

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. V.]
 No. 4.]

HALIFAX. WEDNESDAY, MAY 23, 1883. WINNIPEG.

[\$1.50
 PER YEAR.]

WAS ST. PETER EVER AT ROME?

THE editor of the *Church Times*, who is, we believe, our talented fellow-countryman, Dr. Littledale, throws considerable light upon this vexed question. In answer to a correspondent he says:—"The legendary nature of the story of St. Peter's twenty-five years' session at Rome can be proved by direct dates, as well as by the silence of St. Luke in the acts and of St. Paul in the epistle to the Romans, and the epistles he wrote from Rome itself. These are enough for any one with the faculty of understanding historical evidence, but there are further proofs drawn from the now received chronology of the acts. If St. Peter was 25 years at Rome, we must count then from A. D. 42, as it is agreed that he was put to death in A. D. 67. But St. Paul's conversion took place about A. D. 35 or 36. It was three years after (A. D. 39) that he went to Jerusalem to see St. Peter (Gal. i. 18). The missionary journal of St. Peter, during which he converted Cornelius, is set down at about A. D. 41, or more probably 43. Herod Agrippa I., who became King of Judea in A. D. 41, imprisoned St. Peter shortly before his own death, which was in A. D. 44, already two years past the time when St. Peter is said to have been at Rome, though before the beginning of his alleged seven years session as Bishop of Antioch. But when St. Paul went up again to Jerusalem, 14 years after his conversion, and so about A. D. 49 or 50, perhaps even as late as 53, St. Peter is still at Jerusalem, and apparently associated with SS. James and John in charge of the Jewish Christians Gal. ii. 1. 8. 9; while no hint, however faint, of such an important fact as a journey of his to Rome and foundation of the Church there, which we cannot imagine being omitted, is to be found. At this point St. Paul's Epistle to the Romans comes in (A. D. 58) showing that no Apostle up to then had been at Rome (Rom. i. 15; xv. 20), and that there was not even an organised Church with Clergy there. The origin of the error is very simple, and was pointed out nearly 200 years ago by the great Roman Catholic historical critic Pagi, in his corrections of Baronius. The notion that St. Peter came to Rome during the reign of Claudius, in A. D. 42, is due to Eusebius (or, more likely, some interpolator of his Chronicle), writing in A. D. 338. But the fact is that Eusebius merely blundered over a statement by Lactantius, written a good deal earlier, who says that the Apostles were engaged in founding Churches for 25 years after the Ascension. And then he adds that St. Peter came to Rome in Nero's reign, which did not even begin till A. D. 53. Eusebius mixes up the two statements, and hence the mistake. As to the legend in Rome itself, it is easily explained. The first Roman Christians were the Jews from Rome, converted by St. Peter, at Jerusalem, on the Day of Pentecost. Nothing

more natural than that they should look to him as having, in fact, founded Roman Christianity, especially as no Apostle reached the imperial city for nearly 30 years more."—*Irish Ecclesiastical Gazette.*

ON THE GROWTH OF THE AMERICAN CHURCH AND ITS POWER OF ATTRACTION.

OUR Church has been steadily and remarkably *intensifying her own life from within*, bringing out from her treasures things new and old, recovering lost portions of her ancient heritage, and making more and more prominent, in richness, splendour, and power, *her own distinctive principles*. The Church of Rome in this country has *not* been doing the like, but is being slowly, yet steadily modified by the atmosphere of America, so that her Romanism—in the masses of her people—is less and less bigoted and intolerant, and more and more unlike what is at Rome, at Loretto, at La Sallette, and at Lourdes. On the whole, the American Romanists are quietly and steadily, though slowly, drifting towards us; for every change in them that is not toward infidelity must bring them toward us. All the great Protestant denominations are changing also, and *not one* of them is intensifying its own peculiar life from within; on the contrary, each one of them is rapidly *losing* its own distinctiveness, and is being modified *from without*, so that, in all their changes, they are actually drawing nearer to us, or—at the least—they are removing old sectarian obstacles out of the way of their people, so as to render future union the easier. The sharp crystallization of the sects in their original principles is steadily crumbling away. The Evangelical Alliance is, in itself, a confession that not one of the sects united in it is necessary; for each one of the members leaves his sectarianism outside, and yet *all* profess that they are at one in everything that makes up the integrity of the Christian faith. The Young Men's Christian Association is, in like manner, a confession that not one of the sects that unite in it is necessary for the performance of good works. And if the sects are thus demonstrated by their own favourite organizations to be *not* necessary, either for the integrity of the faith or for the performance of good works, why should they be kept up? Those two institutions are *grinding the rocks to powder*; and, in another generation, that powder will be good soil, through which the roots of the old Church vine will run in every direction without serious hindrance. Thus the changes of the past half century prove that our Church is the living centre from which the changing influence has gone forth, and that the changes of all the rest are, therefore, such as to show, on the part of them all, a gradual approximation toward *us*. We are the common centre of gravity of all

the varieties of Christianity in the land, and the only possibility of the future unity of all is in their crystallising *around us*.—*Bp. Doane.*

GROWTH IN CHURCH DOCTRINE TENDS TOWARDS UNITY.

"NOTHING is more marked, in contrast with a half century ago, than what may be called the increased churchliness in the Church; the hold upon the distinctive doctrines, of creeds, and of the offices of the Book of Common Prayer; the Catholicity, in its best sense, of teaching, worship, and practice. Like the busy work of a great building in its earlier stages, when trenches are dug, and earth removed, and heavy stones are hewn and laid, there was great stir and strife in our American Church about the first principles of 'Evangelical Truth and Apostolic Order,' as the great Bishop Hobart, of this diocese, phrased the watchword of fifty years ago. *How deeply set and widely built on, as acknowledged facts, they are to-day, the Church is Witness everywhere.* This is no time nor place to rake the smouldering embers of old party controversies; what fire is left in them serves now to warm our common love and devotion, and their gray ashes may well be penitential memories of needless misconceptions, violated charity, and mistaken zeal. Yet, in the abstract, one may moralize about them and remember how, from Apostolic times, the treatises and the apologies, the inspired Epistles and the decrees of Councils, alike attest that controversies gather and grow out of the tendency to disproportionate holding of the truth. There is no great and no little doctrine of the faith, as there is no great and no little commandment of the law. But one age will lift into overshadowing importance some single set of beliefs, and the next will strive to lift out of the shadow the complementary teaching which offsets and balances the exclusive holding of a partial and imperfect creed. * * * * *

"Under the gradual uplifting to stronger and higher holding of the ancient faith, one cannot too thankfully own the drawing together of men of divers views, so that such antagonisms and contentions as embittered religious controversy with individual persecution have become impossible. And the fact must not be lost sight of, in measuring the great advance in consistency of teaching and of practice, that it has come about not by the unassimilated absorption of one party into another but by a better understanding among men, by a kindlier construction of motives and beliefs, by a larger charity that does not *tolerate* but claims and rejoices in, the varying opinions where unity in essentials exists, and by the impartation, each to each, of the best and characteristic elements of thought and principle from one body of men to the other."—*Bp. Hopkins.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

ORDINATIONS.—On Trinity Sunday, at an ordination in St. Luke's Cathedral, the following gentlemen were admitted to the Diaconate:—W. H. S. Morris, H. McKenzie, Geo. R. Martell, H. Harper, F. F. Sherman, W. J. Lockyer. At the same time the Rev. T. F. Draper, Missionary at Louisburg, C. B., was advanced to the Priesthood.

PERSONAL.—The Rev. Canon Maynard, of Windsor, who has been quite ill for some time past, we are glad to learn, is much better.—The Rev. Dr. Nichols is in the United States seeking in a milder climate restoration to health.—The Rev. D. C. Moore returns to the Diocese in June.

CHANGES.—The Rev. A. D. Jamison, owing to a weakness of the throat, has resigned Maitland, and accepted a Parish in the Diocese of Antigua. Mr. Martell, one of the newly ordained Deacons, goes temporarily to Shelburne. Another Deacon, Mr. Morris, becomes Curate to Rev. Dr. Nichols, in Liverpool. Mr. Sherman goes to Kentville. Mr. Lockyer to Cow Bay. Mr. McKenzie succeeds the Rev. D. A. McLeod, who has left the Diocese, at Spring Hill, and Mr. Harper, the Bishop has sent to French River and New London, P. E. Island.

SYDNEY, MINES AND NORTH SYDNEY.—The Easter meetings were duly held in both of these Parishes, and the officers elected for the ensuing year. The Church Wardens appointed at the Mines were R. H. Brown and Richard Partridge; at North Sydney, John Vooght and F. T. LeMoine. At North Sydney, the proposal to enlarge the Church was discussed. A committee which had been previously appointed to enquire into the matter, asked for more time, in order that additional information might be obtained as to the probable cost of the contemplated alteration. This was granted, and the committee have since furnished themselves with plans and estimates. A meeting of the Parishioners will be held on Friday, the 18th inst., to decide whether the work will be undertaken or not. At the Mines Church, some very nice new book markers and a pulpit banner testify to the kindness of some of the lady parishioners. The Rogation Days and the Ascension festival were observed by Services both at North Sydney and at the Mines, the celebration on Holy Thursday being at St. John the Baptist's Church, North Sydney. On the Sunday after Ascension the collections in both Churches were in aid of the W. & O. Fund.

DIOCESE OF FREDERICTON.

FREDERICTON.—The Revs. H. Montgomery and John Smith, Deacons, were advanced to the Priesthood by the Metropolitan in the Cathedral on Trinity Sunday.

THE METROPOLITAN has named a Committee of five Nova Scotians and five New Brunswick clergy to arrange for another Clerical Conference or Congress, which will probably be held in Halifax.

PERSONAL.—The Rev. Geo. Love has resigned the Parish of Kingsclear, and accepted work in the Diocese of Ontario. The Rev. Jno. Smith takes temporary charge of Kingsclear.

ST. JOHN.—The memorial service in Trinity Church in connection with the Loyalist Centennial was attended by the Lieut. Governor, with Lt. Col. Taylor, D. A. G., and Major Drury, A. D. C., both in uniform; by the Mayors of St. John, Pictou and Portland, members of the St. John and Portland Councils, the High Sheriff and Judge Wedderburn, who occupied seats reserved for them in the centre aisle. There was a large congregation present. The following clergy were robed and took part in the procession:—Canon

Brigstocke, Canon DeVeber, Revs. T. E. Dowling, L. G. Stevens, A. V. Wiggins, R. Simonds, O. S. Newnham, D. W. Pickett, G. O. Troop, A. H. Weeks, D. H. Parnter, W. A. Holbrook, F. Towers, H. D. Parlee. The choir of Trinity was strengthened by additions from several of the city and Portland churches. The service was opened with hymn 331, "All people that on earth do dwell;" and the opening sentences were read by Canon DeVeber of St. Paul's. The sermon was preached by Canon Brigstocke, Rector of Trinity, from 1 Kings viii. 40—"The land which thou gavest unto our fathers."

WOODSTOCK.—A Missionary service was held in the beautiful new Church, St. Luke's, on the eve of St. Mark's Day. After the Litany had been said by the Rev. L. A. Hoyt, Andover, the Rev. F. W. Vroom, Richmond, gave a short address on the "North-West," showing its needs, and calls for help, and asking Churchmen here to assist in planting the Church there. The Rev. Canon Brigstocke, Trinity, St. John, followed with a long and interesting address on "Algoma," putting forth its special claims upon the other Dioceses of Canada, and referring particularly to the labours and achievements of the Rev. Mr. Crompton, and to the Church's work among the Indians. Hymns were sung by the choir during the service, and an offertory, amounting to about fourteen dollars, was given to Algoma. The Woodstock Deanery met on St. Mark's Day. At 8 a. m. the Rector of the Parish and Dean Rural, Canon Neales, celebrated the Holy Communion. The Chapter met at 10.30 a. m. Besides most of the clergy of the Deanery, Canon Brigstocke, and Mr. E. B. Hooper, Divinity Student and Lay Reader were present on invitation of the Deanery. Two sessions were held. The Rev. Leopold Augustus Hoyt, B. A., was unanimously chosen for nomination to the Metropolitan for appointment to the office of Dean Rural at the next visitation. A resolution was passed congratulating the Dean Rural, Rev. Thomas Neales, upon the expression of confidence and esteem which he has recently received from the Metropolitan in being appointed a Canon of Christ Church Cathedral of Fredericton. An interesting paper was read by the Rev. J. E. Flewelling, Wicklow, upon the exhortation to priests at their Ordination. An arrangement was made by the clergy of the Deanery for supplying services to the vacant Missions of Aberdeen, Canterbury and Madawaska. Each clergyman is to give one Sunday in the year to each of the three Missions, thus affording to the people, now left without the services of the Church, one Sunday's services every two months. A Chapter in Greek, and a discussion of the Burial Service, brought the business of the day to a close. At 7.30 p. m. Evensong was said by the Rev. LeB. W. Fowler, Prince William, and a sermon preached by Rev. Canon Brigstocke. The offertory, for the Diocesan Church Society, amounted to about twelve dollars. The next meeting is to be held at Richmond, on the Festival of St. James the Apostle.

PORTLAND.—St. John Baptist.—The Most Reverend the Metropolitan held a Confirmation at this Church, on the evening of Wednesday, 9th inst. There were thirty-one candidates, seven men and twenty-four women. Most of the persons Confirmed were adults, and more than half of them were baptized or brought up in other denominations, but had been drawn to the Catholic Faith by the Services and teaching at the Mission Church. The Metropolitan was attended by the Revs. A. H. Weeks and R. Mathers, the latter of whom carried the pastoral staff. The candidates were presented by the Rev. Father Davenport, the priest in charge of the Church, under whose zeal and untiring energy this Mission is making rapid growth. Although little over a year in existence, this is the second Confirmation held in the Church, and the Communicants will now exceed one hundred in number. After the Confirmation, on Wednesday evening, a woman who had been received by the priest from the Church

of Rome and admitted to Communion, was presented publicly to the Bishop, and had conferred upon her the Episcopal Benediction. The chancel and font were beautifully decorated with flowers. Although some 400 people crowded into the small Church, a large number had to go away, unable to gain admission. The Metropolitan, who has recently suffered from a severe illness, seemed to be in very good health and spirits, and made, as usual, a very earnest and practical Address to the candidates. His Lordship was accompanied by Mrs. Medley, who has not visited St. John for many years.

DIOCESE OF NIAGARA.

CONFIRMATIONS.—The Lord Bishop has lately held Confirmations at St. George's, Guelph; St. Alban's, Acton, Thorold.

CHURCH CONGRESS.—The Congress, to be held in the first week of June, bids fair to be a success. Considerable interest is manifested in the neighbouring Diocese of Toronto among the clergy. We sincerely trust that the day is not far distant when such a gathering may annually bring together clergy and laity of many Dioceses to take counsel together, and to discuss matters of general Church and religious interest. Nothing will tend to remove the acerbity of party as the gathering for temperate discussion upon a common platform of the representatives of the various schools of thought in the Church. We are not of those who wish for the annihilation of schools of thought in the Church; we do not desire that a cast-iron uniformity should prevail, for we believe that the Church must ever remain truly Catholic; we are not of the opinion of the "Friend" who wished that the universe were "one unvarying tint of sober grey." As long as there is life there will be men of varying opinions. When the Church life was dead there were no schools of thought. We have no desire to return to the dull monotony of Church life which characterized those *calm* days in which we lost the Methodists.

CHANGES.—Mount Forest is vacant by removal of Rev. C. R. Lee to the *locum tenency* of Thorold for Rev. W. Graham, who is away on sick leave. There are rumours of several changes among the Missionaries.

S. P. G.—At the request of the Society for the Propagation of the Gospel in Foreign Parts, the Bishop has appointed Rev. Dr. Mockridge, Rector in charge of Christ Church Cathedral, Hamilton, as Honorary Secretary for the Society in this Diocese.

