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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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WEDNESDAY, MARCH 26, 1884.

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ECCLIASTICAL NOTES.

THE Bishop of Long Island has been delivering a course of remarkable lectures on "The impaired influence of the Priesthood in our Time," and has condemned many things in no unflattering tones. He was very severe on the clergy pandering to the foibles of the congregations and to their testing of work by members alone. The Bishop says:—"In the centre of the great battle-field rises the blood-stained cross, and the Church has her grand equipment for her work; but luxury and sensualism react on the life of the Church and that of her priesthood. The time had come when the temple must be cleansed of hypocrites, cowards, and unclean traders. Strength does not consist in numbers, while popularity is a snare of the devil. Better the few who say what they mean and mean what they say, than an unsanctified and unchristian rabble."

THE way of the "Vert" is hard. Almost invariably he or she returns to the true fold or else wanders into the ranks of infidelity. The latest instance is that of Mr. Hutton. Cardinal Newman, in 1879, contributed a preface to an attack upon the validity of "The Anglican Ministry," by the Rev. A. W. Hutton, a clergyman who had seceded some years before and became a member of the Oratory at Birmingham. Mr. Hutton has now made another change, having totally renounced Christianity.

IN the *Official Year Book* just published there is an interesting statistical table concerning Church work among seamen in England. We learn that there are about 38,000 merchant ships flying the British red ensign, not one of which carries a chaplain. In the great majority of these there is no united worship for the crews, according to the ancient custom of the sea. The long-voyage passenger ships have ordinarily a Sunday service for the passengers, in which the crew are not always permitted to take part. On the other hand, in Her Majesty's ships, two-thirds of which do not carry chaplains, there are public prayers every morning, and in many merchant vessels every evening. To encourage habits of worship, the Missions to Seamen has enrolled 396 captains and officers, and 153 seamen, as helpers and associates for the promotion of godly living on board ship. For twenty-one years before the formation of Missions to Seamen, enterprising clergymen—its forerunners—had thus sailed from roadstead to roadstead in the British Channel, ministering daily to the neglected merchant and fishing fleets sheltering therein. Thus, during the last forty-eight years, its chaplains, or the pioneer clergymen who preceded them, have occupied, unchallenged and alone, these hazardous and stormy outposts of the Church. Only one life has been lost in this mission; but last year a chaplain and four men were thrown into deep water, and were not rescued from drowning till they had clung for thirty-five minutes to the masthead of their mission vessel.

EARL NELSON says that another new guild has been started called the Guild of the Holy Word, the object of which is to promote the prayerful reading of a portion of Holy Scripture daily, to which the member of the guild is pledged; and

the little tract published each month gives an optional calendar of such readings for each day, with suggestions as to the mode of prayerful meditations on every point of certain passages from the Old or New Testament by way of example and instruction. Such things as these show life, and must tell in the long run and unite all true Christians in a common bond of love.

THE "Church Association" is about the worst snubbed corporation in existence. The crushing replies it has received at various times would have been enough to annihilate any ordinary society. Lately it officiously meddled with the business of the Bishop of London, and received the following reply from his Lordship:—

"Dear Sir,—I beg to acknowledge your letter of the 21st ult., in which you inform me that you are directed by the Church Association to call my attention to certain matters (with some of which I was not previously acquainted), and to ask me to give an explanation of my action thereon.

"I am deeply and painfully sensible of my responsibility to the Church and its great Head, and I know too well that it would require greater wisdom than I possess to escape censure and to avoid mistakes at a time especially when to acknowledge the merit and self-denying work of those from whom we may widely differ is held to be an offence, and when efforts, however well intended, to enforce the law have issued rather in extending the area of obedience and in enlisting public sympathy on the side of the disobedient. But with all due respect to you, Sir, and to the other members of the Association over which you preside, I cannot, with due regard to the office I hold admit any responsibility to the Church Association as representing the Church of England.

"I have the honour to be, dear Sir, your obedient servant."
J. LONDON.

A TIMELY paper was recently read before the Annual Convocation of the Diocese of Western Michigan, and the reader told the hearers that in the city of New York, every Roman priest having a "mission" received \$300 a year, exclusive of perquisites and private gifts. No such monstrosity is witnessed there as one priest receiving ten or fifteen thousand a year, living in every luxury, and his brother priest, ministering to God's poor in another part of the city, living upon the beggarly pittance, it may be, with others to support, of from three to five hundred dollars a year, and this gotten together, heaven only knows how, the Church which ordained him, and at whose altars he ministers, neither asking nor seeming to care by what means he obtains his bread.

THE Bishops of the Southern Convocation have passed two very large measures likely to lead to very important results to the future fortunes of the English Church. They have appointed two committees, the one to consider the possibility of constructing a House of Laymen to be invested with an authority co-ordinate with the Lower House of Convocation, and the other to devise a scheme for the extension of the diaconate, and for the admission thereto of persons who shall combine with their spiritual offices the continuance of their various lay occupations of trade, commerce, artizanship, or profession. The discussion on this proposed diaconate was very thorough, and show-

ed that much caution must be exercised before the Church fully decides on the matter. The Bishop of Truro was strongly of opinion that the people were willing to support the regular ministry and did not want a ministry which would appear in clerical collars in the pulpit on Sundays and sell calico to the hearers on Monday. He said that many laymen had personally expressed to him their disapproval of this scheme and thought that it would, in the long run, injure the ministry. The people wanted their "pound of flesh"—the full and original thing, those ministering at the altar living by the altar.

How Best to be Brief.

A writer under the signature of T. M. in *Church Bells* tells us that Phocion appearing one day in an assembly apparently mentally absorbed and absent-minded, was asked why he was so. 'I am considering,' said he, 'whether it is not possible for me to abbreviate any part of the discourse which I am to utter.' Would that all writers, speakers, and preachers, would follow Phocion's example in this matter! Why should men waste time and weary attention by using a dozen words to express what might be stated in three or four? A thought well and clearly conceived, definitely formulated in the mind, and pointedly expressed in few words, will most easily enter and be longest to abide in the mind of the reader or hearer. All mere padding in writing and speaking should be avoided. There should be no feeling and groping around one for flowery words and grandiloquent phrases. Directness in communicating one's thoughts, and in the plainest and most easily understood words, should ever be aimed at by every speaker and writer.

Nothing is more wearisome and often annoying to the reader or hearer than to find irrelevant matter forced upon his attention in either a written narrative or spoken discourse. It interrupts inflow of feeling, distracts attention from the main subject which has been engaging his thoughts, and makes him impatient until the real events of the narrative or points of the discourse are again brought under his notice. Confused thoughts must of necessity be expressed in confused words, therefore chief attention ought to be given to the thoughts to be uttered rather than to the words which are the channel by which they are to be made known. When thoughts are well fledged and ready to take flight from the mind of the speaker or writer to that of the hearer or reader, they will easily find winged words for the occasion. Speakers or writers who busy themselves about words instead of thoughts, have generally but little to say and are casting about to try and say something, consequently they always experience the consciousness of making an effort. When a speaker has got anything definite to say to an audience, and has got his message clearly in his mind, the making of it known to the people is a task comparatively easy.

Short essays, short articles, and short speeches and sermons, are generally most popular, and stand a chance of being better understood, better remembered, and of exercising more influence, than those which are spun out to an undue length, simply that so much page and space may be taken up or so much time occupied. It would be well if all of us, like Phocion, studied more earnestly to be brief.

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

B. H. M.

General Purposes.—E. Gilpin, Jr., per Rev. J. Padfield, \$10; Roy Bennet, per do., .68; St. Paul's, Halifax, per E. D. Meynell, \$8.00; Weymouth, per Rev. P. J. Filleul, \$8.87; Bayfield, per Rev. A. C. McDonald, \$10.00; Coxheath, per Rev. D. Smith, .60; N. W. Arm, Halifax, per Rev. W. C. Wilson, \$27.64; St. George's, Halifax, per Rev. F. Partridge, \$14.00; Tangier, per Rev. E. H. Ball, \$6.20.

JNO. D. H. BROWNE,
Clerical Secretary.

TRURO.—The annual entertainment given by the Sunday School scholars of St. John's Church took place the Thursday before Lent. As usual the little ones acquitted themselves admirably. Master Charlie Hyde added greatly to the success of the entertainment by the graceful and manly way in which he discharged his duties as chairman. There were three choruses sung by the school *en masse*; the solos and duets were taken by the elder scholars. Of the dialogues, "The new scholar" and "Advertizing for a coachman" were very good—in the former seven girls took part, the latter five boys, in this George Lane acted the part of doctor well, and Fred Blanchard deserves great credit for the way in which he personated the Irishman. In the dialogue, "The deaf uncle," J. McCully acted the character of Uncle wonderfully, looking over his glasses as any old man might do. Blanche McDowal recited "The curfew shall not ring to-night," acquitting herself splendidly. But special mention must be made of "The milking maid," a dialogue between Minnie Douglass and George Pollock, this was so well represented it received a most vociferous encore. A large audience greeted the performers. The financial result was most gratifying, as the sum realized was \$24.

SPRINGHILL.—On Tuesday, 26th Feby., the children of All Saints' Sunday School gave a concert in order to raise funds for a library and other school requisites. It was very successful. The little folks were enthusiastic, and carried out their parts admirably. The hall was more than crowded, and all expressed themselves as well pleased with the performances. The proceeds will be about \$40 after paying expenses. Our thanks are due to Mrs. Byers, our efficient organist, for a donation of books towards our Sunday School library. A sewing circle has been formed here, which has already accomplished quite a creditable amount of work. A neat carpet was lately procured for the chancel, which adds much to its appearance.

