S. P. C. K. Depository, WM. COSSIP'S No. 103 Cranville Street, Halifax. Commentary on Old and New Testament, Bookform, and in serial parts, at 15c. a number. In Volumes, \$1 each.

The Narrow Way, 17c. Communicants Manual, by Bishop How, Bishop Oxenden, Sadler, Burbidge, Wilson, from 16c. 25c. Bloomfield's Family Prayers, 23c. Commentary on Book of Common Prayer, 63c. Dr. Barry's Commentary on Prayer Book, 75c. Large supply of Church Tracts, Confirmation Cards, Baptism Cards, Cards for first Communion, Lectures on Confirmation, (Morse) 30c. Official Year Book for 1884, 75c. Book of Offices, \$2.50 and \$1.50.

From a Gentleman well known.

CAPTAIN ROOD, of the steamship Edgar Stewart, has just brought to our notice a most remarkable case of a young lady who was a passenger with him some little time ago, who was on her way home "to die, as she expressed herself," as she had been told by her physician that there was no hope of her recovery, that she was in an advanced stage of consumption, and recommended her to go home.

The captain seeing that she was very sick having a very severe cough, gave her a bottle, that he had on board, of Putner's Syrup of Hypophosphites, which at once relieved her cough, and gave her much comfort. When she got home, she continued the bottle, and found that it had done her so much good, that a messenger was despatched to the captain to get the patient half a dozen bottles.

The patient has been taking it for some time, and has improved in a most astonishing manner, so that she is now able to attend to her duties, and enjoys better health than she has for over two years.

This is not the first charitable act of Captain Rood, who always looks after the interests of the passengers committed to his care, and says, "I always recommended your Syrup, as I could do it with the utmost confidence from the personal experience I have had with it, and I consider my medicine chest not complete without Putner's Syrup Hypophosphites.

NEWS AND NOTES.

For Coughs and Colds, use Allen's Lung Balsam. See adv. in another column.

In the Houses of Lords a motion in favour of opening the museums in London on Sunday was rejected.

Budd's Emulsion is looked upon as the best remedy for BRONCHITIS & CHRONIC COUGH. It never fails. If you want a reliable and well prepared compound, get BUDD'S EMULSION.

A contract was lately concluded by the Mexican government with Mr. Oscar Droege to plant 2,000,000 trees in the valley of Mexico within four years.

We do not sound a needless alarm when we tell you that the taint of scrofula is in your blood. Inherited or acquired it is there, and Ayer's Sarsaparilla alone will effectually eradicate it.

The legislature of Mississippi has appropriated \$40,000 for a state female industrial college for the free education of girls.

Rheumatism can't stop where Minard's Liniment has been thoroughly applied and taken internally, this is the verdict of all users.

Barnum paid duty at the New York Custom House on his sacred white elephant. He swore the value of the animal was \$40,000 or \$200,000.

DIPHTHERIA.—In that state of the system which precedes Diphtheria, Low Fevers, &c., Eagar's Phospholeine will prove to be a valuable Tonic, bracing the system and often averting what would have been Diphtheria. Get a circular and read it.

Lord Derby thinks it would have been better had England never intervened in Egyptian affairs.

Johnson's Anodyne Liniment is, without doubt, the safest surest, and best remedy that has ever been invented for internal and external use. It is applicable to a great variety of complaints, and is equally beneficial for man or beast. Find out about it and thank us for the advice.

In 1882 England imported from all countries £14,375,914 in gold, and exported £12,023,804, or absorbed £2,352,110 from the rest of the world.

No man in his senses should buy worthless horse and cattle powder, simply because it is put up in large packs. Sheridan's Cavalry Condition Powders are put up in small packs, but are absolutely pure and are immensely valuable.

H. J. Blythe, attorney, Topeka, Kan., read a paragraph announcing the death of his uncle in San Francisco. He made enquiries and has just succeeded in proving his heirship to the estate valued at \$4,000,000.

For Croup, Asthma, Bronchitis and deep Lung troubles, use Allen's Lung Balsam. See adv. in another column.

The responsibilities of employers for an accident that disables an employee by the carelessness of another servant has been established in the case of the St. Lawrence sugar refinery, Montreal, by the Superior Court. It has been appealed to a higher court.

A man may forget his business, his family and all the sacred obligations of a life, but the terrible pains of neuralgia, rheumatism, lumbago, sore throat can only be forgotten after using freely of Minard's Liniment; it cures like magic.

French residents of Reunion and Mauritius have petitioned the French Government to terminate the present state of affairs in Madagascar, owing to its disastrous effects upon French commerce. The establishment of a protectorate over Madagascar is urged by the petitioners.

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, seems as if pin-worms were crawling in and about the rectum; the private parts are sometimes affected. If allowed to continue very serious results may follow.