HAMILTON.—On the evening of Ascension Day the Bishop confirmed twenty-five candidates in All Saints' Church, and on Whit-Sunday thirty-nine received the same rite in Christ Church Cathedral in the morning, and twenty-four in the Church of the Ascension in the evening.

DIOCESE OF HURON.

The Western University.—The first Convocation for the conferring of degrees was held on April 27th at the Western University. Besides the professional staff there was a fair attendance of students and others. His Lordship the Bishop of Huron, Chancellor of the University, referred to this Convocation as a day of small things, but everything must have a beginning, and referred to the small beginnings of Oxford, Cambridge, Dublin and other Universities. He referred to Canada as a young country, and said that although there had been many difficulties in the way of the promoters of the Western University, God had blessed their work. The duties of the Medical Staff had been performed in a most noble and able manner, and they had always been found assiduous in their attendance and work. In the Western University there have been sixteen students in medicine and seven in arts. His first duty today, as Chancellor of the University, was to confer

the degrees, and the standard would not be in any way lower than those of the Toronto University. His Lordship spoke in the warmest terms of the Rev. Professor Sage, who had resigned his position on the staff, and he was happy to say that they had secured a distinguished scholar and Wrangler of Cambridge University to fill the position of Professor of Mathematics and Physical Science, the Rev. H. B. Morris, M. A. Mr. Sutherland was then presented to the Bishop by the Very Rev. Dean Boomer, Provost of the University, in Latin, and the Bishop replied in the same language. Mr. Sutherland then received the degree of Bachelor of Arts from the Bishop, kneeling, and the ceremony was concluded amidst applause. His Lordship congratulated the Dean and himself that they had been spared to present degrees in the Western University. He assured them that he would always continue his efforts on behalf of the University, and its prosperity and progress would be very dear to him at all times. (Applause). He prayed that the blessing of God might rest upon the work, which was begun in Him. The interesting ceremony was brought to a close by the Bishop giving the Benediction. The following Pastoral Letter of the Bishop of Ripon, relative to the appointment of a Suffragan is taken from the *Guardian* of London, England:—

My Rev. and Dear Brethren.—For many months past it has pleased God to afflict me with illness, which has disabled me from the discharge of my public duties as Bishop.

"But the time has arrived when the Diocese may reasonably expect that some more definite arrangement should be made for the performance of the duties of the Episcopate.

"I have prayerfully and anxiously considered whether I ought not to resign. With a view to guide me to the right decision I have sought the advice of many of my brethren, the clergy, and of eminent medical authorities. Yielding to their earnest advice, I have petitioned the Crown to grant me a suffragan Bishop. Her Majesty has most graciously acceded to my request, and arrangements are now in progress by which I trust that in a short time the Right Rev. Dr. Hellmuth, at present Bishop of Huron, will become suffragan for this Diocese, under the title of Bishop of Hull. He is now in America, for the purposes of resigning his Canadian See, and expects to return in the course of the summer, to help me in the work of this Diocese.

"I sincerely commend him to your sympathy and prayers. To some of you he is already known, and I am persuaded the more fully you become acquainted with him the more you will learn to appreciate his many claims of piety, talent and zeal, to your confidence and affectionate regard. It is my earnest prayer, in which I ask you to unite with me, that these arrangements may, with God's blessing, tend to the spread of true religion, to the efficiency of His Church in this Diocese, and that if it be His will, I may be once more permitted to resume the work in which I have found so much happiness for nearly thirty years past.

"For all the unwearied kindness you have shown me during the many years I have labored among you, for your zealous co-operation with me in every good work, and for your patient forbearance under the trial of protracted illness, I heartily thank you, and pray God to requite you."

DIOCESE OF ALGOMA.

REV. T. LLOYD, of Gravenhurst, heartily thanks the ladies who have again furnished him with a parcel of Sunday-school pamphlets for distribution.

REV. E. F. WILSON is about to lay out \$700 or \$800 in improvements on the Shingwauk Home. The school-room is to have an oak floor and modern school-desks and seats with the necessary apparatus. The dormitories are to be fitted with English iron bedsteads.

THE chapel which is being built at Sault Ste Marie, in memory of the late Bishop, is making rapid progress, and it is expected will be ready for opening by the end of August. The entire cost will be about \$4,000, of which sum \$700 has still to be collected.

THE Treasurer begs to acknowledge the following contributions:—Shingwauk Home—Barton Sunday-school, \$10; Dundas Sunday-school \$3, per J. J. Mason, Esq. Steam Yacht—Christ Church Sunday-school, Hamilton, per J. J. Mason, Esq., \$25; H., \$25. General Diocesan Fund.—Miss Saunders' Missionary Box, per Rev. T. C. Desbarres, \$10; Sunday collections, Diocese of Montreal, per Rev. S. Belcher, \$237.07. Widows' and Orphans' Fund—Ascensiontide offering, St.

John's, Stisted, per Rev. W. Crompton, \$3.50. Personal Travelling Requisites of the Bishop—Proceed of concert by children of Sunday-school of the Chapter House congregation, per E. B. Reid, Esq., \$25. The Treasurer regrets to find that notwithstanding instructions given to that effect, slips containing acknowledgments of monies received for Algoma have not been sent regularly to the Editor of the *GUARDIAN*. He will endeavour to obviate this in future.

DIOCESE OF TORONTO.

(From our own correspondent.)

Meeting of Synod.—Arrangements are partly made respecting the meeting of Synod. It will take place on the 12th of June. The opening sermon will be held in St. James' Cathedral at ten o'clock on that day, while the business will be transacted in St. George's school-house. Your correspondent will keep the *GUARDIAN* fully posted during the session of Synod.

BOBCAYGEON.—It appears that the Rev. W. C. Allen, now in England, refuses to accept the incumbency of the Mission. It was, we understand offered to him at his father's urgent desire, but the Reverend gentleman hopes to obtain a more lucrative and agreeable position. We sincerely trust he may do so, but the choice in this Diocese is not very extensive.

W. C. Bible Society.—The forty-third annual meeting of the Upper Canada Bible Society, took place in the Metropolitan Meeting House on the 9th of May. Dr. Castle, a Baptist, occupied the chair in the absence of the Hon. G. W. Allan, President. A number of our clergy were present. The total income for the year, including proceeds of sales, bequests and donations, was \$31,546, showing an increase of \$2693 on last year. The Society issued last year 29,765 volumes. The Bishop of Algoma, addressed the meeting, and said that "as a Christian and a minister of the Church of England, he would be recreant to his duty, and false to the deepest convictions of right which were within him, if he were for one moment upon any occasion which it was possible to do otherwise, to turn his back upon a cause such as that of the Bible Society which had accomplished magnificent results for good. The Society demanded his heartiest support and warmest allegiance.

Ordination.—The ordination which usually takes place in this Diocese at the proper Ember season, has been postponed until July next. Only four candidates are known of as yet, two being from Trinity College, and two from Wycliffe.

PARKDALE.—*St. Mark's*—A largely attended Social took place at the residence of one of the parishioners, Mrs. F. Wilson, on the 9th inst. The proceeds are to be applied to the Church debt.

TEMPERANCE ITEMS.—A central association for the Rural Deanery of Toronto has been formed. The Bishop is president, and the Committee is composed of the Secretaries of the Branch Societies and one delegate from each.—The closing entertainment in connection with the Church of the Ascension Temperance Association took place on the 14th inst.—At the last meeting of the St. George's Temperance Guild, about two hundred persons attended and an address was delivered by the Rev. Dr. McCarroll. Over one hundred persons have signed the pledge.—Two hundred and fifty children have joined the Band of Hope in connection with the Church of the Ascension.

HONOURS.—The Rev. J. Roy, Curate of Cobourg, has received the honorary degree of L. L. D. from McGill University Montreal. Mr. Roy is likely to prove a useful accession to our clerical ranks.

SPECIAL.—A special meeting of the Executive Committee to strike Committees of Synod and

for other purposes was held at the Synod rooms, Wellington Street on the 21st inst. This winds up the business of the fiscal and synod year.

LOCUM TENENS.—The Rev. H. G. Baldwin, Rector of the Church of the Ascension goes to England in July next. During his absence, Prof. Schneider of Trinity, will act as *locum tenens*.

WYCLIFFE HALL.—At the last meeting of the Literary Society in connection with this Institution, a debate was held on the following subject: "That the divisions of Protestantism are a source of strength rather than of weakness." After a lengthened discussion the decision was given in favor of the affirmative. This is as we should expect knowing the history of the College itself. Division and disunion they think little of, otherwise the promoters of such a College would never have given it such hearty support. The students have received their summer appointments as laborers in the mission field. Their localities are well chosen. Only a few go to Algoma, where, though the harvest is great the labourers are few. These young gentlemen prefer to gravitate to towns and villages. The Rev. T. C. Desbarres is canvassing the towns for subscriptions towards Wycliffe. He is meeting with great success. We understand about \$600 payable within three years, was subscribed in Port Hope.

TORONTO.—*All Saints*—Confirmation was held on the evening of Ascension Day, when fifteen persons were presented for the Apostolic Rite. The Rector, Rev. A. Baldwin was aided by Rev. J. Scott Howard, Deacon. The Bishop addressed those present on the great lesson of the day.—The old school-house has been pulled down preparatory to the erection of an excellent brick one which is to cost \$10,000.—The Sunday School have been allowed the use of the basement of Dufferin School during the work of building.—St. Peter's school-house was granted for the annual concert which was to have taken place at the old school-house of All Saints. There was a large attendance and the programme was one of exceptional merit.

St. John's.—The Bishop of the Diocese administered confirmation in this Church on Whitsunday. The attendance was very large.

St. Bartholomew's.—The choir of the Church, it is said are about to enter on a stormy tour through the province. They have been sedulously practising "Pinafore" for this purpose during many weeks past. Let us hope when they return they will, like O'hello, find "their occupation gone."

Personal.—The Rev. R. Shanklin, Rector of Thornhill, lies dangerously ill at Toronto. His recovery is not expected. The Rev. W. W. Bates is temporarily supplying his place.—It is currently reported that the Rev. C. E. Whitcombe, is likely to receive the appointment of Curate at St. Luke's Church, Toronto. He is from the Diocese of Niagara, and is highly spoken of as a faithful and energetic parish priest.—The Rev. W. S. Darling, Rector of Holy Trinity, Toronto, is not expected to return to Canada before next spring.

AURORA.—*Trinity*—Though work on a new Church, not to cost less than six thousand dollars, is to be commenced in this place almost immediately, yet the congregation a few evenings ago manifested their appreciation of the labors of their Incumbent, Rev. E. H. Mussen, M. A., by holding a surprise party at the Rectory, and presenting him with about \$160. This is the more satisfactory, seeing that the stipend is always paid punctually, and that the congregation is by no means particularly wealthy.

St. John's.—The Guild in connection with this Church hold regular weekly meeting in the winter season and are accomplishing much good. The last of the series took place on the 30th ult. An excellent programme of music and readings, an am-

ple repast, and brief speeches by the Rector, Rev. A. Williams and the Warden, Mr. Cox, made up a pleasant and enjoyable meeting.

TRINITY CHURCH CORPORATION.—In the latter part of April, Messrs. Elmes Henderson, M. A., and C. L. Ferguson, B. C. L., both well-known Churchmen were elected by the graduates of Trinity College as members of the corporation for a term of 4 years.

REMOVAL.—Rev. R. S. Radcliffe, formerly of Luther, has accepted the position of *locum tenens* at Penetanaguishene during the absence of the Rev. S. Mills in the North-West. Mr Radcliffe accomplished an excellent work during his stay at Luther in the Diocese of Niagara.

DIOCESE OF ONTARIO.

OTTAWA.—Governmental.—It is now reported that His Excellency the Governor General, the Marquis of Lorne, will return to England some time in December next, and that Lord Dalhousie will be his successor. I give the *on dit* for what it is worth.

Diocesan Mission Fund.—From what I can gather, the annual collections throughout the Diocese on behalf of the Diocesan Mission Fund this year, are considerably in excess of those of previous years. The balance in bank to the credit of this fund, is larger than it has been for a number of years, although several Missions have yet to be heard from.

Foreign Missions.—By appointment of the Bishop of Ontario, Intercession was made and collections taken up on Ascension Day, at those Churches of the Diocese in which services were held on that day, on behalf of Foreign Missions. It is to be regretted that the collections are not more satisfactory, but this is chiefly owing to the fact that the various congregations are unfamiliar with the change providing for a special collection on that day.

Clerical Appointments.—The Bishop has appointed the Rev. Lawrence C. Lee, to the Mission of Gloucester, and the Rev. C. E. S. Radcliffe, to the Mission of Maberly, near Sharbot Lake. Both gentlemen were ordained deacons at the recent ordination at Ottawa, and will enter upon their respective duties shortly. Mr. Lee's head quarters will be at the picturesque little village of Billings Bridge, about one mile and a half from the Capital.

Resignation.—The Rev. E. W. Beaven has resigned the Incumbency of Trinity Church, Archville, Ottawa.

Confirmations.—The Bishop administered the Rite of Confirmation at St. Thomas' Church, Belle-on the morning of the 3rd of May, when four males and twenty-one females were received into full communion with the Church. Five females from the congregation of St. John's Church were confirmed. The Rev. J. W. Burke, B. A. Rector, the Rev. R. S. Forneri, B. A., and the Rev. E. W. Sibbald, assisted at the service. His Lordship will visit Trinity Church, Brockville, on Trinity Sunday, 20th May, for the purpose of holding a Confirmation.

GANANOQUE.—The Bishop of the Diocese held Confirmation in Christ Church, Gananoque on Sunday the 6th ult., 16 candidates presented themselves. His Lordship gave an eloquent and practical address, urging strongly the need that Churchmen have for using the means of grace Christ gives them in His Church. In the evening his sermon from St. James 2 xiv, made a deep, and we trust lasting impression on all who heard it. Last week a handsome Carved Oak Altar, the gift of the Ford Jones family was placed in the chancel. This handsome gift completes the internal adornment of our now very handsome

Church. *On dit*, a couple of ladies of the congregation undertook to raise a sum of money to build a stone wall with iron cresting in front of the Church lot last March, they have been eminently successful so far having on hand a sum of \$130, and sufficient promises to pay through monthly subscriptions to make up at least \$560. The work will be commenced in June next.

NAPANEE.—The ladies of the congregation of the Church of St. Mary Magdalene, gave a concert and entertainment for the benefit of the Church, at the Opera Hall, on Tuesday evening the 1st May. The Venerable Archdeacon Jones presided. The entertainment was very good indeed, and gave general satisfaction, considering that those who took part in it are all amateurs. The net financial result was \$136. There was a very large attendance.

HILLIER.—Christ Church which has been closed for some time, will be opened (D. C.) on Whitsunday, 13th May.—The services will be conducted by the Rev. J. Halliwell the Incumbent of the Mission.

DESORONTO.—The congregation of Saint Mark's Church propose to make immediate efforts to complete the Church.

FARMERSVILLE.—The Church people of Farmersville have decided to erect a new Church. Frederick Pierce has been awarded the contract for its erection.

PLEVNA.—The congregation of the village contemplates building a Church this spring. It is proposed to erect it nearly opposite the Orange Hall.

YARKER.—The members of the Church at Yarker have organized a choir. It was much needed and being composed of some of the very best local talent, it will probably flourish.

DIOCESE OF MONTREAL.

ASCENSION DAY was more observed in the country this year than last. In the morning and evening of that day his Lordship the Bishop preached at Freligsburgh in the Bishop Stewart Memorial Church. On the evening of the day following, a Missionary Meeting was held, during which excellent addresses were delivered by the Bishop, Rev. H. W. Nye, and others. The collection amounted to \$15. The Bishop makes at this visitation a longer stay than usual, as he has been requested by the Executive Committee to see, in each Mission receiving aid from the Mission Fund, the responsible and leading members of the congregations, and with them to consider and discuss the question of the ability of the Mission towards the proper maintenance of the Church among them.