WINDSOR.—The Rector has sent us the following, which came too late for our last issue:—You will, no doubt, have heard of the opening of our church. That interesting and joyous event took place on Sunday last, the 2nd inst. The day was a very fine one, and the services both in the morning and evening were very well attended. At the morning service there were about four hundred present and in the evening six hundred. The communicants were about eighty in number. The President, the Professors and Students, and the Head Master and boys from the Collegiate School, kindly joined with us. I deeply regretted that the consecration was not the first service, but unavoidable obstacles prevented it, and I should have been sorry to be deprived of the use of the church for our daily Lenten services. The church is very much admired by all who have seen it. The erection of this edifice in the parish is a cause of great gratitude to Almighty God, and to those who are acquainted with the circumstances it is a matter of surprise. It has taxed the powers

of the parishioners heavily, but they have cheerfully and nobly responded to the call made upon them. The church has been built almost altogether by their own exertions. To his Lordship the Bishop and a few others we owe our thanks for their aid. The building of the church has been a heavy responsibility, and under different circumstances the responsibility to myself would have been very great, but the Building Committee, with whom I was associated, were all men of business talents and practical experience, so that really my share in the duties was light indeed. Everything has been done for me; very little credit is due to me. We also had one of the best of builders—Mr. W. Taylor—with whom it was a pleasure to be connected. He did his work faithfully, and he did many things in his zeal that he was not obliged to do. If any of my brethren desire to build a church, Mr. Taylor is their man. Our Building Committee would unanimously recommend him. The last service in the old parish church was a very sad one to many of us. It recalled bygone days and faces and forms we shall see no more amongst us. To me it was like taking leave of an old friend; it made me think of school days and college days and many and many an old friend; it brought up before me the responsibility of a ministry of 7 and 20 years—responsibilities which, but for Gospel hopes, would be overwhelming indeed. I hope and believe that during my ministry here the Church has made some advance—something has been done for Christ. But oh! how much has been left undone and very much badly done, but I leave it all with the Merciful One. I think that this parish was the first in the Diocese called upon to be self-sustaining. This was hard at first on the clergyman, but things have greatly improved. The Rector is well sustained. I see by a notice in one of our papers that I get the credit of relinquishing my English salary to take charge of Windsor. I did give up my salary from home on coming here, but I did my best to retain it, but the S. P. G. determined that they would no longer contribute to the support of the Incumbent at Windsor, so that if I came to Windsor I had to relinquish my salary. I gave it up therefore and came. And now we have done our best to build a handsome church to the glory of God; but after all our efforts there will be a debt of at least \$2,000. May I not appeal to clergy and laity in the Diocese and ask them to aid us. This parish is of importance to the Church throughout the Diocese. Are there not some amongst us who have cause for gratitude for mercies and blessings received in Windsor? are there not some who remember perhaps with shame sins committed here, and opportunities for good wasted and cast away, and for which they have repented and been forgiven? Will they not render a thank-offering for mercies received? We shall gratefully receive anything sent us. I trust that we may soon have his Lordship amongst us for the solemn and important service of consecration, of which I will give timely notice, and hope that we may see a good gathering of old friends and new ones.

TRENTON.—In the parish of Albion Mines is a new settlement around the recently erected glass works, steel works, saw mills, forge works, etc. No Church of England service has been held there till March 9th, where (thanks to Mr. Harry Townshend, one of the directors of the glass works) a congregation of between 30 and 40 from the North of England was assembled in the glass works themselves. It was a strange church—the ritual arrangements were peculiar, but the worship was hearty, and we trust the service was acceptable to the worshipped, and propitable to the worshippers. No light but that which glowed forth from the openings in the huge circular furnace, no chance to kneel on the brick floor sparkling with fragments of glass; the workmens "seats" so-called, were converted into real seats for the hearers during the lesson and address, while during the prayers the congregation stood, the clergyman kneeling up on the one chair, specially bought for his accomodation. But responses

went up, and *Old Hundred* and *Sun of My Soul*, were sung with a strong touch of Newcastle on Tyne in the voices, but with no lack of heartiness. It is intended to continue this service monthly at 3 o'clock, time being provided for it by having morning service at the mines at 10.15, and at Glasgow at 11.30, returning from Trenton for 7 p. m. at the Parish Church.

DIOCESE OF MONTREAL.

MONTREAL.—Rev. T. Aitken Haslam has been conducting a nine day's mission in St. Jude's Church, the evangelistic services being very well attended. The series commenced with a short preliminary service on Friday evening, the 15th inst., and on Saturday evening Mr. Haslam was introduced to the congregation and opened his work. On Sunday large congregations assembled at both services, and the interest was maintained throughout the entire week. Bishop Bond and the Rev. Messrs. Rodgers, Tucker, Dixon and Canon Carmichael also took a great deal of interest in the work, and assisted at the services. A special effort was made on behalf of the young, and special services were held for them on Tuesday, Thursday and Saturday afternoons, when large numbers of young persons attended. The subjects spoken of on these occasions were: "A basket of summer fruit," containing the five "one things" spoken of in Scripture. On Thursday, "A good spell," being the old English form of Gospel. On Saturday, "The Scripture clock." These services were all short and simple, but attracted great attention, and there can be no doubt that many lasting and valuable impressions were made.

WATERLOO.—A mission having been held in my parish conducted by the Rev. F. H. Duvernet, the Missionary of the diocese, I wish to give my expressions as to the value of such ministrations, and to urge that we seek diligently to make them efficacious in carrying on the work for which missions have been undertaken. So far as the mission in Waterloo is concerned, it has been and will be still more so, productive of good. Many of our Church members have helped most heartily, some have stood quietly aloof, others, their doubts and fears have given place to cordial approval. Many, night after night have listened with deepening fervour to the old old story of the love of Christ; members of other bodies have been greatly interested and acknowledge that the gospel was set forth in all its fullness within the Episcopal Church, about which Church and its teaching so much misconception prevails. It is not within the province of this letter to tell of the testimonies of individuals, enough to say that after eleven days services there were expressions of deep regret that the mission was closed. Abiding in the promises of God's word we have abundant ground for expecting a great blessing. As far as my judgment is concerned I would heartily recommend my brethren to have a mission conducted on the principles which the Missioner of the Diocese follows it amply proves the truth of the words of the Archbishop of York speaking of missions he says, "There has not been a case perhaps of a mission rightly conducted in which many and many a soul has not seen cause to recognize the good of them, and every class of people seem to me to share the benefits of a mission." The idea of the regular incumbent being ignored is sometimes urged as a reason for not holding a mission, but it will be found that the work of a clergyman in charge is magnified not diminished, and in proportion to his faithfulness in his parish so will he be surprised at the results of a mission. The seed has been growing secretly where perhaps he did not think, and reserve is swept away in the earnest conversation which a mission is sure to awaken in any parish, and he will find after the missioner's work is done, an aroused and awakened flock more ready than ever to follow his counsel and to help him in all the works of the Church of Christ. So important an agency demands earnest prayer,

it aims at awakening the careless and what is equally important deepening the spiritual life of believers. A mission in our parishes should come with all the love and earnestness which a church should ever have for the fold of Christ, and I would add with all the dignity the Church can give. I would suggest there should be certain recommendations prepared for commencing and carrying on a mission. Some such as follows:—

1. In announcing the mission the incumbent should be able to read a letter from the Bishop commending the missionary and his work to the people, urging also the formation of bands of workers to help the Incumbent during the mission.

2. That the tract committee keep a supply of the excellent tracts so generally used in England during a mission.

3. That the Liturgical services should be so thoroughly arranged and understood that nothing during a mission might awaken controversy or distrust. Doubtless there are many other things which a thoughtful committee would suggest and I am so deeply impressed that the work which missions propose to do is of such vital importance to the Church that it must command the prayers and thoughts of all who believe in the gospel of Christ. I would only add that our missionary, the Rev. F. H. Duvernet, is a faithful, tender and most attractive preacher eminently fitted for his work.

EAST FARNHAM.—The Parochial Mission, conducted by the Rev. F. H. Duvernet, assisted by Rev. J. Merrick, which followed that of Adamsville, ending on the 15th ult., was well sustained during the stormy weather and bad roads. A marked solemn interest was visible, and many were glad at hearing the blessed Gospel so ably and faithfully preached.

DIocese OF NIAGARA.

ALL SAINTS.—Throughout Lent sermons will be preached at this church every Friday evening, on subjects suitable to the season, by the clergy of the city. On Friday, March 7th, the Rev. C. I. James, B. A., preached, taking for his subject "Prayer."

DIocese OF HURON.

The regular meeting of the Standing Committee was held at the Chapter house on the 6th inst. The Bishop presided, and the following gentlemen were present:—Dean Boomer, Archdeacons Sandys and Marsh; Rev. Rural Deans, W. Davis, K. S. Cooper, G. Keys, A. S. Falls, Canon Smith, J. Hill, G. C. McKenzie, Canon Hincks, and G. G. Ballard; Revs. D. Deacon, F. Harding, R. Fletcher, J. B. Richardson, W. A. Young, Canons Mulholland, Hill and Innes, and W. Daunt; Messrs. Dymond, Grey, Fox, Spense, Crotty, Eakins, Imlach, Martin, Hamilton, Clark, Jenkins, Rowland, Brady, Cronyn, Reed, Complin, Skey, Bayly, Moyle, Pearce and Judge Davis.

After routine, the accounts for the quarter were passed and ordered to be paid.

The Investment Committee were ordered to dispose of certain debentures and to invest their money.

The Committee resolved not to take additional stock in a loan society as offered.

A letter was read from the solicitors for Rev. E. R. Stinson in regard to his suit. The Solicitor was instructed to take steps to defend the action.

Owen Sound.—The vestry asked permission to sell the old church and site, and apply the proceeds towards the new church. Granted.

Delaware.—Permission was asked to pull down and sell the old church for the purpose of building a new one on the same site. Granted, on the conditions of the Canon being complied with.

Report of Committee.—The Committees on Discipline of the Lanty reported through Mr. Jenkins, chairman, and the report was received

and ordered to be printed and placed in the hands of the Committee for discussion at the next meeting.

Episcopal Residence.—The Committee appointed in this matter reported that they were unable to come to a decision, and referred the matter back to the Standing Committee.

The Bishop left the chair and appointed Dean Boomer as his deputy.

A long discussion ensued, lasting until the evening session, and was taken part in by many of the members, and finally it was resolved to vote the Bishop a sum of money to be used by him in renting a house for the time being, and a committee consisting of Archdeacon March, Revs. Young and Ballard, and Messrs. Bably, Imlach, and Judge Davis was appointed to select a suitable See House and report at the next meeting.

The Bishop resumed the chair, and the Committee on Mission Fund By-laws reported progress, and asked leave to sit again. Granted.

Superannuation.—The Rev. E. Softly applied for superannuation under the Canon. Dr. C. G. Moore was appointed Examining Physician in this case, to report to the next meeting.

A committee, consisting of Archdeacon Marsh and Rural Dean Ballard, was appointed to consider the matter of endowment of Port Burwell parish.

Several applications for grants were then passed, and appeals against assessments deferred to next meeting.

The Rev. Canon Innes, Canon Smith and J. B. Richardson, and Messrs. Hamilton and Reid were appointed a Committee to prepare the convening circular of Synod and the annual report.

The meeting adjourned at 11.30 p. m., the Bishop giving the Benediction.

DIocese OF TORONTO.

NEW MISSIONARY ASSOCIATION.—In January last it was decided to form an Association to be called the Trinity College Theological and Missionary Association. Its objects are as follows: To be a centre for theological and spiritual work in the College, to form a bond of union among the students, graduates and others, to supply information respecting mission work, and by means of the students to fill vacancies in missions, and undertake new work for the Church at various outposts. Meetings are to be held once in every three weeks, and friends and graduates of the College are asked to become members. The Bishop is Patron, and Provost Body, President. The inaugural meeting of the Association was held on the 3rd of March, when an address on Fellowship was delivered by the President, and suitable speeches made by the Bishop and the Rev. J. D. Cayley and R. H. Starr. The next meeting will be on the 17th of March, when a paper on mission work in the North West will be read by Prof. Schneider. This will be followed by a devotional meeting, to be conducted by the Rev. R. H. Starr, B. D.