SWAYNE'S OINTMENT is a pleasant and sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch, Blotches, all scaly, crusty Skin Diseases. Box by mail 5 cents; 3 for \$1.25. Address, DR. SWAYNE & SON, Phila. Pa. Sold by Druggists. 17

Corn Raising.

It may surprise the good people of Canada to learn that the corn crop has been immensely increased in Canada. No doubt the N. P. people will claim this as a product of protection, but PUTNAM'S PAINLESS CORN EXTRACTOR alone is entitled to all the credit. It raises more corn to the acre, than anything else the world can supply. Safe, sure, and painless. Take no substitute. Only 25 cents. Try your hand. A good crop guaranteed. Beware of flesh eating substitutes. N. C. Polson & Co., proprietors, Kingston.

A San Francisco gentleman has donated to Dubuque, Iowa, a \$5,000 drinking fountain as a tribute to Miss Shelley, who one night crawled along a high and long trestle in a strong wind and terrible thunder storm to save an approaching train. He also offers to assist in raising a \$10,000 fund for her.

Hall's Vegetable Sicilian Hair Renewer imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results. It is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color.

Clayton & Sons' CLOTHS

is now ready for inspection, embracing Light and Dark Tweeds, Diagonal and Checked Worsteds, Fancy Striped Trouserings, Serges, Doeskins, Broadcloths, And Velveteens.

CLOTHING MADE TO ORDER

With Fine Custom Trimmings, Economical Prices.

STOCK imported from makers; GOODS sold for CASH at uniform Profit; Careful Expert Cutters; Trained reliable work people. Orders for Clothing promptly executed. You are respectfully invited to call.

CLAYTON & SONS JACOB STREET. HALIFAX, N. S.



THE REMEDY FOR CONSUMPTION Consumption Coughs COLDS, ANTHRA, CROUP.

Diseases of the Throat, Lungs, And PULMONARY ORGANS. By its faithful use Consumption has been Cured

When other Remedies and Physicians have failed to effect a cure. Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It never fails to bring RELIEF. As an EXPECTORANT it has no equal. It is harmless to the most Delicate Child. It contains no OPIUM in any form. Directions accompany each bottle. For Sale by all Druggists.

A Prize. Send six cents for postage, and receive free a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. A lone address TRUE & Co., Augusta, Maine. 1884

BOOKS.

BUCKLEY & ALLEN, 124 GRANVILLE STREET, HAVE much pleasure in announcing that their Stock of

STATIONERY for private & commercial purposes—Papers, Envelopes, Inks, Pens, Pencils, Blank Books, Memo-Books, etc., etc., in great variety.

BOOKS in every department of Literature, Books in sets, elegantly bound Books, Poetical Works Children's Books in great variety.

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ALBUMS for Photographs Autographs and scraps, all sizes, styles and Prices.

PURSES and Pocket Books, a very large stock direct from one of the largest Manufacturers, offered at Lowest Prices.

Ladies' Hand Bags in Seal Skin, Calf Skin, Crocodile, Morocco, &c., newest styles.

Gold Pencils and Pens, Silver Pen and Pencil Cases, Watch Charms & Tooth Picks.

Pocket Diaries, all sizes, 4 styles, for 1884.

Easter Cards, English and American, new and beautiful designs, from 5 Cents, to 3 dollars.

NOVELTIES in Games, Writing Cases, Porte Folios, Paper Weights.

Send for our Book List. Buckley & Allen, 124 Granville Street, Halifax.

PHOSPHOLEINE

All who have used it join in praise of it, and herald the facts of their cures.

The Train Despatcher at Vauceboro, Writes: M. R. Eagar, Esq.:

Dear Sir,—My wife, Laura A. Finson, was taken sick early this year and suffered severely with a bad cough, accompanied by expectoration of mucus containing blood, and great weakness of the chest, general prostration and clammy night sweats, and continued to grow worse until I was recommended to procure for her some bottles of

Eagar's Phospholeine

and WINE OF RENNET. This I did; and after using about five bottles of the PHOSPHOLEINE, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your WINE OF RENNET, she became thoroughly well, her improvement commencing after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has vanished. I have to thank your medicine for her restoration to health.

WALTER R. FINSON, Vauceboro, Maine, U. S. The statement of facts contained in the above certificate is in all respects accurate. I feel assured that I owe my cure to your medicines. LAURA A. FINSON. For sale by all Druggists. In two sizes—25 and 75c. per bottle.

Established, A. D., 1870. THE YOUNG CHURCHMAN, The Leading Paper for the HOME CIRCLE —AND THE— SUNDAY SCHOOL.