THE four young men ordained to the diaconate have been appointed to various charges. More men are yet wanted. The Theological College is ready to receive more, so is Lennoxville. Perhaps it is not as widely known as it might be, that there are three scholarships or exhibitions, value \$120, in the gift of the Bishop of Montreal, and three in that of Quebec. The exhibition will go a long way in helping one through the College, if he is at all economical.

LACOLLE.—This Rectory is vacant by last accounts, the Rev. Mr. Acton having accepted the charge of the Mission of Portage Du Fort, on the Upper Ottawa.

APPENDED is a Report of the Annual Convocation of the Montreal Theological College. The Report is taken from the *Sar*. It fails, however, to mention that Dr. Dawson, the Principal of McGill, was present, and gave an Address. It is a great satisfaction to find that seven of the students are taken the University course of McGill,

for from the list of clergy of the diocese we find that about one-half have no degree:—

Diocesan Theological College.—Annual Convocation.—The tenth annual convocation of the Montreal Diocesan Theological College took place recently. His Lordship Bishop Bond presiding. The Board of Governors financial report showed that all outstanding claims have been paid; and that there is a balance of \$243,04. The amount of subscriptions still due is \$1,962,50, interest on Endowment Fund \$28.24. Our probable revenue is thus \$2,233,78, which will not suffice to carry on the operations of the College for the remainder of the year, the probable expenses of which will be the sum of \$2,788,70 leaving a deficit of \$554,92. This amount, it is hoped, the friends of the College will provide, as it is the wish of the Governors, and it certainly is the interest of the College, that do debts be incurred.

The following letter was read from Bishop Bond;

"I have pleasure in informing you that I have decided to give out of the legacy of the late Major Mills, placed at my disposal, for the benefit of the Church, to be given according to the best of my judgment, ten thousand dollars (\$10,000), the interest only to be used, the principal to remain as a permanent endowment for the Montreal Diocesan Theological College."

Truly &c.,

W. B. MONTREAL.

The report of the Educational Council was read by the Principal, Rev. Canon Henderson, and showed that progress still characterized the work, and prosperity still attended the efforts made for the permanent establishment of the institution. The total number of students during the year was fifteen, of whom one withdrew and one died, leaving the number at present as thirteen. Of the fifteen students, four were admitted during the year, six were applicants for admission, seven took the full course at McGill College, two took the partial course, three were preparing for matriculation at McGill, and five were ordained during the year. As regarded former students two had taken the degrees of M. A., in course, namely: Rev. J. A. Newnham and the Rev. T. Cumming. The lectures during the year had been most successful, and the results of the examinations very satisfactory.

A short address to the students having been delivered by Rev. Canon Davidson, the prizes were delivered by the Bishop as follows:—

Wescott, on the Communion, N. A. F. Bourne, Old Testament History, F. W. Webber; New Testament History, George Rogers; Prayer Book, W. Fyles; Inspiration of Scripture, P. Yates; Composition, J. Carmichael; Reading, P. L. B. Cross; Extempore Speaking, D. Lariviere; Testimonium, G. Rogers.

After addresses by the Bishop and Rev. Canon Carmichael the proceedings closed with the Benediction.

UNITED STATES.

EASTPORT.—St. John.—Rev. H. M. Jarvis, pastor of this place, has received and accepted a call from the St. Johns Episcopal Church of Scottsville Va., his pastoral labors with the above Church to commence about June 1st. We take the following from the *Scottsville Courier*: "We hear that the vestry of St. John's Episcopal Church have called the Rev. H. M. Jarvis, now of Eastport, Maine. Mr. Jarvis preached here on Sunday last, but owing to the inclemency of the weather only a few were able to attend the service; those who were there, however, were quite favorably impressed. Mr. Jarvis is a Canadian by birth; took his B. A. degree at King's College, Windsor, N. S., and his M. A. at Trinity College, Hartford, Conn. Although his family is originally of good British extraction, we understand that New York State first claimed their allegiance. Mr. Jarvis' father was the Rev. G. S. Jarvis, D. D., Rural Dean in the province of New Brunswick. Our neighbor Mr. Geo. W. Clark, with his characteristic courtesy, has placed 'Belle Haven,' his splendid suburban residence, at the disposal of the minister while the parsonage is being built, or until October next."

THE TRUE IDEAL OF THE SPIRITUAL LIFE.

A PAPER READ BEFORE THE CLERICAL CONFERENCE IN ST. JOHN, BY THE REV. P. J. FILLUEL, B. A., RURAL DEAN, WEYMOUTH, N. S.

(CONTINUED).

But the spiritual mind knowing that grace was imparted in Baptism, was renewed and increased in Confirmation, will desire to have his pardon sealed afresh, and his graces strengthened and nourished in the Holy Sacrament of the Body and Blood of Christ. Here in this hidden mystery, when "Christ is evidently set forth crucified before his eyes," penitence will be deepened, and there will be renewed horror for these sins which required so stupendous a sacrifice for their remission! But the words of our compassionate Lord: "*This is my blood of the New Testament which is shed for the remission of sins,*" taken hold of by faith, which is the instrument of our salvation, fill the heart with comfort and peace. But, because faith is weak and staggering, it requires helps; and God has given us a seal and a sure pledge of His irrevocable promise for the greater assurance of our feeble faith. The humble believing soul has his pardon assured him and he partakes of the Body and Blood of Christ in the way only in which they can be received. Here in this Heavenly Feast his Saviour will "manifest Himself unto him," will kindle in his heart fresh desires, and aid him in fresh efforts for advancement in the spiritual life. He will be present *always*; absent *never*. Among other means specially by constant partaking of Him mystically, who said, "Except ye eat the flesh of the Son of man and drink His Blood, ye have no life in you," he will be gradually growing in grace, for he is subjected to the influences by which the Holy Spirit moulds the character, and stamps the image of Christ upon the heart.

Dr. Herman Whitsius, a celebrated German divine of the last century, made the following remarks in reference to the institution of the Lord's Supper: "Had it pleased our Lord to give His disciples a piece cut off from His body for them to eat, or some drops of His Blood to drink, even that itself would not be sufficient for salvation, nor have accomplished a saving communication with Christ, which is not a carnal, but a spiritual thing; yet the disciples would thereby have had a very effectual sign of the mystical union. But now He substitutes bread in place of His Body, wine in place of His Blood, when He says, "*This is my Body,*" "*This is my Blood,*" and bids us be no less assured, by that pledge of His mystical communion, than if we took His very body into our hands and mouths.

In Bengel's celebrated Gnomon, (3 vols), a new edition of which has of late years been brought out by two eminent English scholars, we have this note on that portion of the vi. chapter of St. John, in which Christ says, "*I am the Bread of Life.*" "Jesus so framed his words that at the time they were spoken, and ever after, they might be literally applied to the spiritual enjoyment men have in Him. He so framed them, that, in after time, they might consequently and appropriately be applied to the most holy mystery of the Lord's Supper, when it was subsequently instituted. For to the Holy Eucharist He applied the very subject of this discourse. So important is this sacrament that we may easily conceive that Jesus one year before it took place, foretold it, just as He foretold the treachery of Judas in the 71st verse, and His own death in this verse. There can be no doubt he was thinking of the last Supper when He spoke these words— He wished His disciples subsequently to remember the prediction He had made. All that our Lord says respecting His flesh and blood is said with reference to His Passion and to the Holy Eucharist. Hence it is, that the *flesh and the blood* are invariably mentioned separately, for in His passion the blood was drawn from His body, and the Lamb was slain."

The Spiritual life is a *mental* life—reading and meditation therefore are most important means of nourishing it. It is weak and feeble and must be

fostered with assiduous care. The Word of God is of preeminent importance in invigorating our faith and directing our practice. "*Faith comes by hearing, and hearing by the Word of God.*" In the Sacred Oracles only can we get our minds stored with leading ideas of Christian doctrine, in short, for all that is necessary to Godly life, and need I add that we must bring to the Bible such an humble and teachable spirit as will conduce to our sense of God's immediate presence on our minds. And thus shall we meditate on these sacred truths as conveying to us the Voice of God Himself, "and we shall receive its several communications, not as the word of *man*, but as it is in truth, the Word of God which effectually worketh in them that believe." "Thy word is very pure therefore Thy servant loveth it." It is recorded of the Rev. Henry Martyn, Missionary of the Church of England of which he was so bright an ornament, that when he was engaged in the perusal of any work which he feared was unduly absorbing his attention, he laid it aside, until he found that the Bible had regained its ascendancy over his mind.

If I am not trenching on the duty of others, I feel constrained to refer to the "Daily Round" as a subsidiary aid to devotion. This work, doubtless known to many of the clergy, appeared about two or three years ago. Independent of its being written in a devout, edifying and attractive style, it has the great advantage of being framed on the lines of the Church, and contains a page of admirable reading for every day in the year, besides the festivals and other occasions.

Prayer is a great, an unspeakable privilege, and will be prized by the spiritual mind as those wells of salvation from which he may draw daily supplies of living water. In prayer we should most penitently confess sin, deplore short comings, earnestly seek pardon, and importunately ask grace to withstand "the sin which doth so easily beset us." Prayer will gain for us spiritual strength. Truly then should we "pray always, watching thereunto with all perseverance."

Now in asking for *temporal* benefits we should endeavour to bring our minds in conformity with the Divine Will. An individual may pray for what is really not good for him; he may indeed ask for that which, if granted, may prove a hindrance to his progress in the spiritual life. But in the withholding of what is asked may there not often be an immeasurably greater boon conferred than the bestowal of the object could bestow? For let it be borne in mind that things which are possible in themselves may not be possible with respect to certain prescribed conditions. Nevertheless the petitions are not disregarded; they may prove effectual in another sense. The Christian will be taught his weakness, ignorance and utter reliance on his Heavenly Father's wisdom and love. But, then, in praying for *all means of grace*, that they may be abundantly bestowed and prove effectual, we are absolutely certain that *our* will here is in accordance with the Divine Will—"He willeth our sanctification," "that we should be perfect and entire, wanting nothing"—"complete in Him;" that we should be pure in our thoughts and intentions, upright and just in all our dealings, truthful in our words, loving our very enemies (if such there be), those who have done us wrong, or wished us ill, maintaining earnestly, but wisely, "the faith once delivered to the saints," and so "growing up unto a perfect man, unto the measure of the stature of the fulness of Christ."

(To be continued.)

BOOK NOTICES, REVIEWS, &c.

THE PAGE OF JESUS: OR THOUGHTS FOR THE MATURE CONCERNING THE NATURE OF THE WORD OF GOD.

We are indebted to the Canadian publishers, Messrs. Hunter, Rose & Co., Toronto, for a copy of the above work. The publishers call it "a very remarkable book," which indeed it is, but remarkable more for its strange distortion of the Scriptural narrative, and for its fanciful explanations of Divine Truths, than for any important addition to the religious literature of the day. The book

comes to us with certain eulogistic criticisms, among others one purporting to be from a Church of England Review, but we should seriously question the right of such a critic to speak for the Church of England. Indeed we consider his criticism quite enough to make him out but a sorry Churchman, and we do not wonder at his name and the name of his Review being withheld. Notwithstanding the flattering criticisms which introduce it to us we must candidly declare, without going into particulars, that we cannot admire the book. It displays remarkable ingenuity and diligence, but from a Church standpoint it is not orthodox Christianity. We regret not being able to endorse the work, for the Canadian publishers deserve encouragement, so admirable is the appearance of the volume, both in binding, paper and presswork.

THE RELATION OF CHRISTIANITY, to Civil Society, by Samuel Smith Harris, D. D., L. L. D., Bishop of Michigan; New York, THOS. WHITTAKER. Price \$1.25.

These are the Bampton Lectures for 1883, delivered in the Church of the Holy Trinity, Philadelphia, in Advent last, and take high rank among the best lectures on this excellent foundation. The subject, which will be readily recognized as a comprehensive one, is treated in a masterly manner, making plain that the lecturer is not only learned in Theology but possesses great legal acumen and an extensive knowledge of the theory of government. The lectures are those of a Lawyer and Statesman, as well as an able Theologian, and while we take exception to one or two of the Bishop's positions, which to an Englishman are not altogether satisfactory, as a whole the book is extremely valuable, and will do a good work in making better understood the intimate relations which exist, or ought to exist, between Christianity and Civil Society, although the Bishop distinctly opposes any connection approaching the English Church and State in the United States. The American Church may well be congratulated on being able to produce such wise and learned men as the Bishop in these Lectures has shown himself to be.

BUCKLEY & ALLEN, Halifax, have our thanks for Harper's Magazine for May, which is an exceedingly interesting and beautifully illustrated number. Among other articles—

"Roman Carnival Sketches," by Anna Bowman Blake, is an entertaining and picturesque paper, illustrated by Mr. Reinhart.

An exceedingly interesting story of the building of the Brooklyn Bridge is contributed by William C. Conant, with twenty-one illustrations.

Walter Herries Pollock contributes an article of great literary value on Anthony Trollope, accompanied by an excellent portrait.

The frontispiece of the Number is a fine engraving of Mr. Abbey's picture, "The Sisters."

John Fiske concludes his studies of the colonial period with an interesting and thoughtful paper entitled "The Middle Colonies before the Revolution."

Poems are contributed by Elizabeth Stuart Phelps, Herbert E. Clarke, and Louise Chandler Moulton.

Mr. George William Curtis in the *Editors Easy Chair*, while commending the courage of Dr. Dix's Lenten sermons on the frailties of the fashionable women of to-day, suggests the evils complained of are due to the unnatural restrictions by which women are denied freedom of choice in the conduct of their lives. The mediæval estimate of women, he holds, leads naturally to the reproduction of mediæval morals and manners.

The other Editorial departments are full of timely and entertaining matter in their respective fields.

The Wheelman for May is as full of charming incidents of bicycling as ever, indeed each succeeding number grows in interest. Besides "Wheeling," it contains poetry and stories of a high order, and is throughout ably conducted. \$2.00 a year makes it one of the cheapest, as it is one of the best periodicals published.

NOTES OF THE WEEK.

A BOLD Confession is that which we read from an English Church paper:—An Englishman used to be able truthfully to boast that the aristocracy of his native land were preeminent for the purity of their manners and lives; but he can boast of this no more. It is hardly too much to say that English society at the present day is as corrupt as, or even more corrupt than, that of any country in Europe, and that the higher you go the more shamefully vicious and degraded it is."

Nor is this disheartening cry confined alone to England. In the glittering halls of the New Country, the echoes of the preacher's voice have fallen with telling effect. The fashionable women of New York have been seriously arraigned on various counts. The dangerous laxity of divorce; the senseless extravagance of vulgarized luxury; the fashionable disregard of holy home relations; the frenzies and freaks of fashion, and the unedifying whirl of dissipation—all these have had the fierce light of the Gospel cast upon them, in order to show the hearers the demoralizing darkness and spiritual death in which this carelessness ends.

But "sin in high places" upsets the whole social fabric and provokes, in the lower classes collision resentment and revolution. From across the sea, and from famished crowds huddled in New York cellars, the cry comes "Give us bread." Christian philanthropy does what it can. But the cold, careless, heartless display of wealth is extremely irritating to famished souls. Wealth and position bring their responsibilities no less than their pleasures, and it is this truth that heedless society men and women forget.

THE CONSEQUENCES of all this are the spread of a spirit of sullen discontent and envy on the one side, and of ostentatious display of excessive wealth on the other. See how this finds expression. A ball was recently given by the great Vanderbilt in a house costing \$4,000,000. Eight hundred guests were invited and their combined wealth was estimated at \$500,000,000. The flowers cost \$10,000; Mrs. Vanderbilt's dress \$10,000, and her jewellery \$1,500,000. The expenses of the ball were \$50,000. The paper containing the account of the ball likewise informed its readers of suicides by men and women who could not get work, and of the deaths of others from starvation. That is a violent contrast and one which bids fair to tax to the utmost the soothing influences of both religion and politics.