TORONTO.—*Church of the Redeemer.*—The Young Peoples' Association of this church is in a very active state at present. Lately they held an "At Home" in their spacious school-room on Avenue Road, which was very largely attended by members and their friends. Readings and vocal and instrumental selections were contributed by a number of ladies and gentlemen, after which refreshments were served. A series of four instructive and popular lectures has been arranged for—on "England's oldest Colony," by Mr. T. B. Browning; on "Palestine," by Rev. T. W. Pater-son; on "Pessimism," by Professor Clarke; and one by Prof. Ramsay Wright, subject not yet stated. These will be held regularly every week, beginning with March 13th. Mr. F. Arnoldi, the active President of the Association, is to be congratulated on providing such an excellent bill of fare. It is to be hoped the lectures will be successful financially.

FENELON FALLS.—*St. James' Church.*—Recently

Miss Logan, the daughter of the esteemed and popular Rector of Fenelon Falls, was made the recipient of an exceedingly handsome set of jewellery, consisting of a diamond brooch and ear-rings, as an earnest token of appreciation of her services as organist. The presentation was made on behalf of the congregation, and took place at the Rectory.

Literary Societies.—Wycliffe College held the regular meeting of its Literary Society lately. After the usual business, and several readings, a number of extemporary addresses on subjects chosen by the Chairman, and not previously announced, were given by several students.

Trinity College Literary Institute held their regular meeting on Friday. The debate was: "Resolved, That the exigencies of the time demanded such a man as Cromwell." Messrs. Angel, Haslam and Davidson defended the negative and gained a verdict. The affirmative was supported by Messrs. Broughall, Wright and Holland. The old council resigned, and a new one was elected, with Mr. Davidson, President, Mr. Brent, Secretary, and Mr. Farncomb, Treasurer.

At the fifteenth meeting of the same Society, Messrs. Cooper and Macdonald gave essays, and the subject for debate was: "Resolved, That the present system of university education is not sufficiently practical." The vote was in favour of the affirmative.

MISCELLANEOUS.—Prof. Boys of Trinity College lectured before All Saints' Temperance Society recently.—Mr. Daniel, of Wycliffe College, has been chosen to read a paper on the life and work of Bishop Heber before the Convention to be held in connection with the Missionary Associations of the Canadian Colleges next fall.—A new Curate, Rev. T. W. Kingston, late of Cambridge, has been appointed at St. George's, Toronto.—Rev. T. W. Paterson, of Deer Park, delivered a lucid lecture on "Palestine" at St. James' school-house on the 6th inst.—The see house is still in abeyance. Lately your correspondent heard an active Churchman say, "the Committee ought to be kicked out of office."

DIocese OF ONTARIO.

BILLING'S BRIDGE.—Trinity Church, Billings Bridge, has a good character for its entertainments which did not suffer from the result of the one given on the evening of Shrove Tuesday. Van loads of about thirty persons went out to the village from Ottawa, on that evening for the purpose of attending the entertainment, which was given at the Town Hall in aid of the Parsonage Fund. The hall was well filled, and the whole entertainment was a great success and a credit to the performers. The evening was a rich one including as it did "Mad as a Hatter" and "Awfully Alarming;" a selection of instrumental music, and dancing and other amusements, at which the Girls Church Aid Society of Trinity Church, entertained their friends at the close of the performance. The refreshments were plentiful and excellent, and reflected great credit on the ladies of the congregation in this line. Mr. C. J. Anderson of the Finance Department, attended to the stage arrangements in his usual skilful way. At the conclusion of the performance the incumbent, the Rev. L. C. Lee, called for three cheers for the "Bell-Anderson Troupe," which were loudly echoed. The members of this "troupe" have established themselves as popular favourites in the various city and suburban churches, and it will not be easy to forget their fragrant performances in aid of Church work.

ORDINATION.—The Bishop will hold an ordination at the Church of St. Mary Magdalene, Napanee, after Morning Prayer, on Sunday the 23rd of March. This is the first time that this

interesting ceremony will have been witnessed at the Church at Napanee.

OTTAWA.—*Agnosticism*.—There is quite a local conflict over the Agnostic question resulting from Mr. Le Sueurs's criticism of the Bishop's address on Agnosticism before the members of the Diocesan Synod, at Kingston in June last. Since the delivery, on the 2nd of March, of his Lordship's second lecture on this subject at Christ Church, Ottawa, an anonymous pamphlet entitled "*A Criticism of Mr. Le Sueur's Pamphlet, 'Defence of Modern Thought,'*" has been published by "Vindex" which is attracting attention. "Vindex" wields a facile pen, and boldly carries the war into the camp of the Free Thinkers, showing that there is nothing in nature, or in evolution, in so far as evolution is anything but pure theory, which in the least degree tends to discredit revealed religion. Mr. Le Sueur's proposed substitute is severely criticised, and he is charged with inadequate analysis and a one-sided mental discipline. On Sunday the 9th of March, at the Church of St. Alban the Martyr, Ottawa, after Morning Prayer, the Bishop repeated by request, the lecture delivered at Christ Church. It attracted a very large congregation. He will also repeat it at the Church of St. Mary Magdalene, Napanee, by special request of Archdeacon Jones, after Evening Prayer, on Sunday the 23rd of March. It is now announced that Mr. Longley, Methodist preacher, Ottawa, will begin a series of discourses on "Agnosticism" on Sunday evening the 16th of March, in which he proposes to review the pamphlets of the Bishop and of Mr. Le Sueur. Mr. R. J. Wicksteed, D. C. L., is also, I am informed, about to deliver his promised lecture shortly at the Victoria Hall, on "Agnosticism," in reply to Mr. Le Sueur's pamphlet, in which, it is expected, the learned doctor will make short work of the crude and visionary theories of the critic. As a result of the criticism of the Bishop's lectures, we are likely to have the subject pretty fully and ably discussed.

OTTAWA.—*Christ Church*.—Those in the school room of Christ Church, Ottawa, on the evening of Shrove Tuesday enjoyed a rare intellectual treat, and certainly had their anticipations of "An evening with the Grave and Gay in Literature," fully realized, on the occasion of the entertainment given by the Rev. H. G. Parker, Professor of Elocution in the University of Trinity College, Toronto, and Curate of St. George's Church, Trenton. Mr. Parker gave ten readings, in the selection of which he showed much taste and judgment, and by passing from dramatic to comic, and to pathetic ones, he secured the wrapt attention of the audience for fully two hours. Mr. Parker's versatility is remarkable in its naturalness. His dramatic power is specially happy in facial expression, as well as sympathetic in tone. His rendition of selections from Shakespeare, Lytton, Bell, Tennyson, and Carleton, showed keen discernment, and was perfect beyond criticism. A humorous piece by the last mentioned entitled, "The New Church Organ," kept the audience in laughter. Mr. Parker represented the poor old injured lady all through, in tone, gesture, and the perfect conception of individual character, in its true place and prejudices. The entertainment was never exceeded, if ever equalled at Ottawa, and the chairman, the Rev. W. J. Muckleston, at its close, expressed the hope that Mr. Parker will favour the people of the Capital with another of his popular literary entertainments shortly after Easter. The readings were interspersed with songs by Mr. Clarence Young, and Miss Denzil, and piano solos and duets by Miss C. Romaine, Miss Story and Mr. W. J. F. Harrison. The proceeds were devoted to the library of Christ Church Sunday school.

CORRECTION.—About \$190,000 was expended by the Diocese of Ontario on Missions between the years 1862 and 1883, not between "1882 and 1883," as inadvertently stated in the CHURCH GUARDIAN of the 5th March.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

The following interesting account, written especially for our columns by the Rev. J. P. Sargent, will give a record of much faithful work:—

TRAVELLING MISSION ON C. P. R.

In the spring of last year, while continuing to take temporary charge of the Mission of Rapid City, at the request of the Lord Bishop, after the acceptance of my resignation of that charge, I was informed of the intention of the Mission Board to form a travelling mission along 300 miles of the C. P. R., between Brandon and Moose Jaw, and to appoint me to the post. The work at Rapid City was to be continued until a successor, either temporarily or otherwise, was appointed, so that it was not until June, when Mr. S. Fortin, a Divinity Student at St. John's College, Winnipeg, was sent to spend the vacation at Rapid City, that I was able to take up the work of the travelling mission. After a run to headquarters for definite instructions, by the help of telegraph and postal service notices were sent to Qu'Appelle Station and Fort Qu'Appelle for services on June 10th. My orders were to begin at these points, and to keep clear of Canon Cooper and his appointments, which were given to me, he being then working his way West through that part of the Diocese on his extended mission tour through the Rupert's Land and Saskatchewan Dioceses, a trip of about 400 miles from Winnipeg. Leaving there on Saturday morning, Qu'Appelle Station was reached at midnight, where the hospitality of Mr. R. McManus, of the Qu'Appelle Hotel, was kindly offered and gratefully accepted. Mr. McManus being an ex-Life Guardsman, the inevitable chat of two old soldiers had to be gone through before bed could be thought of, even at that late hour, after an all day's rail.

Service was held next morning in the large room of the Hotel, which ordinarily did duty as sitting, billiard, smoking and sample room; here, with a billiard table, supported in the rear with what is termed in this prohibition country a soft or dry bar, Morning Prayer and Litany were said and sermon preached to a congregation of about 20, a couple of red-coats from the depot of the N. W. M. P. stationed there being among them, took one back to days of Church parade. Twenty miles drive nearly due north, and the first glimpse of the Qu'Appelle valley and river breaks upon one's vision, and so it really does, for after travelling steadily over more or less broken prairie you find yourself suddenly looking across a valley from one to two miles wide, with a stretch of from three to four from right to left, from an elevation of 1000 feet or more. Beneath you see two large lakes—the Qu'Appelle is a succession of lakes—running the length of the valley as it opens to sight, save for the quarter mile of silver stream that joins them in the centre. Close to the water on the south side is the old Hudson Bay Fort, with the stockades still standing as they were used for protection in days when the Indians were less friendly; near by are the houses of the little town, which has sprung up here, as elsewhere, so rapidly through the settlement of the surrounding country, one of the finest districts in the North West. The town has more than doubled since. A town hall, used for all public meetings, afforded a comfortable and convenient place for the evening service. A congregation of 70, the majority of them belonging to the Church of England, a small organ, and a choir of six or seven proficient musicians, made the service hearty and homelike. Most of those present at the service had only been on the spot for two or three months, and some only a few weeks out from home. Here, I remember, were put to me the same questions so often repeated at other places, "When will you be here again?" "When will we have another service?" They are now answered so far as Fort Qu'Appelle and the adjacent country are concerned, a resident minister having been

appointed in October last, which, I am sorry to say, put an end to my visits, always so enjoyable, the services were so hearty, the hospitality so lavish.