Very largely used in the Sunday Schools of Canada. TERMS—Single Subscription, per year, Weekly, .50 In quantities of 10 or more Copies, to one address, per copy per year, Weekly, .44 In same quantities, Monthly, .104

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A beautiful little Paper, for youngest readers, is furnished to Sunday Schools at the rate of 30 Cents per year, Weekly, or 10 Cents Monthly. Send for specimen copies. Address for both Papers, THE YOUNG CHURCHMAN, Milwaukee, Wis., U. S. dec 19 41

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From 1c. to 75 cts. Fringed and plain. Send for large illustrated catalogue, free. DAVID C. COOK, 46 Adams St., Chicago.

EASTER EGG BREAKING. An illustration of an egg being cracked open. Text: We raise money for the Society... Send for our Book List.

PATENTS

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Artistic Jewelry and Silver Ware, WATCHES, CLOCKS, &c., 128 Granville St., Halifax, N. S., 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 1/2 in. high, gilt bowl; Paten, 8 in. diameter, (with gilt surface), to fit on Chalice; Cruet, 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 ALTAZ VASES, 7 to 9 inches. A few CROSBIES, 12 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

BROWN & WEBB,
Wholesale Druggists,
Corner of Duke & Hollis Streets,
HALIFAX, N. S.,

Offer the largest and most varied Stock in the Maritime Provinces, in the following lines :

- DRUGS**—of the finest qualities, and pure Powders.
- MEDICINES**—Pharmaceutical Preparations of official strength and unsurpassed excellence.
- CHEMICALS**—Heavy and fine Chemicals from the leading manufacturers of the world.
- SPICES**—Carefully selected and ground and packed by ourselves, WARRANTED PURE.
- OILS**—Machinery, Medicinal, and other Oils.
- DYE STUFFS** And Drysalteries of every description.
- PATENT MEDICINES**—All the popular Proprietary Remedies.
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- DRUGGISTS' SUNDRIES.**
Brushes, Sponges, Combs, Bottles, Corks, Boxwork, Utensils, Apparatus, Surgical and Dental Instruments, Trusses, Supporters, &c., &c.

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THE
HANCOCK INSPIRATOR,
The most effective and reliable feeder for
Stationary, Marine or Locomotive Boilers.
Over 40,000 in use in U. S. A. and Canada. Will lift water 24 feet, and requires no adjustment for varying steam purposes. Price List and Descriptive Catalogue on application for

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Manufacture a superior quality of BELLS. Special attention given to Church Bells. Catalogues sent free to parties needing Bells.

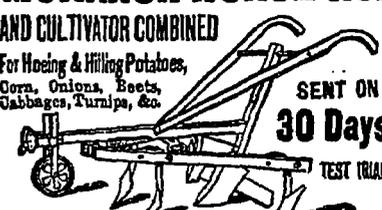
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**WILBOR'S COMPOUND OF
PURE COD LIVER
OIL AND LIME.**

To Consumptives.—Many have been happy to give their testimony in favor of the use of "Wilbor's Pure Cod-Liver Oil and Lime." Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

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PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
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**MONARCH HORSE HOE
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For Hoeing & Hilling Potatoes,
Corn, Onions, Beets,
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SENT ON
30 Days'
TEST TRIAL.

An immense saving of labor and money. We guarantee a boy can cultivate and hoe and hill potatoes, corn, etc., 12 times as easy and fast as one man can the old way. Illustrated Catalogue FREE. AGENTS WANTED. Mention this paper. Address
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MENEELY BELL FOUNDRY
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\$500 GOLD
SPECIAL NOTICE!

Beware of Counterfeits and Imitations. The high reputation gained by **Minard's Liniment** for the cure of Rheumatism, Diphtheria, Scalds, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs,

THIEF

Colds, Qui-sy, Erysipelas, Colic, Croup, or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff, and producing the growth of the Hair, and as a Hair Dressing has given rise to spurious White Liniments purporting as being the same as Minard's Liniment. The genuine Minard's Liniment is prepared only by W. J. Nelson & Co., Bridgewater, N. S., Sole Proprietors. To protect yourselves from imposition see that the King and Signature, W. J. Nelson & Co., is on the Wrapper, and the words Minard's Liniment blown in the glass of the Bottle. A reward of \$500, Gold, is

\$500.00

offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cure of the above diseases in the same length of time. There is nothing like it when taken internally for Croup, Colic, Croup, Colic, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

REWARD

Minard's Liniment is for sale by all Druggists and Dealers. Price 25 Cents.

CARPETS, FLOOR OIL CLOTHS
Always on hand, a Stock second to none in the Maritime Provinces.

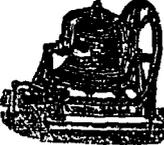
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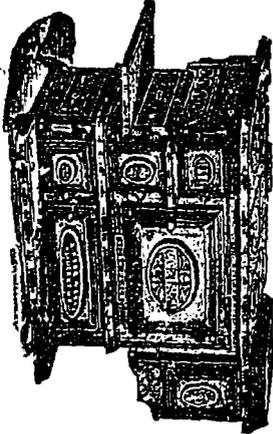
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