SCOTLAND offers another case in point. Its acreage is 1,669,400. One nobleman owns 1,326,000 acres, and his wife 149,879. Twelve proprietors own one quarter of the whole acreage of the county. Seventy proprietors own one half, and 1,700 persons own nine-tenths of Scotland. Against this mammoth proprietorship we have on the other side, starving crofters evicted from their holdings because they cannot pay the rent. But that is not all; Canada is asked to assist these crofters to settle in our great North-West. Would it not be better for the holders of the nine-tenths of the country to be taxed for that purpose?

THE Pope's Circular to the Irish Bishops, condemning the Land League and other Irish disturbers, seems to have aroused a feeling of determined opposition among the Irish people. At a meeting in Dublin, called to support Parnell,

the Pope's letter was bitterly attacked, speakers going so far as to say that the Pope had only to do with their religion, and that he had better mind his own business, and not interfere with them in other matters. This seems also the opinion in America. Dr. Thomas O'Reilly, Chairman of the Executive Council of the various Irish National Leagues in St. Louis telegraphed "Freeman's Journal," Dublin—"Catholics here generally condemn the Papal circular as an unjustifiable interference on the part of Rome with Irish politics." Other meetings in Ireland and America have been equally plain spoken. The report comes from Rome that the Pope on hearing of the meeting in Dublin, in which his recent action was condemned, sent for Cardinal Jacobini and ordered that his letter to the Irish Bishops be strictly adhered to. The Berlin "Vossische Zeitung" thinks the Pope's circular to Irish clergy comes too late.

A concession to European public opinion of very considerable importance has been made by the Porte. The down-trodden Turk may yet rise to something better. The Sultan has agreed to convoke the Turkish Parliament which will resemble the assembly of 1876. It will be composed of representatives of all religions and will meet in October. There are hopes in this new departure, that the Christian element which far surpasses the Mohammedan in breadth of views, and social and political morality, will be allowed to influence to some extent the affairs of the country. If it should only lead to a more honest administration of the laws of the land, especially in controlling the tax collectors who have so long robbed and insulted the tillers of the soil, a new day will dawn upon the country.

Our views upon the proposal to give the Franchise to women are so fully in accord with the principles enunciated by the Montreal *Witness* in a recent article that we gladly reproduce it here.—We think if the woman suffrage of the past is examined it will be found that it was based not on the new doctrine that men and women are several units in the body politic to be counted separately, but on the old Christian theory that the family was a social unit, and that the head of the house, whether man or woman, should have the vote. Those doctrinaires who have given up Christianity and old-fashioned views of marriage, will be found all agreed on the principle of treating men and women as independent units, who may or may not have made a casual contract to live together, but our Lord says, from the beginning it was not so, but God made man male and female. It was like wise the doctrine of Plato that the male and female together made man, although he did not, as our Lord did, recognize human marriage as the necessary expression of that unity. The equality of man and woman before the law should be as complete as it can be without trespassing on this sacred truth, that the family, consisting of man and woman, with independent children, is one.

FRANCE evidently is intent upon forcing a quarrel with China, and the latter country is making preparations which will enable her to occupy a vastly superior position to what she did a few years ago. The Chinese navy is now of quite formidable dimensions, and her army is equipped with breachloading guns, and many of the latest improved inventions of war. There can be no question as to the issue unless the European powers interfere, for France is perhaps better prepared for such a contingency now than almost at

any previous time in her history. Still the Chinese are so numerous that, with their iron-clads and repeating rifles, a large number of lives will be lost on both sides. We sincerely trust that hostilities may be avoided, and the Tonquin matter amicably settled.

QUITE a number of schemes are being made public with reference to the Suez Canal. The Paris *Gaulois* says a meeting of the Suez Canal Company is to be held June 4. Proposals will be made to construct a canal parallel with the existing one, at a cost of 125,000,000 francs. And in England two new competing Egyptian canal schemes have been planned. Mr. John Pender, member of Parliament, is the promoter of one which contemplates the construction of a canal from Alexandria to the Red Sea, passing near Cairo. Sir George Eliot is the promoter of the other, which has for its object the cutting of a canal between the same points, but crossing the Nile south of Cairo. British Suez Canal shareholders are aghast at the schemes, and are rushing into panic. Suez shares have dropped fourteen points in two days.

Cetewayo seems to have lost none of his martial spirit, for already he is engaged in aggressive warfare. A telegram from Durban says: Cetewayo having advanced to attack Oham and Usibepu, the latter chiefs combined their forces and routed Cetewayo. The first account put the loss at 6,000 men, but this is probably exaggerated." Another account says: "Fighting occurred between Cetewayo's forces and Chief Asibebu, the latter being aided by Boers. The former have been worsted with a heavy loss. Cetewayo is gathering strength in anticipation of a further attack.

WE sadly regret to learn of a serious uprising against the Chinese in British Columbia and several of them being murdered. A telegram on Saturday from Victoria says: Accounts from the mainland give a more brutal aspect to the conduct of the men who attacked the Chinese. The latter's huts, clothes, etc., were burned by the white men and five of the number have since died from the effects of the beating. The feeling against the Chinese, however, is so strong that a disinterested jury could not be had at the inquest, which was held on Friday, and a verdict, that the deceased came to their death from the violence at the hands of parties unknown was given. We hope the Dominion Government will use every effort to bring the guilty parties to punishment.

THE Centenary Celebration of the landing of the Loyalists in St. John, New Brunswick, which came off on Friday last, was observed in a very happy and popular, as well as truly religious manner, by all-classes of citizens. Religious services, public meetings, with loyal and patriotic orations, speeches and an original prize poem, grand torchlight processions, games and other amusements, all combined to make the occasion a notable one. From first to last the demonstrations seem to have been a great success. The St. John *Globe* in speaking of the proceedings says: "While we have to regret the absence of anything of a substantial character, specially designed to mark the day, we cannot but rejoice that everything that was undertaken passed off so satisfactorily. The people found enjoyment and entertainment and took pleasure in all that offered. We venture the hope that some substantial good will result; that a quickening impulse will be given to feelings of civic pride, and that the idea will be carried out that when the anniversary of the foundation of the Province arrives there will be a generous support accorded to some practical thing for the public advancement and the public improvement.

CORRESPONDENCE.

VESTMENTS.

To the Editor of the Church Guardian.

SIR,—I have wondered long what the vestments, vesture, or whatever the name may be, worn by the clergy of our Church Symbolize, and there are many who, like myself, desire to be enlightened respecting these articles. I hope, therefore, you will give the needed information in the GUARDIAN. By vestments, I mean—1st, the surplice; 2nd, the band, red and black, which crosses the throat or breast, and hangs down behind, ending in a sort of hood,—what is its name, and when first used? 3rd, the band which, passing round the back of the neck, hangs down in two ends in front of the body,—why is it of different colours at different seasons of the ecclesiastical year?—what is its name, and when first worn by C. of E. Clergymen? Please give us what information you can about the articles in question, that when we are asked concerning them by men of other creeds, we may no longer have to plead

IGNORANCE.

Halifax, N. S., May, 18th, 1883.

An. 1. The use of a white linen garment was ordered by GOD, with other garments, as a distinctive dress to be worn by those who ministered before Him in His Sanctuary in the Jewish Church, as many passages in Holy Writ abundantly prove. The use of the "Surplice" is a Catholic and Primitive custom. In the Apostolic Constitutions (which belong to the 2nd or 3rd century) there is a rubrical direction to the officiating priest to "put on his shining garment." As regards our Reformed Church of England, the "Ornaments Rubric" of King Edward VI., and the "Advertisements" of Queen Elizabeth, both order its use. The Preface "Of Ceremonies" in the Prayer Book of 1549 orders that "in saying or singing of Matins or Evensong, Baptizing and Burying, the minister in Parish Churches and Chapels annexed to the same, shall use a surplice."

An. 2. The appendage to which our correspondent next refers is evidently the "Hood," which is simply the badge of the College degree that is held by the minister, and which, while sanctioned by Canon 58, has nothing whatever to do with the Priestly office, having been worn by the laity as well as the clergy.

An. 3. The third article described by "Ignorance" is the "Stole." It is supposed to be a representation of the borders of the long robe worn by the Jewish High Priest. It is intended as a badge of authority and superiority, and when worn over both shoulders with an end hanging down on each side denotes one of the Priestly office; when only over one shoulder, joined under the right arm, or hanging down the back and front, that of a Deacon. The colours have a symbolic meaning. White, denoting Purity, and signifying the Spotless Lamb of God, is used on all the great Festivals—Christmas, Easter, Ascension, and other chief Feasts of the great mysteries of our Faith. Red, the emblem of blood and fire, is used at Whitsuntide to typify the fiery tongues, and on the Feasts of Apostles and Martyrs, to show that they shed their blood in behalf of the Faith. Purple or Violet, the emblem of penitence and mourning, is used during Advent, Lent, the Rogation and Ember Days, etc. Green, the symbol of Hope, and Peace, is used on all days from Trinity to Advent, and from the Octave of Epiphany to Septuagesima. Black, on Good Friday, as being symbolical of death.

Convocation in 1879 recommended in its Report

to the Crown the following Rubric:—"In saying Public Prayers, and ministering the Sacraments and other Rites of the Church, every Priest and Deacon shall wear a Surplice with a Stole or Scarf, and the Hood of his degree; and in preaching he shall wear a Surplice with a Stole or Scarf and the Hood of his degree, or if he thinks fit, a Gown with Hood or Scarf."

S. P. G. REPORT.

To the Editor of the Church Guardian.

SIR,—In the recently received Report of the S. P. G. for the past year there is a slight inaccuracy with reference to the returns from the Parish of Newcastle, which I should be obliged if you will allow me to correct through the medium of your columns. The number of Communicants in the Parish is given as 23; the number as returned by me was 63. As a matter of minor importance, I may also state that the amount made up from here for the past year was \$14.50. This was received through the offertory on two different occasions. I see in the Report that \$6.00 of this is referred to the year 1881, leaving one to infer that it was received too late for that year's Report. My receipt, however, for this particular amount is dated May 20th, 1882.

Yours,

J. H. S. SWEET.

The Rectory, Newcastle, May 16th, 1883.

Province of Rupert's Land.

MEETING OF THE SYNOD.

The Synod of the Diocese of Rupert's Land met May 2nd, the proceedings being opened with divine service in the Cathedral, at 10 a. m. The prayers were said by Rev. O. Fortin; the first lesson, Isaiah, chap. 54th, by Rev. T. Cook, and the second, 1 Cor., chap. 2, by Rev. E. S. W. Pentreath.

The Bishop then delivered a very able and comprehensive Address, which we shall print in full next week.

After lunch at Bishop's Court, the Synod assembled for business in the school room of the Boys' College. There were 30 clergy present out of the 42 connected with the Diocese. Most of the others live so far away that it was impracticable for them to reach the city. Thirty-three lay delegates were in attendance. This was by far the largest number of clergy and laity that has ever assembled in Synod. Archdeacon Pinkham was unanimously re-elected Secretary. The members of the last meeting were approved, and Rev. A. J. Pinkham, and Mr. E. P. Leacock, M. P. P. were appointed scrutineers for the election of the Executive Committee, and the Rev. Mr. Stunnen and A. H. Whitcher, Esq., scrutineers for the delegates to the Provincial Synod. The elections for these were by ballot without nomination.

The Executive Committee are Revds. Canon O'Meara, Canon Matheson, O. Fortin, Messrs. Spencer, Whitcher and Murdoch. The Dean and Archdeacon are members *ex officio*.

The three delegates receiving the next highest number of votes after the seven elected to the Provincial Synod were arranged to be Substitutes.

The election resulted: Clerical—Dean Grisdale, Archdeacon Pinkham, Canon Matheson, Canon O'Meara, Revds. O. Fortin, R. Young, Archdeacon Cowley. Substitutes—Revds. E. S. W. Pentreath, A. E. Cowley, Jas. Boydell. Lay—Hon. J. Norquay, Sheriff Inkster, Messrs. Spencer, Leacock, Bedson, and Hon. W. Jart. Substitutes—Messrs. Carruthers, Murdock and Capt. Kennedy.

The changes in the Synod Constitution and Regulations were then submitted from the Executive Committee. All these changes and the other important business are matured by the Executive Committee, and hence much time is saved in discussion. In fact the business is a little too much "cut and dried," and less interest is taken in the proceedings in consequence. When it is known that the whole of this business recorded here was

accomplished between 2 p. m. and 6 p. m., the Synod of Rupert's Land will not be accused of wasting time.

The Executive Committee presented their report. After considerable discussion and a few changes it was adopted.

On motion of Archdeacon Pinkham and Canon O'Meara the following members of the Mission Board were appointed to act with the Executive Committee already elected: Rev. S. Pritchard, T. N. Wilson, R. Young, A. E. Cowley, and E. S. W. Pentreath; and Messrs. E. P. Leacock, M. P. P., H. S. Crotty, J. H. Rowan, C. J. Brydges and W. Leggo.

On motion of Rev. Messrs. Boydell and Young, it was resolved that the names of the officers of the Synod and an alphabetical list of the clergy, with their post office addresses, be published on the first pages of the Synod Report.

On motion of Rev. Canon O'Meara and Mr. Parker, the Bishop was asked to name a committee to take into consideration the formation of a Church Depository with full power to act in the premises.

On motion of Revs. O. Fortin and Matheson, a committee, consisting of Archdeacon Pinkham, Canon O'Meara and Capt. Carruthers was appointed to confer with Acton Burrows, Esq., Deputy Minister of Agriculture and Statistics, with the view of arranging a proper system of registration of marriages, baptisms and burials in the Diocese.

On motion of Rev. Messrs. Young and Burman it was resolved that the Synod desires the Bishop to convey to Miss Chapyn-Grove the assurance of the deep gratitude of the Diocese for her most valuable gift for the benefit of emigrants from England in Winnipeg and the country.

Ven. Archdeacon Cowley moved and Mr. Spencer seconded that the Synod desires the Bishop to express its thanks to the society for the propagation of the Bible; the society for the promotion of Christian knowledge, and the Colonial and Continental Church Society, for their continued kindness, also to the Rev. Prebendary Tucker for the exceeding interest he is taking in the progress of the country and his successful efforts to secure enlarged aid.

On motion of Archdeacon Pinkham and Hon. Mr. Norquay it was resolved, That the Synod desires to acknowledge to the Committee of the Church Missionary Society their sense of the consideration shown to their old missions in the trust they have placed in the hands of the Bishop of Rupert's Land, and to assure them of their earnest prayers for the blessing of God on their work.

Resolved, on motion of Archdeacon Pinkham and Rev. O. Fortin, that we desire to express to the Pacific Railway Company our deep sense of the value of the favors that they have so kindly granted to the Bishop and clergy of this Diocese.

On motion of Revs. O. Fortin and Canon O'Meara, a resolution was passed expressing the thankful appreciation of the Synod, for the cheerful manner in which the British and Foreign Bible Society had assisted the cause of religion in this city.

On motion of Revs. A. G. Pinkham and R. Young, it was decided that the address of the Bishop should be printed and incorporated with the minutes of the Synod.

Resolved, on motion of Canon O'Meara and Mr. Murdoch, that the Synod desires the Bishop to convey to the friends of the late Miss Caroline Hutton, of Lincoln, their sense of many acts of kindness to the Diocese, and their sympathy with them in their great loss.

Resolved, on motion of Canon O'Meara and Mr. Bedson, that the Synod desires to return cordial thanks to the Very Rev. Dean of Rupert's Land for the efforts he has been putting forth in England in aid of the Diocese and of St. John's College.

On motion of Canon Matheson and Archdeacon Cowley, the Synod authorized Rev. E. S. W. Pentreath, while on his visit to New Brunswick, to represent the Diocese in the Eastern Provinces, and advocate the cause of the Church there.

The Synod then adjourned, his Lordship pronouncing the Benediction.

The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

NON-PARTIZAN!

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.

EDITOR AND PROPRIETOR: REV. JOHN D. H. BROWNE, Lock Drawer 29, HALIFAX, N. S.