Returning East I found that Moosomin and Virden, forty-five miles apart, could be served the same day by means of a midday freight train, so I arranged for a morning and evening service at these places on the following Sunday. This arrangement was continued every third Sunday, with one or two exceptions, until the construction work on the C. P. R. was discontinued for the season, when the regular Sunday freight trains were taken off. At Virden the congregation was small, it being confined entirely to our own people, as there was always another service at the same time; but if small, there was an appreciation of the blessing and privilege that would shame many a large congregation worshipping in a beautiful church, with a regular ministry, for out of the twelve or fifteen generally present the majority would be communicants. At Moosomin the first service held was in the dining room of the Grosvenor Hotel, kindly placed at our disposal by the proprietor, Mr. E. M. Rossitee. There were about fifty present, mostly Church people, and not a few had not been at church before since leaving England. Here we had chants and hymns well and heartily sung. Moosomin is a thriving little town now, of about 300 inhabitants, having a first rate north and south country for settlement, as well as being the nearest railway station for the Birtle and Shell River districts north, and the Moose Mountain district south. The congregation is now fully organized by the election of Churchwardens and Vestry. Steps have already been taken and the beginning of a fund is already in hand towards the building of a church in the spring as soon as work can be begun.

Broadview was the next place visited; it is the end of the division west of Brandon. My mission includes two divisions of the C. P. R. Here, for the first time, I had the pleasure of meeting Canon Cooper, mentioned above, who was sent out as special S. P. G. missionary to the North West last summer. For the few weeks just past we had been following one another about, and giving notice in some cases of each others appointments. How short the ten minutes seemed that the train I arrived by, and he was to go on by, stayed, for we had, of course, much in common to talk about (both being old soldiers not the least) and arrange with respect to future appointments, &c.

At Broadview, a temporary school house had been put up, which every third Sunday was at our disposal for service. I had morning service in it the next day, and celebration of Holy Communion. In the afternoon, there was another service, and just as it was over, I found out that there was a freight train going west, so I hurried on board, and went on to Grenfell, 16 miles, secured the station waiting room for a 7.30 service, and then started out to tell everybody, and gathered a congregation of about forty, chiefly English people, who were so charmed to have an opportunity of attending the service of their dear old Church. Later on, Whitewood, 16 miles east of Broadview, was visited. Here, an efficient and earnest lay-reader, Mr. Marshalsay, is doing a good work; the people were, however, specially glad to have the fuller ministrations of the Church. Here, also, the communicants formed a large proportion of the congregations.

Moose Jaw, my most western point, was never reached until October, although I had more than once sent notices of my intended visits. The Mission Board had been able to secure an occasional visit to Moose Jaw of a clergyman during the summer; sometimes it would be some one travelling through the country for pleasure, as on one occasion was the case with the Rev. Dr. Schneider, of Trinity College, Toronto, who kindly gave a Sunday to the work there. The congregation of St. John Baptist, Moose Jaw, are a noble example of what can be done in the face of difficulties towards keeping a congregation together, and maintaining the services of the Church. From the first settlement of the place, they began by meeting in a tent, just a few, and since then

the morning and evening prayer has been said each Sunday by a layman. A little Church has been built, is out of debt, and an organ bought, and all this mostly by their own exertions and offerings. On my last visit, there were fourteen communicants at the morning celebration, and the afternoon congregation numbered 70, including 24 children who had attended the Sunday school held just before service. Just before I had started on one of my intended visits to Moose Jaw, earlier in the summer, I received word from Archdeacon Pinkham that he was going there, and for me to take some other work, so I gave the day to Plum Creek, twenty-five miles south-west from Brandon. When I heard from Canon Cooper, there was a congregation anxious for services, and doing something towards building a Church. Plum Creek is the stream running out of Oak Lake as the Pipe-stone is the one running into the lake, and the settlement I speak of was just where Plum Creek runs into the Souris river. Here I had service and celebration, and the following morning officiated at the laying of the corner stone of St. Luke's Church. This was on Aug. 13th, and on the 23rd of September, when I again visited them we had service in the shell of the building, which has since been finished.

Such is a brief outline of the work, but oh! so little can one do in any one place. There is a charm, fortunately, in the variety which lightens the wearisomeness of continual travel and long journeys, such as 600 miles by rail and 50 by road a-foot, in connection with one Sunday's work, the being all night on the train with Sunday's work before you, the leaving by the 8.30 express after evening service, or worse, perhaps, than all, turning out to catch the 4.45 a.m., and 30 below zero. One has, in fact, to be ready for anything, even to a fourteen mile snow-shoe tramp north of Grenfell to see a sick parishioner; a telegram, a little more than a week after, when I was sixty or more miles away, to attend the funeral, but it is God's work, and though often tired in it, never of it.

J. P. SARGENT.

Keshub Chunder Sen.

(Written for the Church Guardian)

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

(Continued).

The *Liberal*, after giving the medical report of the last symptoms of his illness, adds a series of messages of condolence by telegram and letter to his son, Babu Krishna Behari Sen. "May the saint shine resplendent in his mother's bosom!" "Your bereavement is the bereavement of India." The messages from the various branches of the Somaj all speak of the irreparable loss which had befallen India. A Mahomedan writes, "It is hard to realize the loss. His mission is not half fulfilled yet. Why, then, should he be taken away from the middle of his works? But I believe all great truths were left thus, and it is in the economy of Providence that they should be so. As a Mahomedan, why should I feel this for him? Well, whatever it is, I feel convinced that if ever the world were to come to a better appreciation of the several systems of religion extant, it must be through the noble truths and the grand idea for which he lived and died. May the great Shufur-ul-Rahim grant his soul rest and peace."

His disease had been gradually growing upon him since the Anniversary of the Somaj in 1882. His friends from the first had a presentiment that he had not long to live. He appeared in public for the last time in 1883, to lecture on "Asia's message to Europe." It was delivered with great fervour, but with a painful effort. He went to Simla for his health, and spent five months there, during which the members of the Himalaya Brahmo Somaj had an opportunity of learning from him the principles of the New Dispensation. There were daily prayers at his residence at Tara View in the morning, and religious conversation

in the evening till 11 p.m., or midnight. The fervour of the devotions, surrounded by the glories of the landscape, attracted many, and it is said that many hard-hearted sinners were deeply moved. He besought his Divine mother "to unearth the treasures of the Yoga and Bhakti, long hidden under the hard strong rocks of the Himalayas." In spite of weak health, he was constantly engaged in writing. He conducted the New Dispensation, and gave to the world his memorable New Sarhita and his treatise on Yoga philosophy. The Bhadro Utsab was celebrated by him at "Tara View," in the midst of great rejoicings. The banner of the New Dispensation was for the first time unfurled on the Himalayas, and the occasion is described as most solemn and impressive. Those who witnessed his bodily sufferings were convinced that in the midst of them he was enjoying Yoga, or communion with the Deity. On the Queen's Birth Day he issued a proclamation, which was published by the Himalaya Brahmo Somaj, and copies forwarded to the native chiefs of India and the high officers of the British raj.

His funeral was attended by an immense number of mourners. The corpse was consumed on the Pyre in the Burning Ghat of Nintollah, whilst the upadhyaya chanted the following mantras:—*Satyam byanamanantam Brahma Anandarupamamritam yatbibhati santam sivam advaitam Suddhamamapapabidham*, that is, As the true, the intelligent, the infinite, and the blissful, he manifests himself. He is the peaceful and Merciful God. He is one without a second. He is holy and sinless. The chief mourner, Karuna Chunder Sen, the eldest son of the deceased, then held a torch in his right hand, and solemnly applied it to the pyre, saying:—"In the name of God I apply this holy fire to the last remains of the deceased. The mortal shall burn away and perish, but the immortal shall live. O Lord, the departing soul is rejoicing with Thee in Thy blissful abode. As the body began to burn, the mourners in one voice cried out, *Jai Satchidenanda Hari*, Glory be unto the Redeemer Who is Truth, Wisdom, and Joy; *Brahma Kripa hi Keivalam*, God's grace only availeth; *Shantih, shantih, shantih*, Peace, peace, peace. The cremation of the body took five hours. At about 11.15, the ashes were collected in an urn, and brought to the Lily Cottage by the chief mourners and apostles of the New Dispensation.

As the funeral procession passed Beadon Park, many thousands assembled, including Europeans, Hindus and Mahomedans. It is said that the housetops were crowded with spectators, and a wail of lamentation was raised. The procession made two pauses, one near the Brahmo Mandir, and the other near the Sadharan Brahmo Somaj. The burning ghat was reached about sunset.

The *Epiphany* for January 12th, in its description of his last illness, death and funeral, speaks in no measured terms of admiration of the virtues and abilities of the extraordinary man who has just passed away. The editor refers to a recent conversation with him on the power of illness and suffering to sanctify, in the course of which they had spoken of their common opponents, the Theosophists, and had felt how much they had in common in the religious warfare which has to be fought out on the soil of India in years to come. And yet "there are whole ranges of thought and feeling in Christian minds which Chunder Sen not only could not share, but regarded as founded on delusion. And we have learned to recognise in Brahmoism, negatively regarded a great opponent of Christianity. But now he is gone, we prefer to dwell on the positive aspects of his life work. Hundreds he may have kept from rushing out of idolatry into Christianity. But thousands, who have never been even tempted to become Christians, have been by his influence drawn to believe in one true God, and to recognise His Fatherhood and our common brotherhood, in all but the Christian sense of the words. Shadows of earthly pride may have sometimes dimmed his spiritual vision, but we prefer now to regard him as a soul which looked to God and worshipped Him, and looked to Christ and loved Him.

OUR AMERICAN BUDGET.

BISHOP CLARKSON, of Nebraska, died on Monday, March 10th. He was consecrated Bishop, November 15th, 1865, and in 1870 he was elected Bishop of the Diocese of Nebraska, retaining it until recently the jurisdiction of Dakota as a Missionary Bishop.

ON Sunday last, in the Cathedral, the Bishop of Wisconsin admitted to the Diaconate Mr. David G. Lasecon, formerly a Congregationalist minister. Mr. Lasecon was called from England by the Congregational Missionary Society, and fortunately fell into the way of Churchly teaching.

AN Accession to the ranks of the ministry in Virginia comes from the Methodist Church in the person of the Rev. W. Rogers Israel, who has joined the Episcopal Church with the intention of being ordained in due time.

THE Rev. Mr. Hall, of Gettysburg, formerly a clergyman connected with the German Reformed Church, and who has lately conformed to our Church, has accepted the rectorship of Christ Church.

THE Rev. W. B. Buckingham, Rector of St. James' parish, New London, has a Prayer Book used by Bishop Seabury as early as 1782, with the prayer for the president in the original manuscript, pasted over the prayer for the king.

A CIRCULAR from Boston announces the opening, next autumn, of a new school for boys at Groton, thirty-four miles from Boston, under the trusteeship of the Rev. Phillips Brooks and six others, the Head Master of the school to be a clergyman of the Protestant Episcopal Church.