ASSOCIATE EDITOR: REV. EDWYN S. W. PENTREATHI WINNIPEG, MANITOBA.

A staff of correspondents in every Diocese in the Dominion. Price, ONE DOLLAR AND A HALF a year in advance.

The Cheapest Church Weekly in America, Circulation double that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 29, HALIFAX, N. S.

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

The Associate Editor can be found daily between 9 a. m., and 12 at the Branch Office, 515½ Main Street, Winnipeg, opposite City Hall.

FREE SEATS AND RENTED PEWS.

THERE are two distinct lines of argumentation on this subject—the one on the question of principle, the other on that of expediency. On the latter we doubt not but that a very strong case may be made out for the rental system in the House of God. We would rather rest the cause entirely on the foundation stone of principle. We would premise that the system of pews and pew rents is a very modern innovation upon the customs of our forefathers. Even the attitude of sitting was unknown, except as a concession to the infirmities of the weakly and aged, in the Primitive Church, when the people stood even to hear sermons.

"Pews," says Dr. Hook in his dictionary of Church terms, "are enclosed seats in churches which enable people to attend church and hear sermons comfortably and luxuriously." They were not known till long after the Reformation. Enclosed pews were not generally in use till the middle of the seventeenth century, and were then for a long time confined to the family of the patron. Appropriated seats have an earlier history than enclosed pews. The only pew originally was that erected outside the chancel for the use of the minister to say Divine Service. This, however, rests on the order of a Bishop (Parkhurst in his articles of visitation for the Diocese of Norwich.) The Prayer Book appoints the minister to stand in such place of the church, chapel or chancel as the people may best hear. There is no note or mention of "a little tabernacle of wainscot provided for the purpose."

The earliest pew for the use of the congregation known is that in the north aisle of Geddington, St. Mary, Northamptonshire, of the date 1602, and another in the same church of 1604. From this time pews became more universal, until Bishop Wren, of Hereford, thus rebukes the fashion. He asks in his articles of visitation, "Are all the seats and pews so ordered that they which are in them may kneel down in time of prayer, and have their faces up to the Holy Table? Are there any privy closets or close pews in your church? Are there any pews so loftily made that they do any way hinder the prospect of the church or chancel? so that they which be in them are hidden from the face of the congregation?" Such pews seem to have originated with the Puritans, and to have been intended to conceal the persons sitting in

them, that they might disobey the Rubrics and Canons providing for decent deportment during Divine Service.

The Cambridge Camden Society's History of Pews says: "Nor shall we offer any reasons against pews instead of open benches, except that they destroy the ecclesiastical character of a church, that they encourage pride, that they make a distinction where no distinction ought to exist, and that they must be erected at a loss of twenty per cent of church accommodation."

Not only is the pew rent or appropriated seat foreign to the spirit of the Book of Common Prayer, but it is unquestionably out of harmony with the principles of the religion of Jesus Christ as given to us in the Holy Bible. Such a passage as that of St. James ii. 1-6, establishes plainly the principle upon which distribution of places should be founded in the House of God. We know that in the Primitive Church the arrangement was, the Bishop on his throne, supported on either side by his priests and deacons; then below, the laity, men on one side and women on the other. On the men's side, the aged sitting and the young standing; on the other side, the maidens, widows and old women in front; and the married women, with their little children, behind. There was no distinction of an earthly nature; even the family was separated according to sex and age, as teaching that all mundane family isolation was done away when Christians met as one family, one body, in the House of God. Many other places in the Holy Record exhibit the same principle—that of perfect equality in the House of God. Our Lord's rebuke of the Pharisees contained the accusation that they "loved the chief seats in the synagogues." To the request of two disciples that they might enjoy the special places of honor in the Eternal House of God, our Lord makes answer, "Whosoever will be chief among you, let him be your servant." Of the privileges of the Gospel Kingdom, the Gospel prophet writes: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money." The first address recorded as given by the Lord in the synagogue at Capernaum was upon the text from the prophet Esaias, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." The whole spirit of the Bible, more fully developed in the New Testament, is that the Gospel shall be preached to poor and rich, without favor or respect of persons.

One writer, advocating the pew rental system, says it is a mere matter of business. If he means that the affairs of the Church are to be conducted on the principles that now rule the mercantile business of the world, he made an admission that would let loose the world, which Christ has declared to be ever in opposition, upon the kingdom which is *in* this world, but not *of* the world. It is this very admission of business ruling that has fostered the worldly spirit which now breaks out in concerts, bazaars, lotteries—*et sui generis omnia*. It is not amiss to note that the Apostle's injunction, "Be not slothful in business," follows immediately upon "Be kindly affectioned one to another, in honor preferring one another," and is succeeded by "fervent in spirit, serving the Lord." The highest motive that the Apostles gives for honesty is not our own benefit or privilege, but that "we may have to give to him that needs."

Now is this matter of pew rents to be looked

on from the point of view of worldly business habits? We should say, no; let it stand or fall upon Christian principle. The advocate of pews points to the custom of Wardens going round and soliciting a subscription towards minister's stipend, &c. Well, we exceedingly dislike that custom also; nevertheless it involves no breach of Christian principle. The least that can be said of it is that it is far inferior to the system of a full and free offertory in God's House for God's service. If we study the Bible from beginning to end, from back to back, we shall find in every book laid down this principle. That God will have His cause supported in the world by free-will offerings, we need not refer, indeed we have no space therefor, to texts. The Scriptures are endless that teach this principle. Bring the pew rent to this test. Is it a free-will offering? If a man of money and power and high position in the world enter into the courts of the Lord's House, let him leave the world at the threshold, and here let him kneel in prayer by the side of and upon the same terms as the poorest and meanest of those who approach the awful Presence. Equality, fraternity and liberty are the rule, and are practically attainable in one place in this world, and that place is the House of God. "Let us take care," are the faithful words uttered not long ago by Bishop Huntingdon, "not to give God's people the shadow of a reason to believe that we covet any man for our vestry or confirmation list or congregation on account of his social standing or his fortune." We must not allow the world to read our motto thus: God in prayer and "this world" in policy. There was a time once when the Church had neither silver nor gold, and yet she could bid lame humanity "rise up and walk," and the world was afraid of her, when it did not love her, and she marched across the continents and took the throne of the earth. There was a grand independence among the heroes of the faith, and we kiss the feet of "Athanasius *contra mundum*." Let the mottoes of the Church be in all her doings—"The gospel is preached to the poor," and A. M. D. G.—*ad majorem dei gloriam*.

KING'S COLLEGE, WINDSOR.

No. II.

THE idea seems somehow to be entertained by the great majority of Churchmen that the support of Church Institutions should be left entirely to the wealthy members of the Church, that the poorer classes have quite enough to do to take care of themselves; and that those in moderate circumstances should only be called upon to support their clergy, their local charities, and perhaps their Church paper. This would be all well enough if this rule worked, in fact it would be an excellent idea, and the machinery of the Church would run quite smoothly. But both experience and observation show us that this is not the case, at least so far as the wealthy men of the Church are concerned. If our rich men would properly support our most important Church Institution, King's College, the Church would never call upon the poor and those in moderate circumstances to contribute to its maintenance. But as our rich men seem willing to support alien institutions, alien enterprises, and alien charities, the Church must make her appeal to those who, in the hour

of need, never forsake her. For the past three years, the wealthy Churchmen of these Maritime Provinces have had the needs of King's College placed before them, and that they have been shamefully negligent of their plain duty is only too plain. There are fifty Churchmen who could easily give from one thousand to ten thousand dollars each, without feeling that they have deprived themselves of more than they could spare. Not then to the large subscriptions of the wealthy must King's look for support, but to the small sums of the poor, and these small sums will, with God's help, do all that is required just at the present time.

Even among the strongest supporters and most attached friends of the College outside of Halifax, one very often hears the expression—"Unless Halifax comes down handsomely, we will do nothing for the College." Why should Halifax do more for the College in proportion to its population than St. John or Truro, or Charlottetown, or Windsor, or Yarmouth, or Fredericton? The statement so often heard that Halifax people have benefitted by the educational facilities offered by King's, is no more true of Halifax than of any other town. True, at one time, almost all the students in Windsor were Haligonians, but now this is not the case, and so far as I can learn, there are not more than three or four Halifax students in Windsor. It is, therefore, absurd to think that Halifax must do more than her just share. Indeed, there are, as a rule, more students from New Brunswick and Prince Edward Island than from this Province, and what is more, I have heard that the New Brunswickers and the Islanders make an easy job of gobbling up about seven-eighths of the prizes. But suppose it were admitted for the sake of argument that Halifax has benefitted so largely, must King's College, which is as much a Church University for New Brunswick and Prince Edward Island as it is for Nova Scotia, be ruled by the voice of Halifax? Away with such an idea. If Halifax will not do its duty towards the College, let not the rest of the Maritime Provinces neglect their duty, or else they will be open to the charge of being servile followers of Halifax.

But Halifax *will* do its duty. I know the tone and temper of our citizens very well, and although a few men in one of our wealthiest congregations will not come to the aid of the College, there are younger men *in that same congregation*, who will one day be the active supporters of King's, and who are now willing to do their diligence, gladly to give of their little. And there are the other Church congregations in Halifax who will come forward and do their duty at the proper time, and when a *proper* appeal has been made to them. Yes, Halifax will do its duty, but, oh ye Churchmen of St. John, Fredericton, Charlottetown, Yarmouth, Windsor, Truro, and the rest, do not in mercy's name expect Halifax to do *more* than its duty. What, then, ought Halifax to hand to the Treasurer of the College within three months? NOT LESS THAN TEN THOUSAND DOLLARS. J. E. C.

THE SALVATION ARMY.

The London *Guardian* of March 28th contains the following from a correspondent in regard to the Salvation Army:—

"SIR,—As so many of the clergy have shown sympathy with this movement, it will, I think, be

of interest to them as a body to be made aware of the following questions and answers copied *verbatim* from the published rules of doctrine and discipline issued by General Booth:—

"What is the teaching of the Army on the subject of Infant Baptism?"

"As a form by which the parents or guardians of children may consecrate and set them apart, and declare their intention of training them up for God and the Army.

"Does the Army consider Baptism as a duty that must be performed?"

"DECIDEDLY NOT. The Army only considers one baptism essential to salvation, and that is THE BAPTISM OF THE HOLY GHOST. There is one baptism. 'One Lord, one faith, one baptism.' Ephesians iv. 5.

"What is the teaching of the Army on the subject of the Lord's Supper?"

"When such an ordinance is helpful to the faith of our soldiers we recommend its adoption.

"Is the ordinance of the Lord's Supper essential to membership of the Army, or to salvation?"

"Certainly not. Only a holy life, the outcome of love to God and man, attained and maintained by the power of the Holy Spirit through faith in the blood of Christ, is essential to salvation."

"The small capitals above are in the original."

The London *Guardian* of April 4th contains the following from another correspondent?

"Not only does the Salvation Army discard the Sacraments, but it appears to me blasphemously to claim for its converts a divine light and inspiration which places them beyond the need of means of grace and Christian teaching. Boys and girls, excited with the noise of drums and tambourines, are put forward and made to say they are saved. A clergyman asked one of the leaders of the movement in this town (Sutton, England) what provision was made for the religious instruction of their converts. He replied, 'We give them 'blood and fire.' (This officer always advertises himself in the town as the 'Blood and Fire Warrior.') The clergyman pressed for a more definite answer, and the answer was that the utterances of the 'saved' on the Salvation platforms were as much the word of God as the Bible itself. This would seem to be in accordance with Mr. Booth's own teaching in his 'secret-book,' entitled 'The Doctrines and Discipline of the Salvation Army.' He there says that people 'over-estimate the Bible, by regarding it as the only way in which God speaks to man; that 'God speaks directly to the heart by His Holy Spirit, and by His Spirit also *through one man to another*?' that this 'living, active, positive agency of God has hitherto been shut out, and a *dead book placed in its stead*.' According to this, the 'living voice' of the Salvation Army is a higher authority than the 'dead book' which we have so long accepted as our supreme guide."

Apropos of the above, the Kingston, Ont., local paper has the following:—

"A wrong impression having been created throughout the Church and Diocese by the partial publication of a letter from the Bishop of Ontario to the Rev. H. Wilson, D. D., in reference to the Salvation Army, we have been requested, as a result of a meeting of the clergy of the Church of England in this city, to give the letter in full, it being understood that the letter when written was not intended for publication:

"OTTAWA, April 6.

"My Dear Dr. Wilson.—I saw a great deal of the working of the Salvation Army in various parts of England, and in many cases I was horrified. But your testimony is very strong indeed, and I am not going to throw a wet blanket on any movement that has salvation for its object. You are quite right in giving prominence to the emotional element in our nature. It is as natural as the intellectual, and I always, when in Kingston, advocated an appeal to it by the Church. But ask yourself, have you and the other clergy ever striven in that direction? Have you ever thrown the churches open and free to the poor wayfarers seeking after God, if haply they may find Him?"

"Have you ever had short bright services with addresses to the emotional nature of your parishioners? If not, if instead there has been a freezing respectability and a patronizing dispensing of the gospel to the working classes, then I think Church methods should be tried before we fall into ways that are as yet untested by experience. You are quite right in your efforts to give the movement a right direction, and I pray God you may be successful. It is not a question of High and Low. The Low party in the Church are the most decidedly hostile to it, Lord Shaftesbury declaring that it is essentially blasphemous.

"I am yours faithfully,

"J. T. ONTARIO.

"REV. DR. WILSON."

CORRESPONDENCE.

Sacramental Wine.

To the Editor of the Church Guardian:

DEAR SIR,—Having read Mr. Carry's letters as published by you, and your comments thereon, I ask space for a few words upon the subject of sacramental wine.

I know nothing of Mr. Carry; he may be, and probably is, a very learned man; but I think the many writers on the other side of the question scarcely deserve the contempt which he endeavours to heap upon them. I have no desire to introduce the unfermented juice of the grape; but it would require more logic than Mr. Carry has produced to convince me that it would be sacrilegious to do so. Given, the pure juice of the grape, fermented, or unfermented, and you have the fruit of the vine. And Mr. Carry admits that one of the samples analyzed was the pure juice of the grape *without any alcohol*. And this brings me to the principal part of my subject—pure juice of the grape. How many of my clerical brethren are there in Nova Scotia, or even in Canada, who have no misgivings as to the wine generally used by them being such? If any such are to be found, their credulity must be great. The cheap ports may be neither "syrupy" nor "sticky," but they have, as a rule, a sweetish insipidity which savours strongly of their being "a thing of human invention" (*vide CHURCH GUARDIAN Feb. 28th*), while the more expensive kinds are generally strongly "florified."

Now, sir, as it must be the desire of every clergyman to obtain the purest wine for such a sacred purpose, I desire to offer a suggestion which, if accepted, will, I think, enable us to succeed in doing so. Let every clergyman in the Diocese pledge himself to use one particular "brand" for at least one year, and let the wine selected be one of those sacramental wines advertised by *reliable* firms in England; and I would here particularly suggest "Vino Sacro" for the following reasons: 1. Ruby colour. 2. Keeping quality. 3. Only 10½ per cent of alcohol. This latter quality would meet the conscientious scruples of every reasonable temperance man, clerical or lay, and it certainly ought to satisfy those who believe alcohol to be an essential part of the sacrament. My reason for suggesting that every clergyman in the Diocese should pledge himself to use it for a year, is that without such a guarantee it would be difficult for us to get a merchant to import it.

Hoping that my suggestions will meet with your approval and advocacy,

I am, &c.,

W. J. ANCIENT.

[We think Mr. Ancient's suggestion a capital one.—ED. C. G.]

Days of Creation.

To the Editor of the Church Guardian:

In your issue of May 2nd "C. C." takes exception to "erroneous ideas," as he terms them, in the interpretation of the word translated "day" in the first chapter of Genesis. I would remind him

that the word is used in different senses in many parts of the Bible, and we are, therefore, not restricted to a literal interpretation. In some places it denotes light—12 hours—in others 24—a life-time—a generation—an age—a thousand years, and an indefinite period. In the second chapter (Gen. ii. 4.), the word is used comprehensively for the *six days* of Creation; and since it is so often adopted to signify different periods, why should we be required to limit the meaning of the word in the Mosaic Cosmogony to the duration of one revolution of the earth on its axis when a different interpretation reconciles the Scriptural with the geological record?

I would advise "C. C." and those who endorse his opinions to consult on this subject the works of Dr. Pye Smith, Hugh Miller and Professor Dawson and others. I doubt not they will then be led to conclude that the ideas which "C. C." denounces as "erroneous" are consistent with reason and in perfect harmony with Revelation and with Science, between which, proceeding from the same source, there can be no real conflict.

K.

FAMILY DEPARTMENT.

ODE TO DEATH.

BY L. K. W.

Oh, Death! how can I meet thee? fearful thing!
Thou dread of all! since it is thou dost bring
The guilty soul before its Judge and King,
Lo, Judgement just, from which is no appeal;
When once pronounced the final doom 'twill seal
For Heaven or Hell; eternal woe or weal.
How shall I then my sinful heart prepare,
All unabashed to stand before Him there,
And in the last great Judgement take my share?
By trusting in the name of Christ alone,
Who shed His blood for sinners to atone;
And who still pleads before His Father's throne,
That all who come to God alone through Him
May be delivered from the death of sin;
And through the "pearly gate" may enter in.
Oh, then! the sting of sin, where shall it be?
And where, oh Death! thy boasted victory?
Since Jesus by His blood hath set me free.

THOUGHTS FOR THE FIRST SUNDAY AFTER TRINITY.

(Written for the Church Guardian.)

"Beloved, let us love one another, for love is of God."
If every professing Christian laid this injunction of the Apostle to heart, what a wondrous change should we witness in the world—a change from darkness to light indeed. What simple words they are: no great and difficult task to be fulfilled, one might think; no hard thing for each Christian heart to carry out, and yet which of us can say that we fulfill it? *Beloved, let us love one another!* It is the Apostle of love who speaks, he who was pre-eminently qualified to speak, for had he not tasted to the full the blessedness of communion with Him Who is the King of Love. "Love one another" is the keynote of all his teaching. It is as though his whole being were so penetrated by the vast, the ALL-importance of this one commandment, that to reiterate it, as the mouth-piece of God, is the one office of his life.
And oh, how needful that these words should be spoken, for the whole world about us and our own hearts are ever bidding us love not one another but ourselves and all things that minister to our own selfish joys and ambitions, and even our love for one another is apt to be but another form of selfishness. How easy, too, to be deceived in this. Because our natural affections go out to some human beings to whom relationship or companionship have bound us; because we are touched by a tale of woe or suffering, and our compassion is easily excited by the sight of sorrow, we are prone to think that we are amply fulfilling the command—"Beloved, let us love one another."

But it is something, oh, so far beyond all this that the Apostle bids us do and be! In *his* sense to love one another is to recognize our ONENESS as members of that great family, of which God is the Father, and Christ the Elder Brother; it is to feel our fellowship with all men, because Christ died for all, and that every human being is hallowed by being the object of Divine love. Where would be the coldness, the indifference, the want of charity; where the bitterness, the wrath, the evil speaking, the putting aside of the claims of our fellow-beings, if we realized this first of Christian duties? And when we remember that God tests our love for Himself by our love for one another, we may well tremble. *If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.*

THE LONG JOURNEY.

(Written for the Church Guardian.)

When a person contemplates a change of residence, when about making preparations to leave for some unknown, and, perhaps, far distant land, how earnestly does he study maps and plans of the country to which he is going; how anxiously does he enquire as to the best and safest routes of travel, the easiest modes of conveyance, &c., and with what prudent forethought does he make all his arrangements, carefully packing up and sending before him, if possible, all things needful for fitting up a comfortable home on his arrival, even though he may only anticipate spending a few short years in the land of his adoption, and his fellow-men will look on admiringly and say "He is sure to do well!" "such careful, prudent forethought must succeed," and such is truly a natural conclusion. And now let us enquire what preparation the majority of the human race are making for the great change they must surely make, whether a little sooner or a little later none can tell. Are they carefully intent upon making themselves ready for that most important of all changes, and preparing for the final journey through the dark "valley of the shadow of Death?" Are they earnestly enquiring as to the best and safest route, from Him Who has said "I am the way?" Are they daily studying the guide book of Holy Scripture to ascertain the necessary requisites for a happy home in that new country? Are they striving to send their treasures before them to be laid up in God's storehouse against their arrival? In a word, are they using every endeavour to make sure of a "house not made with hands, eternal in the heavens, that fadeth not away?" Alas, no! it is but the *fer* who seem to give more than a passing thought (if even that) to the shortness and uncertainty of this life, or the necessity of making any preparation for that which is to come. As we look abroad in the world what do we see? Myriads of human beings actively engaged in the ordinary business of life, and the great majority, apparently, seeking only the riches and honours of this world, hurrying, bustling, jostling each other in the battle of life; each ambitious to reach the topmost round of fortune's ladder, or reach the highest honors on the roll of fame, working, toiling, striving for a few brief years till the end come. And then! where are they? and whose is the treasure they have laid up with so much anxious care? They pass away, and in a few brief years (or perhaps only *months*) are scarcely remembered, while the wealth which they spent so much precious time in amassing, is perhaps being squandered by spendthrift relatives, into whose hands it has fallen. And the little world in which they lived will shake its head and say, "How sad! if he could only have seen!" &c. And yet they take no heed to their own way. One after another falls in the battle of life; the ranks of the living close in, the busy, bustling throng hurry along, and he is soon forgotten, save by the few sorrowing ones in whose sad hearts the aching void cannot be filled. Must it be ever so? Will men never learn to live for their own best interests, and use the time and things of this world as only subservient to that end?—L. K. W.

COMPLAINTS FROM PARISHES. "OUR CHURCH IS COLD!"

Well, that is bad. If your Church is cold certainly the outsiders will not come as long as your neighbors' churches are warm, and many of your own people will not come. A cold Church makes bad business all around. People cannot enjoy the services with a low thermometer; the best preaching will have little appreciation, the Minister will be discouraged, and the general feeling will be anything but happy.

And why is the Church cold? That is the question that is discussed at the register every Sunday. One blames the poor Sexton, who very likely arose long before any of the congregation were out of their beds, to make the fire. Another thinks that the Church will never be warm till they have a certain furnace that he has pinned his faith to. Another has a theory of ventilation that must be carried out. So it goes; Every Sunday the Church is cold and the people complain.

Probably the explanation is that there have never been any proper arrangements to heat the Church, and while every householder in the parish would not rest satisfied one week with his mansion cold; no one has seriously taken it in hand to have the church warm.

But perhaps as you read the the heading of this article you thought of a different coldness in the church. "Our Church is cold," you say. "There is no growth; many of the congregation only come occasionally; the Sunday-school is languishing; if we try to get up anything a few have to do it all."

This is a sorry account of things. What are you doing to remedy it? You say "the people don't attend." Have you ever set to work to try to get them to attend. Have you ever said to them, "let us try and fill our empty pews," or anything else that indicated your interest in the matter? Then the Sunday-school—do you teach in it, and are you always there, unless you must be away? And as to the guild, the socials, the helping hand, or whatever your societies may be called; have you ever tried to put more life into them? Are *you* warm, or cold otherwise?

But you say, "Our minister is not as active as he should be." Very likely not. He may be like you, saying, "the Church is cold." Was he ever more in earnest than he is now? If so what has made him fall off from his interest? Did his people help him? Did they respond to his plans, or did he find that he must go on alone? At any rate, try him with energy in the congregation. Go and tell him "our Church is cold, and we want to do something, and you lead and we will follow." Very likely he is to blame, but this is the best treatment his case can have. If he resists it I will say he had better go.

If a Church is cold there must be somebody to fire up. It is the people who make it cold, and the people can be warm if they will.

But one word more, how much have you prayed over "our Church is cold?"

Now I feel for you; my body cannot endure a Church anywhere below 60 degrees, and my soul has no pleasure in a Church where the minister and the people are not all alive, in a glow of interest and activity.—Bishop Gillespie.

DEPEND upon it, if the spiritual life is present in the soul, it will, it must, shew itself by many signs. It will not be hid. It will shew itself, first of all, in the inward feelings of the soul itself. It will be *felt*. A hatred of sin, a resistance of temptation, a struggle against the entrance of every evil thought, a love of God and of goodness, a longing desire after holiness, a very frequent remembrance of Christ, a habit of lifting up the heart secretly to heaven—for help or in thankfulness,—these will be among the first signs of life.

And the fuller and more abundant that life is, the fuller and more abundant will be its signs. A greater power over sin, a closer communion with God and His dear Son, a warmer love, a surer faith, a brighter hope,—these will come with growing life in the soul. The spiritual life cannot be idle. A living body *must* move and act. A living soul must do the same.

THE WAY TO SUCCESS.

The surest way to success in life is that of persistent and thorough work. Speculators who make money rapidly, generally lose it with equal rapidity. It is the patient, steady plodders who gain and keep fortunes.—William H. Webb, the great ship builder of New York, is a good example for the young of the United States. His father had won a large fortune in ship building, and like many loving fathers, wished an easier life for his favorite boy. But the young man preferred his father's trade, and determined to master it. He went into the ship yard like a common workman, beginning at the foot of the ladder and acquired great skill in the use of all tools. Soon even the experienced hands did not equal him in nicety of work. He was still a young man when his father died, but he continued the business, and won in it a high reputation. He was the first man in the yard in the morning and was the last man to leave it at night. With his own hand he drew the model of every vessel built therein; wrote in a book every specification of the building, and marked on the frame the place for every stick of timber. No better vessels, either of war or commerce, were built in the world than came from Webb's yard. Of the one hundred and forty built under his own eye not one proved a failure.

Sir Titus Salt, the great English manufacturer of alpaca, used to boast when he was a millionaire that he could, at a moment's notice, take the place of any workman in his vast factory. He was master not only of the financial, but of the mechanical part of the business.

JOHNNY'S TEARS.

Johnny had a great trial. He was sitting on the floor, looking over all his pictures, and baby toddled up and tore one right across, one of the very prettiest, Johnny called out, "O mamma, see?" and began to cry.

"Johnny," said mamma, as she took baby away "did you know tears are salt water?"

Johnny checked a sob and looked up.

"No," he said with great interest; "are they? How did you find out, mamma?"

"Oh, somebody told me when I was a little girl, and I tried a tear and found it was true."

"Real salt water?" asked Johnny.

Yes; try and see."

Johnny would very gladly have tried if he could have found a tear. But by that time there was not one left, and his eyes were so clear and bright it was no use hoping for any more that time. He looked at the torn picture, but it did not make him feel badly any more. All he could think of was whether tears tasted like salt water.

"Next time I cry I will find out," he determined.

That very afternoon, while climbing over the top of the rocking-chair he fell and got a great bump. It was too much for any little boy, and too much for Johnny, and he was just beginning to cry loudly when he

happened to think what a good chance this was going to be to catch some tears. He put up his finger too quick in fact, for there had not a tear come yet worth mentioning, and now that his thoughts wandered from the bump, he could not seem to cry any more any more. So that chance was lost.

"I can't get a single tear to taste of, mamma!" he said ruefully.—*Sunshine.*

HIDDEN AND SAFE.

ONE morning a teacher went to the school room and found many vacant seats. Two little children lay at their homes cold in death, and others were very sick. A fatal disease had entered the village, and a few children present that morning at school gathered round the teacher and said, "Oh, what shall we do? Do you think we shall be sick and die too?"

She gently touched the bell as a signal for silence, and observed, "Children, you are all afraid of this terrible disease, and mourn the death of your dear little friends, and you fear you may be taken also. I know of only one way to escape, and that is to hide."

The children were bewildered, and the teacher went on: "I will read to you about the hiding place?" and read Psalm xci. 1-10: "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

All were hushed and composed by the sweet words of the Psalmist, and morning lessons went on as usual.

At noon a dear little girl glided up to the desk, and said, "Teacher, are you not afraid of diphtheria?"

"No, my child," she answered.

"Well, wouldn't you if you thought you would be sick and die?"

"No, my dear, I trust not."

Looking at the teacher a moment with wondering eyes, her face lighted up as she said, "Oh, I know you are hidden under God's wings. What a nice place to hide?"

Yes, this is the only hiding place for old, or young, for rich, for poor—all. Do any of you know of a safer or a better?—*Old and Young.*

BIRTHS.

SMITH.—May 13th, at the Rectory, Sydney C. B., the wife of the Rev. D. Smith, a son.

BAPTISMS.

HOYT.—On 29th April, at St. John Baptist Church, North Sydney, by the Rector, John Cutler, son of Chas. John and Elizabeth Hoyt.

MARRIAGES.

RAY—NAPIER.—On Monday, May 14th, by the Rev. Theodore E. Dowling, Rector of St. George's Church, Capt. William A. Ray, of the brigantine "Sun-Line," to Harriet, third daughter of Mr. J. R. Napier, Guildford street, Carleton.

DEATHS.

CROSS.—At Woodville, Weymouth, on the 11th inst., Margaret S. E., daughter of Mr. Stephen Cross, aged 15 years.

SOCIETY FOR Promoting Christian Knowledge, (HALIFAX BRANCH).
Just Received at the
DEPOSITORY, GOSSIP'S
Book and Stationery Warehouse,
No. 163 GRANVILLE STREET,
A LARGE SUPPLY OF
Sunday School Library Books.

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

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

University of King's College, WINDSOR N. S.

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

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

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

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

A copy of the University Catalogue, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

The Collegiate School.

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

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

ST. MATTHEW'S DEPOSITORY OF

Church Literature QUEBEC.

The QUEBEC CHURCH CATECHIST, Questions and Answers on the Catechism, the Rite of Confirmation, and the History of the Church of England. Price 10 Cents.
The QUEBEC CATECHISM, for the younger classes of Sunday Schools. Price 5 Cts.
These Books have been prepared by several Clergymen of the Diocese of Quebec, and are recommended to the Clergy and Sunday School Teachers, supplying as they do, a want hitherto much felt. They are now extensively used in all parts of the Dominion.
A liberal discount to the Clergy and Sunday Schools.
Specimen Copies mailed to any address on receipt of price. Apply to
W. GOSSIP,
163 Granville St., Halifax, N. S.
Or to
C. J. DUFF, Hon. Sec. & Treas.,
P. O. Box 1658, Quebec.



M. S. BROWN & CO.
Jewellers & Silversmiths,
ESTABLISHED A. D. 1810.

—DEALERS IN—
Artistic Jewellery 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 in. high, gilt bowl; Paten, 6 in. diameter, (with gilt surmount), to fit on Chalice; Cruets, 4 pint or pint size, as preferred. Price \$100; Cruets singly, \$50 each. Also, a select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

MacGregor & Knight's

LIST OF Church of England Books

New Editions of
ANDREW BURNES' WORKS.

1. The Types of Genes briefly considered as revealing the development of Human Nature, 4th edition 420 pages, cloth. Price \$2 00
2. The Second Death and the Restitution of all things, cloth, 194 pages..... 1 00
3. Science without God, by H. Dixon, cloth, 218 pages..... 1 00
4. Thoughts on Great Mysteries, selected from the Works of F. W. Faber, D. D., cloth, 250 pages..... 1 25
5. The Comprehensive Church, by the Rev. Thos. H. Vail, D. D., L. L. D., cloth, 280 pages..... 1 25
6. The Vision of Morwenstow. A Life of Robert Stephen Hawker, M.A. by S. Faring Gould, M.A., cloth, 340 pages..... 1 25

TWO GREAT Commentaries !!