ASCENSION CHURCH, Chicago, whose rectorate is vacant by the removal of the Rev. Arthur Ritchie to New York city, has called the Rev. Mr. Mackonochie of London.

REV. DR. HUNTINGTON, of Worcester, Massachusetts, the new rector of Grace Church, New York, will not enter upon his duties until after Lent. He is at present in the south of France, where he is staying for the benefit of his health.

It is officially announced that Rev. Dr. A. A. Watson, Bishop-elect of the diocese of East Carolina, is to be consecrated in St. James' Church, Wilmington, N. C., April 17th.

SEVERAL thousand women are employed by the United States government as clerks, accountants in the Treasury Department, postmistresses and otherwise. Not one of them ever proved unfaithful.

OWING to the falling off in the premiums for pews in Plymouth Church, Brooklyn, the money appropriated for music is reduced to \$1,500 from \$3,000 last year, and \$6,000 two years ago.

THE *Living Church* says:—"The Bishops of the Church in this country have been invited, by the Scottish Bishops, to participate as the guests of the latter, in the services to be held in Aberdeen, memorial of the consecration of Bishop Seabury. It is probable that a large number will accept the graceful invitation.

IN the month of February the New York Bible Society distributed in New York 1,000 Bibles, 4,295 New Testaments, and 498 Parts, or in all 5,793 volumes. Families, Sunday-schools, institutions, individuals, churches, sailors, and the emigrants at Castle Garden were the distributees. The money value of the volumes was \$770.83.

ST. JOHN'S CHURCH, Detroit, gave last year to the General Missions of the Church, \$1181.80, which is the largest amount given by any parish in the West, or by any Diocese west of it. This was besides \$1,500, pledged and given to missions in the Diocese, and the support of its own parochial missions.

THERE are in New York 85,000 Jews, of whom one-half are orthodox, and the rest are liberals and infidels.

THE Legislature of New York State has under consideration a bill allowing a person to probate his last will during his lifetime, when the court can test his sanity.

NOTES OF THE WEEK.

THE English Parcel Post up to this date has entailed an enormous loss on the Revenue, and will for some time continue to do so, owing to strenuous efforts of private competitors, and also to the element of insecurity which greatly troubles the cautious mind of John Bull.

STATISTICS just published show that only one-half of the population of France lives by agriculture. Upwards of 9,000,000 own and cultivate their land; 3,500,000 proprietors of lots too small to furnish a living work occasionally as laborers on the land of others. The more important industries—mines, quarries and manufactures—give employment to over a million of persons, while 6,000,000 derive a livelihood from the manual arts. Bankers, commission agents and merchants number nearly 800,000, shopkeepers nearly 200,000, the proprietors of hotels, cafes and lodging houses something over 1,000,000. Religion, including religious communities, absorbs 250,000 of the population. There are 139,000 doctors, etc., 111,000 teachers, 121,000 artists, and 23,000 men of letters. About 2,000,000 live on their income, and the number of pensioners is close on 300,000.

A LETTER from the C. P. Railway to the Department of Agriculture shows that the total number of passengers carried into Manitoba during the year 1883 by that railway was 61,426, and out of the province 22,458. Of the latter number, 2,400 were men returning to their homes in the United States who had been employed on railway way work at Port Arthur, and 2,200 navvies who came over in 1882.

THE *Canadian Gazette* alluding to the preparations for the approaching visit of the British Association to Canada, says that the long list of committees appointed for that purpose is the best possible proof that the work of organization is being undertaken in a thorough spirit, and it adds, "We fully expect that before long the satisfactory results of their labors will be apparent, and be made known to the members of the association and their friends."

THERE is talk of founding at University College, London, a somewhat novel—and what ought to be a very useful—professorship. The new chair is to be in the science of politics, and under a wise teacher might be of great value in helping young men, and old men too, to understand the principles of government and the conditions of sound statesmanship. There is a great deal too much playing at government and ruling now-a-days, and now that political power is becoming more extended, it is of the utmost importance that people should be acquainted with the well-tryed principles of government.

WE hear from Brussels that an army officer of high grade, well known as a skillful swordsman and crack pigeon shot, has been detected cheating at cards. His gains during one week were very large. He at once offered to resign, but his resignation has been refused, and an investigation has been ordered. Recently, too, we heard that many scions of nobility had been detected in the act of playing for enormous stakes at one of the London clubs. The whole affair is rank and wretched, but the sickly sentimentality which draws the line at cheating, instead of drawing it

at playing for days and nights for stakes, is almost as sickening as the low moral tone displayed in the players. These vampires of society should be ostracized long before the cheating phase sets in, and if society paid a little more attention to other evils attendant on many club-goers, there would not be found so many social sewers near these haunts of high-toned men.

IT seems that the push and advertising qualities of the Yankee have placed him in an improper position, at least, as regards his peculiar inventiveness. The *Boston Journal* puts things in order, and says:—"We brag of our inventiveness as a people, but a few figures will dissipate this notion. In Great Britain last year 30,000 patents were issued, while in the United States the number was 20,000. In England, one patent was issued to every 1,067 people, and in the United States one to every 2,900 people. The British, therefore, beat us two to one."

LAST WEEK, the British House of Commons passed the Army Estimate Bill, and the British tax-payer was soothed into good-humour by being told that three guns, of 110 tons, the most powerful in the world, and several 63 ton guns, would all be ready by the end of the year. The Marquis of Hartington stated that the elastic terms of service and the bounties were inducing men to prolong the period of foreign service, and had attracted 33,000 recruits, the largest number ever known in one year. All this seemed quite satisfactory, and John Bull signed a check for \$21,150,000.

THE remarkable extension of the Canadian postal service during the past seven years is one of the best tests of the development of the country and of the growth of trade. We find that in the past seven years, from 1876 to 1883, the number of post offices in Canada has increased from 5,015 to 6,395, the miles of mail route from 38,391 to 44,643, the number of letters, post cards, and registered letters from 48,220,000 to 78,390,000, and the postal revenue from \$1,484,886 to \$2,264,384. This is certainly a most promising and satisfactory report.

THE wife-beater in Massachusetts is to get his deserts. A Bill has passed the Legislature, providing that the "cat" shall be duly administered to wife-beaters. Humanitarians raise their hands and cry out "degrading." But the lashing is not a fractional part as degrading as wife-beating. There is no better implement of punishment for certain crimes, and no stronger deterrent than the "cat." We strongly recommend its salutary use, not only on wife-beaters, but on all implicated in any way with fiendish dynamite outrages.

IT is reported that the Red River Valley will, in a few years, export at least 70,000,000 bushels of wheat annually. Canada must be careful not to overdo the wheat business. India comes in as a great competitor in this line; for instance, four years ago, the United States supplied 75 per cent. of all the wheat and flour England required; but, owing chiefly to the astounding development of India, that percentage is rapidly decreasing, being now under 46 per cent. Russia is developing her wheat belts with great success, and thus the Canadian farmer would do well not to depend entirely on wheat, but to develop other crops.

THERE are signs of a better state of feeling among the disturbed elements of Russia. The first number of a paper called *Free Speech* has

appeared in St. Petersburg. It summons the youth of Russia to oppose the despotic form of government, and says the Russian state machine is rapidly decaying; discontent is increasing among all classes; revolutionary ideas are spreading everywhere, even in the army, and the day of victory is approaching. The paper strongly deprecates terrorism, and favors a union of all branches of Socialists, who, it says, should pursue a desired end by moral energy, not by brute force. This seems fair enough, and it is a pity that such counsel did not long ago prevail.

THE Canadian Government has objected to some emigrants recently sent out by Mr. Tuke's committee and has notified the English Government that many of them are unsuited for colonial life. The English Agents of the Canadian should keep a careful watch over the class of emigrants leaving England, not only for the sake of Canada, but also for the sake of the poor puny sick persons who must inevitably break down under the strain of one of our severe winters. Many of the poor emigrants come out with not even a stocking on, and are stricken with consumption at the first approach of zero.

SOLOMON SHAPIRA, known in connection with the recent attempt to sell in England a forged manuscript of the Pentateuch, has committed suicide by shooting himself in a hotel at Rotterdam. He was suffering from mental aberration supposed to have been caused by the failure of his transaction.

THE war in the Soudan is by now means over. Osman Digna has a much larger body of followers than he had before the recent fight, and it looks as if the decisive battle has yet to be fought. Meanwhile Gordon Pasha is in a critical condition, and it is difficult to say what the result may be. That his influence is remarkable cannot be questioned, at the same time religious fanaticism may at any moment turn the people against him. More than that, he is surrounded by the enemy who may make a bold dash for victory. Gordon Pasha has not been idle, and has strengthened his position, and if his own people are true to him the enemy is not likely to succeed. The relief of Halbaya by the garrison of Khartoum will strengthen his influence.

THE action of the British Government is watched with much interest. The position it occupies is an embarrassing one, and the opposition are disposed to make all the capital it can out of the Egyptian troubles. There seems to be only one way out of the difficulty, and that is the permanent occupation of Egypt by the English, and this would not now be objected to by the European powers, unless, indeed, by the French.

THERE should be no hesitation on the part of the religious journalist in condemning the recent outrageous attempt at bribery in Ontario. It turns out that an American is at the bottom of it, and that it was made in the interests of Americans. We do not want an importation of any such villainies from the States. We are bad enough already. The Canadians and Americans implicated should be subjected to the most searching examination, and if found guilty, the heaviest punishment should be visited upon them. This is not a question of party. The honor of Canada is at stake, and no matter to what side of politics the offenders belong, let justice be done, and the Dominion cleared of so foul a scandal.

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette says:—"The Church in this day needs, as much as ever she did, ripe scholarship and varied study in her ministry. The seeds of falsehood and of wrong are being sown by busy brains, and with brilliant dexterity over the whole country from end to end. The most formidable shapes of unbelief stalk defiantly before the face of men. Every truth of God is assailed. Every hope of man is imperilled. No doctrine so dear to the consciousness of the believer or so clear upon the page of Scripture as to escape the profane touch of the blasphemer or impalement upon the shaft of the scorner."

The Churchman grows eloquent on Church decorations and says:—"There is come into circulation a sinister, treacherous perversion of church decoration. It is a vain, counterfeit simulation of church decoration. It is an empty, luxurious snow of mere sumptuousness; it is costliness without consecration, splendor without evangelic intention. The thought gathers no suggestion or inspiration, the heart no fervor or reinforcement—there is nothing for spiritual insight, or nothing to invigorate faith. It is the profane intrusion of the huckster or tradesman-artist—the upholsterer, the professional dabbler in stuffs, colors, "harmonies," and artistic properties. There is a fashion in all such trumperies, and pomps, and vanities, and forsooth, the Lord's people henceforth shall worship quite *a-la-mode*."

The Church Messenger says:—"Some of our Church contemporaries seem to conceive that the object of their editorial existence is to dispute with one another. That must be a singular constituency among Christians which can take pleasure in such a course. If they do not, should they be corrupted or nauseated? If they do, should they be pandered to and fed upon such unsavory food though they like it?"

The Rock says:—"Speaking of pulpit talent, how is it that in these days there are so few who can preach well? It is said that education has become so general, and men read so much more than formerly, and books of a higher standard are in greater circulation, that the laity are as learned, if not more so, in many instances, than the clergy. This can hardly account for the dearth of able pulpit orators. There is no use in denying the fact that unless a man is born an orator he seldom, if ever, becomes one no matter how hard he works. Oratory is not the stringing together of a number of sentences, "like orient pearls at random spread;" it consists in uttering weighty thought in simple language with a clear and incisive delivery."

The Richmond Advocate says:—"A new agency for good is opened wherever a religious newspaper is introduced. It will be felt in that household, in the parsonage, in the entire community. The preacher will be helped in his preaching. It is a fearful hard work to instruct, interest, and lead to a higher life, a common-reading people."

The Isthmian and purex a man's life is, says the *Sunday School Times*, "the more likely are his minor faults to be brought into unpleasant prominence. No one would think of remarking the fact that the leopard has spots, but let a single spot become visible to the naked eye on the disk of the sun, and the whole world would be talking about it."

The Southern Churchman says that the early church fell into the error of believing that the time of Christ's second manifestation was nearer than it was.—Our liability is to fall into the reverse error and cease to watch for it because we have ceased to expect it. Against the first error St. Paul warns in 1 Thess. ii. 2-5. St. Peter warns against the second error in his second epistle iii. 3-8; to both which we refer the reader. The great object of the church now is to prepare men for this second and final manifestation of Christ. And it should be the object of every Christian to prepare himself for it, so that when Christ comes he will not be ashamed to meet him.

OUR ENGLISH BUDGET.

PRAYERS for the safety of General Gordon have been offered every Sunday in All Saints' Church, Cairo, since his departure.

CANON BODY has resigned the living of Kirkby Misperton, Yorks, in order that he may carry on mission work in the northern diocese.

THE Earl and Countess of Enniskillen have recently presented a handsome font to the parish Church of Cleenish, diocese of Clogher.

It is proposed to erect a monument at Cambridge to Thomas Gray, the poet of the "Elegy in a Country Churchyard."

Of the twelve Bishops who were present during the debate on the vote of censure in the House of Lords, only four remained to vote; and of these the Bishops of Hereford and St. Albans joined the majority, while the Bishops of Exeter and Asaph followed Lord Granville. The list of pairs showed the Bishops of London and Oxford as against the vote of censure.

RESPECTING the growth of London, the Census Commissioners point out that "the population has almost exactly doubled itself in the course of forty one years, whereas the population of the rest of England has taken fifty-seven years to multiply in an equal degree."

THE Bishop of London has arranged with Bishop Titcomb, formerly Bishop of Rangoon, to act as coadjutor, under his commission, in the superintendence of English Chaplaincies and congregations in Northern and Central Europe.

THE King of Servia has conferred the order of St. Saba First Class upon the Rev. W. Denton, vicar of St. Bartholomew, Moor Lane, in acknowledgement of his writings on behalf of the Christians of the East.

THE affectionate regard in which the late Mr. Lowder was held has been commemorated by the erection of a clergy-house at St. Peter's, London Docks. The Memorial Fund reached the sum of £6,242, to which the Ecclesiastical Commissioners added a grant of £1,500, making a total of £7,742, with which a number of debts have been cleared off and the house built. The work proved, however, to be unusually costly, and the total expenditure has been £8,314.

THE fact that several female children have lately died of undue pressure of the brain, through overwork prescribed by Board Schools, and that last week a boy committed suicide because of inability to pass a coming examination, have impelled several statesmen to demand a government enquiry into the injurious system of cramming.

THE Rev. F. N. Law, rector of Lee, is, it is stated, about to erect a boy's orphanage at Kilburn, adjacent to that for girls, of which a new wing was opened last week in memory of his wife, Lady Adele Law. Miss Lucy Phillimore is making an appeal for the East London fund of the Sisters of the Church Extension Society, who manage these orphanages, and those restaurants for the poor and trucks of warm food taken to the Docks and Tower Hill have aroused such interest.

REV. Goodrich Langley, rector of Somersham, draws attention, in a letter to the *Essex Standard* to a marriage announcement which he thinks almost unique in one respect, viz., that the principal officiating clergyman (Rev. B. Edwards) is ninety-six years of age this year, and is the "Patriarch Presbyter" of the whole clergy of the diocese of Norwich, having been rector of Ashill, Norfolk, since the year 1813, a tenure of one living, perhaps, unequalled in all England.

THE Bishop of Winchester has just taken a step which shows how determined his lordship is to throw the weight of his high office and of his personal influence on the side of temperance. The Right Reverend Prelate has, it appears, for some years permitted a local team to use a portion of his park at Farnham for cricket-matches. He has just intimated to them that this privilege will be withdrawn unless they give up the practice, hitherto carried on, of allowing intoxicating liquors to be sold during the progress of the games.

Book Notices, Reviews, &c.

"The American Church Review" for February, 1884. New York American Church Review Association. \$3 a year.

The editor keeps up the high character of his admirable review, and we hope his arduous labours are meeting with that success which they so well deserve. We do not believe our clergy can afford to do without this ably conducted monthly, and we warmly recommend it to their notice.

"The Sideral Messenger" for March, conducted by W. W. Payne, Northfield, Minn., U. S. A. \$2 a year.

A really valuable scientific magazine, at a very low price.

"Manual of Scientific Butter Making," by W. H. Lynch, printed by order of the Legislative Assembly of the Province of Ontario.

On behalf of our farmers and dairymen, as well as in the interest of that large section of our people—the consumers of butter—we wish we could afford to circulate 10,000 copies of this excellent Manual, which should be in the hands of all who engage in butter making. Our different legislatures should make a grant to have it circulated among the farmers of the several Provinces. It is full, complete and exhaustive, and its careful study would soon show itself in the improved quality of the butter.

"Christianity Triumphant." By J. P. Newman, D. D., LL.D. The triumphs of Christianity—what a theme for an able and eloquent writer such as Dr. Newman is known to be! Nothing could be more needed, in these sceptical times of ours, than just such a review as is here given in short compass and popular style. Dr. Newman has given us an overwhelming array of facts on the subject, and facts appealing to the common-sense of the masses, not merely to learned philosophers and theologians. Like arrows, barbed with wit, aimed with skill, shot with power, they fly far and strike deep. Young men and women especially need to read this work. It is not a dull, turgid, metaphysical tome, but a clear and animated statement of what Christianity has done and is doing for the world. Published by Funk & Wagnalls, 10 and 12 Dey Street, New York. Paper 15 cts. S. F. Huestis, Halifax.

"Littell's Living Age." The numbers of *The Living Age* for March 1st and 8th, contain *The English Church in the Eighteenth Century, Quarterly*; *The Uncertainties of Science, London Quarterly*; *Fray Gerundio—a Clerical Don Quixote, Church Quarterly*; *A Walk to Coomassie, Nineteenth Century*; *Sir Theodore Martin's Life of Lord Lyndhurst, Blackwood*; *The Character of Dogs, English Illustrated Magazine*; *The Pottery Districts of Fiji, Leisure Hour*; *The True Story of Adam Bede, Sunday Magazine*; *Chinese Gordon, and Recreations of Men of Letters, All the Year Round*; *Christianity and Politics, Spectator*; *The Defence of Canton, China Mail*; with installments of "A Wizard's Son," "The Baby's Grandmother," and "Valerie's Fate," and the usual amount of poetry.

"The Official Year Book of the Church of England," issued under the sanction of the Archbishops and Bishops of the English, Irish and Scotch Churches, and by the Convocations of Canterbury and York, and published under the direction of a representative Committee by the S. P. C. K. This is the second year of this valuable publication, and presents features which will make its yearly advent a necessity, and its presence most welcome in every clergyman's library. Its contents are so full and so valuable that the only wonder is that it was not in existence years ago. We gladly bear testimony to the admirable manner in which it is edited and published.

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.

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

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THE COMPREHENSIVE CHURCH.

THE desire after unity among Christians is, we believe, growing stronger every day. As Unbelief and Scepticism more plainly assert their influence, Christian men, anxious after their own and the world's welfare, will long more earnestly to unite all who bear the Christian name in a solid phalanx against the common foe. Already signs are not wanting that Christian men of all names will unite before long in a demand that more definite steps shall be taken to arrange a basis of union of all Christians. Eminent men among the Presbyterians, Methodists, and other bodies of Christians, have, from time to time, given expression to their inmost feelings regarding this vital question; while on every hand the thoughtful minds of our own Church have sought to promote the same great object. Not only have Bishops and Clergy taken an active interest in this question, laymen also have bent their energies in the same direction. Among others, the honoured name of Earl Nelson occupies a most conspicuous place. For years that noble layman has sought by every means in his power to bring about a union between the dissenting bodies of England and the Church. If he has not been successful, he, at least, has enjoyed the happiness of knowing that his efforts have not been wasted, and that a better feeling prevails on all sides.

Recently, Bishop Vail, of the American Church, delivered a course of lectures on "The Comprehensive Church," in which he advocated a union of the several Christian bodies, and demonstrated that no more comprehensive basis could be found than that which the Church offers. Starting out with the proposition that none could deny the great importance of such a step, he argued that the basis upon which such a union could be made feasible would require to include the leading doctrines, in fact the distinctive principles, of each denomination, and that a Church comprehensive enough for the purpose was not an impossibility. And finally, he was able to show that our Church was that body, that she accepted every positive statement recognized as a vital doctrine in each of the other bodies, and that while concessions and compromises on lesser points might have to be made, the Church could undoubtedly make them, so as to embrace all others in her loving arms.

It is, we trust, a hopeful sign of the times when such a subject can be faced and discussed. Much

of the prejudice against our Church is due to ourselves. We have ourselves to blame for the ignorance which prevails respecting our principles in others' minds. If instead of occupying our attention with matters of ritual, which all, we think, will readily admit are non-essentials, but yet which give outsiders a wrong impression regarding us, we had bent our energies to extend the knowledge of the *essentials* which have been entrusted to us, and had fully explained our position to those around us, we feel sure very much headway would have been made in accomplishing that for which our dear Lord so earnestly prayed. There need be no fear that the Church will be swamped by such a union. The great doctrines committed to her keeping need not, must not, be minimized, but, while holding to every vital principle, nothing should be allowed to interfere with so glorious a consummation.

Having to meet the attacks of a foe growing more alert and more powerful every day, a foe who loses no opportunity of taking advantage of our differences, who wins converts by pointing out the divisions and strifes of Christendom, surely we cannot be satisfied to remain in the position which we at present occupy. If the Church can conscientiously offer to admit into her fold those who are now without, admit them without asking that a single important distinctive principle shall be given up, it becomes our duty, it would be the grandest work that we can engage in, to let it be known that no obstacle on our side need be feared, and that we are ready, with warm and loving affection, to welcome our fellow Christians to a place beside ourselves in the One Body of our Lord.