By Joseph Agar Beet, EPISTLE TO THE ROMANS, third edition, with new Appendix, discussing the Greek Testament of Westcott and Hort, the Revised Greek Text, and the Revised Version, cloth, 418 pages 2 00
EPISTLES TO THE CORINTHIANS, cloth, 540 pages..... 2 50

N. B.—A liberal discount to the Clergy. Address orders—

MacGregor & Knight
Sole Agents THOS. WHITTAKER'S BOOKS,
125 Granville Street, Halifax.

FIRST-CLASS PIANOS ON EASY TERMS.—We control exclusively the great Agencies of Steinway & Sons, Chickering Sons, Albert Weber, J. & C. Fischer, Hallett & Davis Co., R. S. Williams, and Mason & Rice, comprising instruments of a high class, not elsewhere to be obtained in this province. Those who desire a really recognized first-class instrument should write or call and obtain our prices. Our easy payment system, or INSTALLMENT PLAN, offers great advantages.
S. SICHEL & Co.
may 9 1 yr

PARAGRAPHIC.

The West African, Rio Pongas Mission, which has from the outset received support from the Church of the West Indies, has been the means of winning nearly half the inhabitants of the Isle de Los to Christianity.

The discovery of a Pompeii in central France, near Poitiers, is announced by M. Lisch, French inspector of historic monuments. A temple, baths, hotels, a theatre, and more than fourteen acres of houses are mentioned among the findings.

At the Reading Church Congress, which will begin on the 2nd of October, sermons will be preached at St. Mary's by the Archbishop of Canterbury, at St. Lawrence by the Bishop of Winchester, and at St. Giles' by the Bishop of Meath (Lord Plunket).

One of the most pressing duties resting on the Church just now, is to show forth to the world a Religion which is good to live by. There are a good many other things needed to make the Church grow; but, not a single one of them, nor all of them put together, will answer, if this is wanting.

In the will of Dr. Pusey, instructions are given that his two books on the Theology of Germany, should not be republished, nor any of his corrections of the Hebrew Scriptures or his notes thereon: "seeing," Dr. Pusey remarks, "that in maturer years I saw reason to withdraw many of the corrections I made when young."

On Wednesday, the 25th April, the English Church in the Piazza San Silvestro at Rome was consecrated and dedicated to the Holy Trinity by the Bishop of Gibraltar, assisted by the Rev. E. M. Moore, the acting chaplain, the chaplains of the older Church outside the walls, and the Rev. Dr. Saunders, of Philadelphia.

The subscription to the fund for providing memorials to the late Archbishop Tait amounts to 9,000*l.*, of this 5,000*l.* is required for the statues to be erected in Canterbury and in St. Paul's Cathedral; but 4,000*l.* is a small sum to aid in evangelising the masses; and the committee suggest that at least another 10,000*l.* is needed to provide any scheme worthy of such an object.

The plan for the Cathedral at Albany provides for an interior length of 250 feet, with transepts of 120 feet wide. The height of the west front will be 100 feet, and there will be two towers with spires 200 feet high. The building will seat 2,800 without galleries, and will cost \$500,000. The fund for the erection is growing, the latest reported amount being \$1,500 from a lady at Cooperstown.

The Paris correspondent of the *New York Herald* says that a few years ago, if you walked down the leading street of Paris on Sunday you would see the shop windows all glittering and bright, while buying and selling seemed to go on even more briskly than during the week. Now all this has altered. Three-fourths of the wholesale stores and respectable tradespeople in the centre of the city close their shutters.

A Voice from the People.

The Greatest Curative Success of the Age.

No medicine introduced to the public has ever met with the success accorded to Hop Bitters. It stands to-day the best known curative article in the world. Its marvellous renown is not due to the advertising it has received. It is famous by reason of its inherent virtues. It does all that is claimed for it. It is the most powerful, speedy and effective agent known for the building up of debilitated systems and general family medicine.

Winston, Forsythe Co., N. C.,
March 15, 1880.

Gents—I desire to express to you my thanks for your wonderful Hop Bitters. I was troubled with Dyspepsia for five years previous to commencing the use of your Hop Bitters some six months ago. My cure has been wonderful. I am pastor of the first Methodist Church of this place, and my whole congregation can testify to the great virtue of your bitters.

Very respectfully, Rev. H. FEREBEE,
Rochester, N. Y., March 11, 1880.

Hop Bitters Co.—Please accept our grateful acknowledgement for the Hop Bitters you were so kind to donate, and which were such a benefit to us. We are so built up with it we feel young again.

Old Ladies of the Home of the Friendless,
Delevan, Wis., Sept. 24, 1880.

Gents.—I have taken not quite one bottle of the Hop Bitters. I was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine.

D. ROYCE,
Monroe, Mich., Sept. 1875.

Sirs—I have been taking Hop Bitters for inflammation of the kidneys and bladder; it has done for me what four doctors failed to do—cured me. The effect of the Bitters seemed like magic.

W. L. CARTER,

If you have a sick friend, whose life is a burden, one bottle of Hop Bitters will restore that friend to perfect health and happiness.

Bradford, Pa., May 8, 1883.

"It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, &c. I have not seen a sick day since I took Hop Bitters."

MRS. FANNIE GREEN,
Evansville, Wis., June 24, 1882.

Gentlemen—No medicine has had one-half the sale here and given such universal satisfaction as your Hop Bitters have. We take pleasure in speaking for their welfare, as every one who tries them is well satisfied with their results. Several such remarkable cures have been made with them here that there are a number of earnest workers in the Hop Bitters cause. One person gained eleven pounds from taking only a few bottles.

SMITH & IDE,

Bay City, Mich., Feb. 3, 1880.

Hop Bitters Company—I think it my duty to send you a recommendation for the benefit of any person wishing to know whether Hop Bitters are good or not. I know they are good for general debility and indigestion; strengthens the nervous system and make new life. I recommend my patients to use them.

DR. A. PLATT,
Treator of Chronic Diseases,
Superior, Wis., Jan. 1880.

I heard in my neighborhood that your Hop Bitters was doing such a great deal for good among the sick and afflicted with most every kind of disease, and as I had been troubled for fifteen years with neuralgia and all kinds of rheumatic complaints and kidney troubles, I took one bottle according to directions. It at once did me a great deal of good, and I used four bottles more. I am an old man, but am now as well as I can wish. There are seven or eight families in our place using Hop Bitters for their family medicine, and are so well satisfied with it they will use no other. One lady here has been bedridden for years, is well and doing her work from the use of three bottles.

LEONARD WHITBECK.

What it Did for an Old Lady.

Cashocton Station, N. Y., Dec. 28, 1878.

Gents—A number of people had been using your Bitters here, and with marked effect. A lady of over seventy years, had been sick for the past ten years; she had not been able to be around. Six months ago she was helpless. Her old remedies, or physicians being of no avail, I sent forty-five miles, and got a bottle of Hop Bitters. It had such an effect on her that she was able to dress herself and walk about the house. After taking two bottles more she was able to take care of her own room and walk out to her neighbor's, and has improved all the time since. My wife and children also have derived great benefit from their use.

W. B. HATHAWAY, Agt. U. S. Ex. Co.

Honest Old Tim.

Gorham, N. H., July 14, 1879.

Gents—Whoever you are I don't know; but I thank the Lord, and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. I used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind.

TIM BURCH,

Anna Maria Krider, wife of Tobias K.
Chambersburg, July 25, 1875.

This is to let the people know that I, Anna Maria Krider, wife of Tobias Krider, am now past seventy-four years of age. My health has been very bad for many years past. I was troubled with weakness, bad cough, dyspepsia, great debility and constipation of the bowels. I was so miserable I could eat nothing. I heard of Hop Bitters, and was resolved to try them. I have only used three bottles, and I feel wonderful good, well and strong again. My bowels are regular, my appetite good, and cough gone. I think it my duty to let the people know how bad I was and what the medicine has done for me, so they can cure themselves with it.

My wife was troubled for years with blotches, moth patches, freckles and pimples on her face, which nearly annoyed the life out of her. She spent many dollars on the thousand infallible (?) cures, with nothing but injurious effects. A lady friend of Syracuse, N. Y., who has had similar experience and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and soft as a child's and given her such health that it seems almost a miracle.

A Member of Canadian Parliament

A Rich Lady's Experience.

I travelled all over Europe and other foreign countries at a cost of thousands of dollars in search of health and found it not. I returned discouraged and disheartened, and was restored to real youthful health and spirits with less than two bottles of Hop Bitters. I hope others may profit by my experience and stay at home.

A LADY, Augusta, Me.

I have been sick and miserable so long, causing my husband so much trouble and expense, no one knowing what ailed me. I was so completely disheartened and discouraged I got a bottle of Hop Bitters and used them unknown to my family. I soon began to improve and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said, "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."

THE MOTHER.

My Mother says Hop Bitters is the only thing that will keep her from her old and severe attacks of paralysis and headache.—*Ed. Orange Sun.*

Ludington, Mich., Feb. 2, 1880.

I have sold Hop Bitters for four years and there is no medicine that surpasses them for bilious attacks, kidney complaints and many diseases incident to this malarial climate.

H. T. ALEXANDER.

London, like other Old-Country cities, is a city on a city; at present, the highest stratum of several cities.

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

The inscriptions on the Davenport tablets, in the judgment of Prof. Seyffarth, are akin to Chinese characters.

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

A collection of coins and other curiosities from Babylon, belonging to the time of Alexander the Great, has been recently placed in the British Museum.

No person can enjoy health while suffering constipation of the Bowels. Harsh purgatives always do harm. Burdock Blood Bitters is Nature's own Cathartic; it unlocks the secretions, regulates, purifies and strengthens the system.

An international geographical exhibition will take place at Douai next August, in which societies in France, England, Belgium, Holland, and Sweden will be represented.

A Hearty Recommendation.

Jacob A. Emsey, of Cannamore, states that he has taken Burdock Blood Bitters with great benefit in a lingering complaint, and adds that he would gladly recommend it to all.

A very remarkable carving on a nodule of iron ore has been discovered in Hancock county, Ohio, representing a turbaned head, with a face resembling an Irish face, as much as anything.

The worst Scrofulous Sores, the most indolent Tumor, and the most foulest Ulcer known, may be cured by the combined use of Burdock Blood Bitters and Burdock Healing Ointment. Ask your Druggist for these infallible remedies.

Thirty large parchment volumes have been found in the Archives of Marburg containing the official documents relating to the employment of Hessian troops by the British Government.

Daughters, Wives, Mothers, look to your health! The many painful and weakening diseases from which you suffer, despairing of a cure, can be remedied by that unerring regulator and unerring tonic—Burdock Blood Bitters. Ask your Druggists for proof.

The present population of Berlin is 1,122,330.

Remarkable and True.

Alonzo Howe, of Tweed, was cured of a fever sore of thirty-five years' duration, by six bottles of Burdock Blood Bitters. He had suffered terribly, and tried many remedies in vain. He considers Burdock Blood Bitters a marvellous medicine.

The population of the cities of Hamburg, 289,859; Breslau, 279,912; Munich, 230,023; and Dresden, 220,618.

A Secret.

The secret of beauty lies in pure blood and good health. Burdock Blood Bitters is the grand key that unlocks all the secretions. It cures all Scrofulous Diseases, acts on the Blood Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the pallid cheek.

7 PERCENT NET SECURITY.
THREE TO SIX TIMES THE LOAN
 Without the Buildings.
 Interest semi-annual. Nothing ever been lost. 28th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have money to loan.
D. S. B. JOHNSTON & SON,
 Negotiators of Mortgage Loans, St. Paul, Minn.
 (Mention this paper).

JOHN SNOW,
 SEXTON ST. PAULS,
UNDERTAKER
 56 ARCYLE ST.,
 HALIFAX, N. S.
Coffins & Caskets
 SUPPLIED AT MODERATE PRICES.

ROOM PAPER!
 New Designs, Fast Colors, Lowest Prices. At
BUCKLEY & ALLEN'S.
Feather Dusters.
 LARGE ASSORTMENT. Just in time for House Cleaning.

CARPETS, FLOOR OIL CLOTHS
 Always on hand, a Stock second to none in the Maritime Provinces.
CLOTHING,
 of our own Manufacture, sound and reliable. Materials direct from the first factor in the world. Prices LOWER than ever.

PIANOS AND ORGANS.
 Pianos by Knabe (best in the world).
 Pianos by Weber.
 Pianos by Stevenson.
 Pianos by Wheelock.
 Pianos by Dominion Co.
 Organs by Bell & Co.
 Organs by Dominion Co.
 Largest Stock, best value.
 Easy Terms.

BUCKLEY & ALLEN'S.
 For Bibles, Church Services, Prayer and Hymn Books, Poets, Cheap Standard Novels, Seaside Library, Current Literature, Birthday Books and Cards, go to
BUCKLEY & ALLEN'S,
 124 Granville Street.
BLANK BOOKS.
 Memo. Books, Pocket Ledgers, Ladies' and Gents' Pocket Books, Wallets, Pocket Photo Cases, Fine Commercial, Fashionable and Mourning Stationery.
 Wholesale and Retail, Low. At
BUCKLEY & ALLEN'S,
 124 Granville St.

DRY GOODS
 WHOLESALE
 In variety, value, and extent, exceeding any we have heretofore shown.
DRY GOODS
 RETAIL.
 Advantages detailed above enable us to offer exceptional value in this department.

W. H. JOHNSON,
 Name this paper. 123 Hollis Street, HALIFAX.

Geo. Robertson,
 ST. JOHN, N. B.
CHOICE TEAS
 A SPECIALTY.

W. & C. SILVER,
 11 to 17 George Street,
 CORNER OF HOLLIS.
 Opposite Post Office, Halifax, N. S.
ARMY AND NAVY HAT STORE
THOMAS & CO.

Aromatic A Summer 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.

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 parts executed promptly.
30 YEARS.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.
Civic and Military FUR GLOVE MANUFACTURERS.
MASONIC OUTFITS
 Always on hand. Our SILK and FUR HATS are from the Best Makers in England, viz., Christy, Woodrow, Bennett, Carrington, and Luck.
 To Clergymen, on all purchases, we allow 10 PER CENT. Please give us a call.
 44 to 48 Barrington Street,
 CORNER OF SACKVILLE.
HALIFAX, N. S.

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.

Important trial of THIRTY YEARS decided, and a jury of half a million people have given their verdict that
Minard's Liniment
 is the best Inflammation allayer and Pain destroyer in the world. 500 Medical men endorse and use it in their practice, and believe it is well worthy the name.
KING OF PAIN!

Another great Victory
 —FOR—
EAGAR'S PHOSPHOLEINE
 Below is another certificate from a grateful patient who has been rescued from that dread disease,
CONSUMPTION:
M. E. EAGAR, ESQ.:

MONTSERRAT LIME-FRUIT JUICE SAUCE,
 For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., adds an Appealing Charm to the plainest and daintiest of dishes.
"The Climax of Perfection."
 Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bottle, for 1s. Retail of Grocers, Dry Goods, &c., everywhere.
 Sole Consignees of the Montserrat Company (Limited),
H. SUCDEN EVANS & CO., Montreal,
 Toronto Agency—23 Front Street West.
\$66 A Week in your own town. Terms and \$9 outfit Free. Address H. HALLET & Co, Portland, Maine.
\$72 A Week. \$12 a day at home easily made. Costly Outfit Free. Address TRUE & Co, Augusta, Maine.

\$100 will be paid for a case it will not cure or help of the following diseases: Diphtheria and Rheumatism, Scalds, Chills, Galls, Boils, Sprains, Lambago, Bronchitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

A Positive Cure for Corns and Warts
 And will produce a fine growth of Hair on bald heads in cases where the Hair has fallen from disease, as thousands of testimonials will prove. A trial will convince the most sceptical that the above is true. Send to us for testimonials of distinguished men who have used
MINARD'S LINIMENT,
 And now have a beautiful crop of Hair; and hundreds who have used it are willing to swear that by the use of MINARD'S LINIMENT they have obtained a new growth of Hair.

W. J. NELSON & CO.,
 Proprietors, Bridgewater, N. S.
 Wholesale by Forsyth, Sutherland & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarthy, St. John, N. B., and sold everywhere.
GEORGE H. DAVIS, Druggist, Wholesale Agent, Corner Queen and Regent Streets, Fredericton, N. B.
\$5 to \$20 Per Day at Home. Samples worth \$5 Free. Address STINSON & Co, Portland, Maine.

DEAR SIR, - My wife, Laura A. Finson, was taken ill 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 your 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 commenced 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 banished. I have to thank your medicine for her restoration to health.
WALTER R. FINSON,
 Vanceboro', 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.
MENEELY BELL FOUNDRY
 Favorably known to the public since 1826, Church, Chapel, School, Fire Alarm and other bells; also Castles and Peals.
Meneely & Co., West Troy, N.Y.



PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

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

DIPHTHERIA CROUP, ASTHMA, BRONCHITIS.

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

JOHNSON'S ANODYNE LINIMENT

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

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 teaspoonful to 1 pint food. Sold everywhere, or sent by mail for 3 letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

MAKE HENS LAY

NOTE THE STATEMENT

MADE BY THE WINDSOR POSTMASTER RESPECTING

Puttner's Syrup,

WHICH CONTAINS NO OIL.

C. E. PUTTNER, PH.M.

WINDSOR, N. S., April 2, 1883.

SIR—Since I gave you my opinion respecting Puttner's Syrup, I have had occasion to use in my family your latest invention, PUTTNER'S SYRUP FOR BRONCHITIS, PHLEGS, and have found it to act much better than the Eucalyptol, and more particularly that which I got before trying the SYRUP.

Mrs. B. had been suffering with a most severe cough, which I mentioned in my last was becoming alarming, so that she was completely prostrated, but she found after taking a few doses of your Syrup it disappeared, and she rapidly improved in health and strength, and I think it is the best medicine she has ever taken, and cordially agrees with her words better than the oil.

Your Syrup only requires to be taken to prove its merits.

I am, yours truly,

P. S. BURNHAM, Postmaster, Windsor.

BE CAREFUL AND GET PUTTNER'S SYRUP

as you will find it is prepared by skillful and experienced hands, and endorsed by the medical profession.

PRICE 50 CENTS.

OH, HO!

FOR COO. We send postpaid, a copy of the Oxford Atlas, beautiful Globe, printed in brass bound and plain, with handsome gilt clasps, gilt edges, round corners; lettering on side, and also on back, printed in large, clear type. French morocco, embossed, raised floral designs in gold, green, blue, violet, pink and brown, round corners, leveled boards. \$1. DAVID G. COOK, 46 Adams St., Chicago.

\$1.30 TEACHERS' BIBLE.

Oxford Teachers' Bible, containing complete concordance, dictionary, tables, maps, etc., most complete teachers' Bible extant. Full pages, plain binding, gilt edges, for \$1.30. Bound in seal, flexible protection covers, gilt lined and sewed, with hand, for \$2.20. All postpaid. DAVID G. COOK, 46 Adams street, Chicago.

IMPORTED GIFT BOOKS

For Sanitary-school rewards. Colored engravings, very choice. Price from 10 cents upwards. Beautiful books at 25 cents to 50 cents. DAVID G. COOK, 46 Adams street, Chicago.

50 CENTS PER YEAR For Monthly S. S. Papers Graded when bought in lots of ten or more. Papers size of the ordinary. One issue weekly at the per year; one primary weekly at 50c per year. DAVID G. COOK, 46 Adams street, Chicago.

LESSON HELPS

For Teachers and Scholars, by F. W. Gruber (the only complete series for baby), make lesson study a success. Lesson songs, with patent old and new tune combination, to sing at sight; have new looks—more impressive and instructive. Samples free. DAVID G. COOK, 46 Adams St., Chicago.

REWARD 1 RATES. 6 CARDS

Three 25-cent packages of Sunday school reward cards for each 10 packages, 50c. Assorted sample pack 15c. DAVID G. COOK, 46 Adams St., Chicago.

BEAUTIFUL CHROMOS

Beautiful chromos, 10c each, 10c each, in illustration from size 10x14 inches. Sample 10c. DAVID G. COOK, 46 Adams St., Chicago.

Thos. P. Connolly,

WHOLESALE & RETAIL

Bookseller

Stationer,

GEORGE

And GRANVILLE STS,

HALIFAX, N. S.

Clinton H. Meneely Bell Co.

MENEELY & KIMBERLY,

BELL FOUNDERS,

TELE. N. Y. U. S. A.
Manufacture a superior quality of BELLS. Special attention given to Church Bells. Catalogues sent free to parties needing Bells.

LACHINE CANAL.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Formation of Basins near St. Gabriel Locks," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 26th DAY OF JUNE next, for the formation of TWO SLIPS OF BASINS, on the north side of the Lachine Canal, at Montreal.

A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after TUESDAY, the 22nd day of MAY next, at either of which places printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.

An accepted bank cheque for the sum of \$2,000, must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the order submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.
By order,
A. P. DEANEY, Secretary.
Dept. of Railways and Canals,
Ottawa, 21st April, 1883.

D. H. WHISTON,

Jeweller & Silversmith,
181 Barrington Street,

—MANUFACTURER—
GOLD AND SILVER JEWELLERY,
SILVER SPOONS, FORKS,
And every description of
SILVER TABLE WARE.

Material Warranted to be standard quality.

Swiss and American Watches

Sold at very LOW Prices.
D. H. WHISTON,
181 Barrington Street,
Halifax, N. S.

Crotty & Polson,

REAL ESTATE

Commission Agents.

LANDS BOUGHT AND SOLD.

Estates Managed & Rents Collected.

Office, No. 493 Main St., Winnipeg
OPPOSITE CITY HALL.

H. S. CROTTY. S. POLSON.

1883—SPRING—1883.

McMURRAY & CO.

Have the pleasure to announce the opening of their NEW

Spring Goods and Novelties.

Latest European and American Fashions in Straw Goods; Ladies' Mises and Children's Hats and Bonnets; Millinery, Silks and Ribbons; Millinery Trimmings and Novelties; New Lares, Collars, Ties, &c.; Gloves, Hosiery and Ladies' Underwear; 500 yards Hamburg and Swiss Embroidery; 500 Remnants do. do.; 1000 pairs Corsets—The Grompton, Corina, Warner's Flexible Hip, and the Heath Corset, Princess Adjustable, &c., a single pair at the wholesale price; Black Velveteens at 50c, worth 75c; Black and Colored Broche Velveteens; 7-4 Black Cashmeres, 50c, worth 65c; 7-4 Black Cashmeres, worth 90c; Courtauld's 4-1 Crapes, Courtauld's 5-4 Crapes; Bazaar Fashion Paper and Catalogues for March, illustrating new styles of the Bazaar Glove Fitting Patterns; 8-4 Heavy Grey sheetings at 20c per yard; Sheetings and Pillow Cottons from the St. Croix Mills—the best in the Dominion; 8-4, 9-4 and 10-4 American Sheetings, Plain and Twilled; 49 and 42 inch Bleached and Unbleached Pillow Cottons; Lace Curtains, Lace Curtains, 75c set; 90c set; \$1.00 and \$1.50 set; Children's and Youth's New Spring Suits, from \$1.25.

All Goods marked at Lowest Cash Prices, at

McMurray & Co's.

POPULAR
DRY GOODS & MILLINERY STORES,

273, 275 and 279

BARRINGTON ST.

Corner of Jacob Street.

LONDON HOUSE

WHOLESALE.

APRIL 2ND, 1883.

Our SPRING & SUMMER STOCK

Is now COMPLETE in every Department.

NEW GOODS

Arriving weekly.

Orders by letter or to our travellers will receive prompt attention.

DANIEL & BOYD,

Market Square

And Chipman's Hill,

ST. JOHN, N. B.

Boston University Law School

Opens Oct. 4. Address the Dean.
EDMUND H. BENNETT, L.L.D.,
my2 4m Boston, Mass.

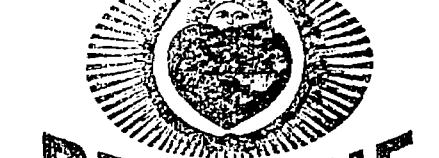
Various Causes—

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

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

For sale by all druggists.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR

WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE NEW YORK.

The Greatest Blood Purifier

EXTANT IS

GATES' Life of Man Bitters

But for Chronic Diseases, the

INVIGORATING SYRUP

Should be used in connection.

NORTON, KING, CO., N. B.
August 2, 1879.

Mrs. C. Gates & Co.

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

Life of Man Bitters No. 2,

and Invigorating Syrup

No. 1, using your Nerve

Ointment and Aca-

dia Liniment

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

MRS. RACHEL M. MCCREADY.

Wholesale Agents—BROWN & WEBB,
FORSYTH, SUTCLIFFE & CO., JOHN K.
BENT, Halifax, N. S.

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.

PERFUMERY—Soaps, Cosmetics and Toilet Goods.

DRUGGISTS' SUNDRIES.

Brushes, Sponges, Combs, Bottles, Corks, Boxwork, Utensils, Apparatus, Surgical and Dental Instruments, Trusses, Supporters, &c., &c.

Seeds, Grocers' Drugs, Fine Teas.

MACDONALD & CO., HALIFAX, N. S.

Steam and Hot Water Engineers,

IMPORTERS OF

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

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' **Brass Goods** and the heavier classes of Brass and Copper Work. Also,—VESSELS' FASTENINGS and FITTINGS.

Public Buildings, Residences and Factories, supplied with Warming Apparatus and Plumbing Fixtures, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agents for the Sale and Application of Warren's Felt Roofing And Roofing Materials in and for the Province of Nova Scotia.
No. 160 to 172. Also 306 Barrington Street, Halifax.

FRESH SEEDS ! !

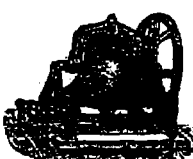
1883.

WE are now prepared to supply our friends with
**FRESH AND RELIABLE
FIELD, GARDEN & FLOWER SEEDS**

Of this year's Importation. We have taken our usual care in their selection, and feel quite sure that they will merit the well earned Reputation which our FIRM has always held for **GOOD SEEDS!**
CATALOGUES FREE. Small Seeds sent Free by post.

BROWN BROTHERS & CO.,

DRUGGIST & SEEDSMEN, HALIFAX, N. S.



**McShane
BELL FOUNDRY**
Manufacture those celebrated CHIMES & BELLS for Churches, etc. Price List and Circulars sent

free. Address,
HENRY McSHANE & CO.,
Baltimore, Md., U. S.

Clayton & Sons,

Merchant Tailors,

HALIFAX, N. S.

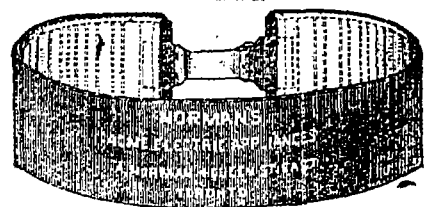
M. A. DAVIDSON, Custom Tailor,

—IMPORTER OF—
West of England Broad
Cloths, Coatings, Trow-
serings, Scotch and
Canadian Tweed
SUITINGS,

139-HOLLIS STREET-139,
(2d door North Sackville Street.)

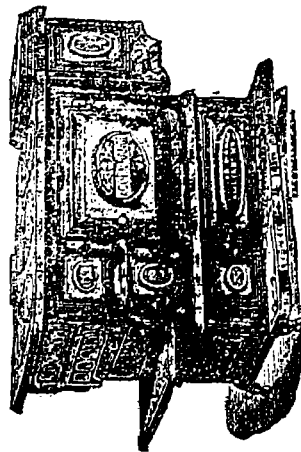
HALIFAX, N. S.

Orders from strangers visiting the city will receive special attention, and good work guaranteed, by A. McKAY, former partner with McIlreith & Co. 1y-2



Herman's Electric Belts,
ESTABLISHED 1861.
4 Queen Street East,
TORONTO.
Mr. J. A. HART, Agent, Montreal.

Nervous Debility, Rheumatism, Neuralgia, Lumbago, Lame Back, Liver, Kidney and Lung Diseases, and all diseases of the nerves and want of circulation are immediately relieved and permanently cured by using these appliances. Circular and consultation free.



The Acorn Range!

Plain, Substantial, Convenient.

The Best **COOKING RANGE** in use

—ALSO—

Ease Burners, Cook and Parlor
Stoves, Stove Pipe, Tinware
and Cooking Utensils
of all kinds.

—AT—

REILLY & DAVIDSON'S
59 Barrington St., Halifax.

Fertilizers FOR 1883.

The 'Ceres' Superphosphate.
(THE COMPLETE FERTILIZER).
BONE MEAL,

**MEDIUM BONE.
GROUND BONE.**
CHEMICAL OF THE "CERES" SUPERPHOS-
PHATE.
Chemical Laboratory, Dalhousie College,
Halifax, January 18, 1883.

Messrs. JACK & BELL.
Gentlemen: Having made a careful Chemi-
cal Analysis of the "Ceres" Superphos-
phates, I beg to report the results as follows:

Soluble Phosphoric Acid (anhy- dride).....	7.405
Equal to Bone Phosphate.....	15.302
Reverted or precipitated Phospho- ric Acid (anhydride).....	2.745
Equal to Bone Phosphate.....	5.002
Insoluble Phosphate Acid (anhy- dride).....	2.050
Equal to Bone Phosphate.....	0.410
Potash (actual).....	2.803
Ammonia (do).....	2.958
Total Phosphoric acid (anhy- drous).....	33.190
Equal to Bone Phosphate.....	28.794

The Superphosphate is well made, in good friable condition, and in every respect a first-class article,—showing higher total per centage of Phosphoric acid and Ammonia than any other Superphosphate hitherto analyzed here.

GEORGE LAWSON, Ph. D. LL.D., F.R.S.C.,
Fellow of the Institute of Chemistry of
Great Britain and Ireland.

JACK & BELL,
Pleikford & Black's Wharf, Halifax.

97 BARRINGTON ST. 101 MAHON BROS.

DRY GOODS

SPRING STOCK COMPLETE.
Largest Retail House in the City. All
Goods shown on ground floor.

L. & F. Burpee & Co.

**IRON,
STEEL,
TINPLATE**

AND GENERAL

Metal Merchants,

ST. JOHN, N. B.

KNABE PIANOFORTES.

UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.

A VOICE FROM THE TRADE.

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

WE the undersigned druggists, take pleasure in certifying that we have sold **W. PUTTNER'S EMULSION OF COD LIVER OIL, &c.**, for a number of years, and know it to be one of the oldest as well as (especially of late) one of the most reliable preparations in the market for the cure of Consumption, Bronchitis, Asthma, Coughs, Colds, and all Lung diseases. The sale of **W. PUTTNER'S EMULSION**, is steadily increasing and is larger than for all other preparations of the kind in the market combined. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it.

- | | |
|---|--|
| Brown & Webb, Wholesale Druggists. | Forsyth, Sutcliffe & Co., Wholesale Druggists. |
| John K. Bent, Wholesale & Retail Druggist. | H. A. Taylor, Dispensing & Family Chemist. |
| J. Godfrey Smith, Dispensing & Family Chemist. | Avery F. Buckley, " " |
| Thomas W. Walsh, Popular Druggist. | A. A. Woodhill, " " |
| Jas. E. Gordon, late R. N. Druggist. | E. A. Nisbett, " " |
| Thos. M. Power, Dispensing & Family Chemist. | J. H. Margeson, " " |
| Geo. Irwin, Dispensing and Family Chemist. | Brown, Eros, & Co., " " |
| W. H. Hamilton, Manager? | R. McFarbridge, M. D., " " |
| Apothecaries Hall. | W. H. Simson, Ph. G., " " |
| PUTTNER EMULSION Co.,
Laboratory, 80 & 88 Upper
Water St., Halifax. | J. E. IRISH,
H. K. BRINE, } Sole Proprietors. |