LENTEN SELF-DENIALS.

AMONG the Lenten duties which everybody admits are peculiarly appropriate to the Season, the practice of self-denials stands first. In what those self-denials shall consist, is not so universally agreed upon. St. Paul said:—"I keep under my body and bring it into subjection," and that really represents the sum and substance of all self-denial. As has been well said, "either God must raise the body up to the soul, or man must drag the soul down to the body." In other words, we must "crucify the flesh with its affections and lusts," we must mortify the body, so that our spiritual being shall have less to contend against. As to the matter of self-mortification by fasting, no one who has prayerfully subjected himself to such a course has failed to appreciate its value, and the fact that our Blessed Lord Himself fasted, and commanded His disciples to fast, would in itself settle the question. But fasting from food does not by any means cover the whole ground of self-denial; it is but a means to an end. It will help us to deny ourselves in many other things which keep us back from making an entire consecration of our hearts and lives to God. Rules, of course, are needful, in this, as in other matters which require to be systematized, and the Church has laid down certain specific directions which, however, cannot meet the peculiar needs of every individual case. As there are different dispositions, different temperaments, and different degrees of physical strength, so there are a host of temptations to prey upon the various forms of human weakness. It is not, therefore, possible, at least it is not advisable, to lay down cast iron rules which shall cover every individual case. While,

as we said, there are rules which the Church has laid down for her children's guidance, yet they necessarily must be, and are, not always applicable in every case.

The work of Lent, so far as it has to do with the practice of self-denials, is intended not simply as a short-lived experience of the benefits of such a practice, but a subjection of our body—its appetites and desires—permanently to the will of God. That each recurring Lenten-tide shall not find us as we were before the previous Lent began, but shall mark a more advanced stepping-stone, a higher plane, in our Christian experience, and in our pilgrimage towards the Promised Land.

Of course it is true that what is a self-denial to one would not be a self-denial to another, but let us not mislead ourselves by this truth to say and feel: "I do not need to practice self-denial. It may be very good for some, but it is not adapted to me; I know it would do me harm instead of good." Do not be led astray, we repeat, by any such temptations of the Evil One—for they are most assuredly temptations of the Evil One. There is none, no, not one, who does not need to practice self-denials. And they who know not by experience the good results of such a practice have made but little progress in their Christian course. The animal part of our nature is sure to overpower the spiritual unless we deny ourselves, for, as the Master has told us, we must deny ourselves, and take up our Cross and follow Him.

"Take up thy Cross, the Saviour said,
If thou wouldst My disciple be;
Deny thyself, the world forsake,
And humbly follow after Me."

Let us, then, follow the Church's lead, let us obey our Blessed Redeemer's injunction, and let us take advantage of the remaining weeks of this Lent, and seek to overcome the evil of our nature, or rather, to bring that evil nature into subjection, in the way and by the means which Christ has ordained.

THE SECULAR PAPERS.

IN a temperate but strong article in the April *Manhattan* on the secular papers, some good points are made against a very serious growing evil, and we hope our brethren of the daily press will carefully read and ponder what has been written evidently in no unfriendly spirit. We are glad to find the magazines taking up this subject. To them the better class of readers look for protection in this matter, and it may be that a vigorous and yet fair criticism will lead to a change being made, or else will arouse public opinion to discountenance those papers which continue the objectionable practise. The writer of the article Mr. E. V. Smalley, among other things, says:—

"Ten or fifteen years ago the best of our city dailies combated what was called "sensationalism" in the press, a practise of magnifying the importance of news by startling head-lines, which gave to a page the appearance of carrying some very remarkable information, when there was really nothing to be told but the ordinary occurrences of the day. There grew out of these protests a reform which consisted in giving space and prominence of position to matters of news, in proportion to their importance and interest to intelligent people. Of late there has been in many papers a return to sensationalism, not in the old form, but in a new and a worse one; not in head-lines, but

in the deterioration of the old standard of the kind of news proper for publication, and the relative degree of importance to be given to different classes of news. An entire class of events, which used to be excluded from papers of the better sort, now finds place in some of them, and other classes which used to be put in corners and in small type, under the head of "Crimes and Casualties," is now paraded upon the first page, with ingenious headings calculated to provoke curiosity. The doing of legislative bodies and of scientific convocations, the thoughtful discourses of famous men, the news of social reforms and of the intellectual movements of the world, and to a great extent of its business affairs, are often summarized or omitted altogether, to give space for columns about divorce suits, elopements, church scandals, murders, forgeries, bigamies and vice and gossip of all sort. Even dailies of an old and higher reputation for respectability have fallen into the current and changed their characters. Their news pages have become a queer combination of lawlessness and scandal, savoring both of the bar-room and of the gossipy tea party.

Running side by side with the tendency toward sensationalism in its new form, and reaching out beyond it, so as to affect papers that are still respectable in the old sense of the word, is a manifest drift towards curtness and flippancy—a touch-and-go style of treating all subjects, a disposition to make a felicitous point in the wording of a paragraph rather than to convey an idea, a way of skipping over the surface of things in a half-humorous, half-sarcastic mood, which makes a paper which is called "bright" and "newsy." The patient, thoughtful editorial writer who puts conscientious work into his articles is voted an old fashioned bore, and forced to make room for the chipper paragrapher, who has a quaint or funny knack of putting sentences together, and of treating life as a jest, in the spirit of the elegy on the tombstone of the poet Gay. The aim of this new school of newspaper writing is to tickle the fancy rather than to inform the mind. You are entertained while reading its efforts; they are like whipped syllabub and champagne—light, frothy and pleasant to take—but you can read columns of them without getting anything that you can remember next day. It would not be possible to introduce into America the essay-like style of editorial which characterizes the great English papers because it is not adapted to our national habits of thought. Yet in intellectual rank, it is a long way ahead of most of the work done in editorial columns in our daily journals. The long, solid articles of the *London Times* or the *Daily News* are addressed to rational people, who want facts and arguments on matters of current interest put into a finished literary style. Our new-fashioned editorial writing goes to the other extreme, and appears to be turned out on the idea that the readers only desire to be amused or excited, and that any thorough treatment of public questions would bore them. This is, of course, a legitimate field for journals that seek to be only entertaining. But surely there is a constituency, and a large one, who wants to get some mental profit out of the hour spent in reading their daily paper.

It will not be out of place here to warmly recommend the *Manhattan* to our readers. It is a high class publication of great merit, and is evidently striving to place journalism on its proper pedestal.

Some Groundings in the Truth.

(For the Church Guardian).

BY REV. JOHN CARRY, D. D.

4. We have now seen sufficiently how this word *alēthinos* shows the Word and Son of God to be the eternal reason of all things, in whom all creatures find their true ideal. But we must not confine our thoughts to this one epithet. Where it is not used at all, the same idea is otherwise expressed. The reality, the essential and eternal verity, which this word represents, is in single words claimed by and for our Lord in all the aspects in which He presents Himself to us and the world. Not only is He the True Vine, but He is simply the LIFE—not the means merely of life to us, but the LIFE itself. And surely this is even more forcible than would be "the true life," for "I am the life" entirely excludes all idea of life apart from Him. He hereby declares He is the Fountain from which life flows.

"I am the WAY," He says. A way means the course, or direction, or path, by which any end is reached. There are many subordinate ends in life which are reached always with more or less of uncertainty. But God is the great end of all things and all beings, especially of the soul, and Christ, the Word, is the only means of access for the creature: "no one," whether man or angel, "cometh to the Father but by Him." He is the link between God and the creature. All this does not deny that roads are in their measure true in the material sphere; nor that in the moral there are not ways which lead aright,—only that to be *alēthes* every moral way must lead into the WAY. Thus the idea of way or road existed before man made his imperfect ways, the shadowy images of the Eternal Reality, Christ.

The same observations will analogically explain "I am the DOOR," and all such like words.

5. If, however, we set aside all particular words, the various relations in which Christ is presented are all similarly to be understood. We have already seen how the "true Tabernacle" is to be taken: let us now consider some of the things pertaining to the Tabernacle—its apparatus, priests, sacrifices. Now in saying that the Tabernacle and its apparatus were only copies or images (ix. 23) of heavenly realities, no slur is cast on them as false. Nay, for Moses, the faithful one, built all conscientiously and dutifully as he was directed; and there can be no greater commendation of anything here below than to be an image, however imperfect, of the heavenly realities, whose archetype is in the mind of God.

The Tabernacle was adorned by two things chiefly, the Sacrifices and the Priesthood. Now we are assured "these were but shadows of good things to come, but the body, the reality which they figured, was Christ." He as Eternal High Priest, and He as all-sufficient Victim, offered to God "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." It was *thusia alēthine*: it was real—all others, not indeed false, (God forbid), yea, true, inasmuch as they were images of the Truth itself, which they could in no wise be were they false. Let us consider this word Sacrifice. (a) In its very lowest meaning it implies something precious offered to God; and most likely (b) an act painful to the offerer. Both these ideas are thoroughly fixed in common speech. There can be no need to show how they are realized in Christ. He offered Himself, the most precious offering in the universe. His life and death, His labours and sufferings, reached the highest point of pain. (c) But another idea must be taken in to complete the account of Christ's sacrifice: it was to make an atonement for our sins and offences, it was to effect reconciliation between God and man. Consider how much goes to make up the perfect idea of such an efficacious sacrifice over and above the preciousness and the pain mentioned as primary elements in sacrifice. There must necessarily be a high regard for the honour of God; and as the Son is one with the Father, there could

be no short coming here. Then there must be a profound sense of the demerit of sin, and a repentance proportional. The groans and sighs and perturbation of Christ in the presence of sin and death and ungodly men, sufficiently attest how profoundly He felt the evil of sin; the bloody sweat, and prayers, and tears, and cries, and agony, and the confessions and penitential language of the Passion Psalms, so much on His lips, and so much more in His heart, demonstrate Him as the Prince of penitents, bewailing the dishonour done to God by that sin which came so close to His own soul, whose foul breath He felt blow on His untainted purity, and which, as our sin, He in His brotherliness made and lamented as His own.

To this sacrifice was also required the perfect moral submission of the offerer; and this was not wanting. "Lo, I come to do Thy will, O God." "Not My will, but Thine be done." "He became obedient unto death, even the death of the cross." Therefore His perfect sacrifice had a perfect success. "By one offering He hath perfected for ever them that are sanctified." (x. 14.) In this, too, there is no accusation of the sacrifices of Patriarch, or Jew, or Gentile as false: they were *alētheis* as far as they went, but they were never *alēthinai*. So neither are such sacrifices as men now offer false: they are true as far as they meet their objects, being commanded by God, and acceptable to Him. Well-doing, the practical offering of our bodies, our alms, our praises, our confessions, are all sacrifices, serving the same ends as many of the ancient offerings, viz., as expressions of homage from the creature, acknowledgments of the sovereignty of God, and impetrations of His grace and blessing. Thus they are parallel for part of the way with the sacrifice of Christ, and from it derive their efficacy and acceptableness—"acceptable to God through Jesus Christ."

This will help us to understand what is meant by the Eucharistic Sacrifice.

(To be continued.)

CORRESPONDENCE.

The "Guardian."

To the Editor of the Church Guardian:

SIR,—THE GUARDIAN cannot be spared. I am by no means rich, but if the ideas of "A Country Parson" can be put into form, I will, like him take some shares.

SABAOS.

Our Church Paper.

To the Editor of the Church Guardian:

SIR,—Now-a-days a Church newspaper has become indispensable; and it is certainly a remarkable phenomenon that there should be the slightest prospect of one being given up. The Church, if she is to hold her own, must use every available power for good, otherwise we may look for nothing but retrograde movements. Where are our live men? Let them now come forward.

CLERICUS.

Beware of Statistios.

To the Editor of the Church Guardian:

SIR,—The English Nonconformist seems to delight in statistics, and they are often reprinted on this side the Atlantic "without note or comment," or with some such puff as "This proves the all-sufficiency of the voluntary system to meet the religious wants of the community." Perhaps the N. does not consider providing for the sick and needy a religious want, for out of £23,567 voluntarily provided on last Hospital Sunday, 7 bodies of Nonconformists volunteered £8,284; while Conformists gave the balance!

However, the N. owns that for new work "the Church of England has, for at least two generations, been solely dependent upon the voluntary

principle," shewing from Horace Mann's tables that for 10 years before 1851 no less than 1,309 new churches were built by the Church. Mr. Mark, 1851 saw that wonderful census of Mr. Mann's, and the *N.* most consistently (?) says that that truthful (?) document stimulated the Established Church into activity. If these are the sort of tactics necessary to undermine the Church of England, her children may feel that her enemies know they have a desperate case. However, all Nonconformists are not alike, e. g., Dr. Parker, of the City Temple, protests against political combinations for disestablishment. "It is," he says, "a deeply religious question, and therefore I reject the assistance of men who would deface the altar, burn the Bible, and pluck the Crown from the head of Christ. I am a religious dissenter," at which last confession the *Nouconformist* paper makes mock. I make no apology for introducing these matters here, as they must be interesting to every

ANGLO-CATHOLIC.

Visiting.

To the Editor of the Church Guardian.

SIR,—I was glad to read your article on Parochial Visiting, for most undoubtedly it is the great secret of a clergyman's success. If the proverb "A house-going parson makes a church-going people" is true in England, it is infinitely more true in this country. It is, of course, the most unpleasant part of a clergyman's work, and as such is not practiced as it should be, but it is impossible to over-estimate the good that may be done by systematic parochial visiting. Even the "gossipy" visits have their value, for they tend to break down the wall of reserve between pastor and people, and when sickness or trouble comes the clergyman is welcomed as a friend. As one who has had ten years experience in a large country parish, I would venture strongly to advise all young clergy to commence at once regular visitations throughout their entire parishes at stated times. A plan that I have found useful is to get a small blank book every year, and appropriating to each Church family in the parish a page, or half a page, put down every visit made, and any event of importance connected with that family during the year.

Of course there are certain discouragements, but we must not let them discourage us. The most annoying, perhaps, is to be so repeatedly told that you are "quite a stranger" in a tone of voice meant to imply "How you neglect your duty." But it is possible to get so used to that remark as not to notice it, and knowing exactly the houses where to expect it, you look for it as a matter of course.

Is as much use made of printed matter in our parishes as might be? I could tell of two or three cases of clear and decided conversion to God by means of tracts. A man hears a sermon that strikes him, but he fails to remember it. A tract is left at his house, and the probability is that if it interests him he reads it again and again. And, then, in these large country parishes, and especially during the winter season, there are families that can seldom get to church on account of distance. Amongst such people tracts are eagerly received, valued, preserved for Sunday reading, and even lent about from house to house in the vicinity. Of course controversial tracts are not suitable for this purpose; they require to be the simple setting forth of the "story of the Cross" and the preciousness of the "Blood of Christ." Many of the S. P. C. K. tracts are admirable, others are totally unsuited to this country. A wonderful case of conversion occurred, by God's blessing, in this parish last summer through tract No. 1293, S. P. C. K. Money spent on tracts is not wasted, and may, by God's blessing, be the means of doing a vast amount of good.

Yours faithfully,

F. P. GREATOREX.

Granville, March 21, 1884.

FAMILY DEPARTMENT.

"Rock of Israel."

"For they drank of that spiritual Rock that followed them; and that Rock was Christ."—*Epistle 9th Sunday after Trinity.*

I.

Rock of Israel! Son of God,
Judah's Lion, Jesse's Rod,
From Whose wounds, a sacred flood,
Streams the water, streams the blood;
Wash me in the priceless tide,
Rock of Israel! crucified.

II.

Rock of Israel! Mary's Son,
Finished now the work begun;
Drain ed now the bitter cup,
Hope of sinners, lifted up;
Rock of Israel! Son of man,
Save, Who only save me can.

III.

Rock of Israel! David's Son,
With the Father strangely one;
Living ere the world began;
Dying for the sins of man;
Rock of Israel! smote for me,
Thou my only Refuge be.

R. W. Lowrie.

Thoughts for the Week.

(Written for the Church Guardian.)

"Whither shall I go then from Thy Presence?"

To realize God's nearness to us would be to lead lives so different from what our lives commonly are that we should be like beings of another order. How would it be possible to yield, as we do daily, even hourly, to temptations were we ever to bear in mind as an absolute conviction that He is about our path and about our bed and spies out all our ways? How would it be possible to spend prayerless days, practically without God in the world, if we possessed a living consciousness that He who hears the prayer is "not a distant God," but CLOSE to us, surrounding us with His awful, unseen presence? Could we feel with the Psalmist that there is no escape from that all-searching eye—*feel* it as a truth, not merely acquiesce with carcase, half belief in the assertion, how different would our life be from henceforth. We do sometimes awaken as with a shock to the thought of this, when our conscience is suddenly quickened within us, when the thought of our sinfulness, or of some special sin, goads us, so that we cry "God be merciful to me a sinner," we know that the God whom we address is indeed near us, so near that He can hear even the agonized whisper of our souls, or when some great sorrow overtakes us, the death, it may be, of some well-beloved one, the very grief which pierces our hearts seems like a lightning flash to reveal Him who has been hidden from us. But such moments pass, sometimes without leaving a profound impression, and the world, with its multitudinous cares, and joys, and anxieties, and interests, closes in around us and shuts out the thought of God. We teach our little children the text: "Thou God seest me," but we do not learn it ourselves—the awful words to us are lifeless and unmeaning. "If I climb up into Heaven Thou art there; if I say peradventure the darkness shall cover me, then shall my night be turned into day." Ah, to FEEL this, to KNOW it with the Psalmist, would it not fill us with holy fear, with unutterable contrition, would it not make us lowly and pure and patient, would it not lift up our hearts in a very ecstasy of faith! To feel that we are in the immediate Presence of our God, mercifully veiled from mortal sight—for what man could see Him and live!—but none the less here in the midst of His creation. O to think of all the sin that affronts Him, of all the lack of love that grieves Him, who is Love itself, of all the impious unbelief that flaunts itself before Him, who, in a moment, in the twinkling of an eye, could destroy

the creatures He has made. O to think of the ingratitude for the countless mercies by which we are surrounded, to Him who maketh His sun to shine upon the evil and the good, and sendeth rain upon the just and unjust! the ingratitude to Him who gives us freely all things to enjoy, with the great gift of life itself, and that greatest gift of all, His own dear Son, that none who believe in Him should perish, but have eternal life.

Lord I believe that Thou art. Help Thou mine unbelief, and teach me day by day and hour by hour to know that Thou art near me, that in Thee I live and move and have my being, that underneath me are the everlasting arms!—*T. M. B.*

"The Power of a Good Word."

BY THE REV. CANON CADMAN, M. A.

THERE is a cheap and easy way, as some one has said, of doing good, put within the reach of every servant of God. He need not fold his arms and say, What can I do? as if he could do nothing. The Lord has put the means within the reach of the humblest, and out of the mouth of the very babes and sucklings He from time to time perfects praise.

How is this? do you say. How can I expect to be useful while I am looking to Jesus for my own Salvation, and trying to be like Him? How can I be useful to others? What good can I do as I go on in the path that leads to life everlasting? "A good word makes a heavy heart glad." Heaviness in the heart of man maketh it stoop, but a good word maketh it glad—"a good word." Well now this is a cheap and easy way of doing good; oh, what an amount of good it does, it makes a heart glad.

Take the case of one who is distressed and heavy because convinced of sin and not yet brought to see the way of acceptance through Jesus Christ and His finished work. Speak a good word to that distressed and convinced sinner, and that good word remember is the Gospel word of good news, such as these that we speak of, which are to be obtained from the treasury of Christ's glorious Gospel. Let the good word be such as this, "Come unto Me all ye that are weary and heavy laden and I will give you rest."

Or do we meet with some one who is bowed down and depressed because of disappointment, because of anxiety in connection with some experiences in this lower world. Speak the good word, tell that disappointed one of Him who can bind up the broken-hearted as well as preach deliverance to the captives. Sit down with that sorrowing, weeping brother or sister and tell them of Him who can, and will, wipe every tear away, because He can communicate to the soul that Peace of God which passeth all understanding and which keeps the heart and mind through Jesus Christ. Good words like these are soon spoken and remembered for eternity, and they are within the reach of all of us.

If it were some great thing that we were asked to do we might well despond and say we cannot do it, but when it is but a good word that the Saviour asks for, and when that is in our power, oh, shall any of us henceforth be guilty of silence? Shall any of us refuse to speak forth the praises of Him who hath loved us and given Himself for us?

You may, as you sit by the bed of the sick, whisper gently some good word that speaks of Christ, and say no more; ah, perhaps the sick person can bear no more; or you may to some lisping child as you take it on your knee, assuring it of your earthly affection, you may speak some good word which that child will remember when your head is laid low in the grave; or you may to some passer by which you meet within this world's busy way have an opportunity now and then, at least, of speaking but a word, but if it be a good word, a word for Christ, a word that leads to Christ, it will be seed sown which will spring up to everlasting life, for in the way of righteousness there is life, and there is no soil so productive with the fruits of righteousness as that which is to be found in the way of righteousness.

WHAT THE POOR OWED TO CHRIST.

THE poor of this world never appreciated the immense debt which they owe to Jesus Christ. It is not simply that He was Himself poor; not simply that He lived the life of the poor and, for the most part, associated with the poor; not simply that He ennobled and glorified poverty, but that He showed men that high or low, learned or unlearned, rich or poor, they are children of a common Father in Heaven, and shall, alike, answer before God the Judge, for the deeds done in the body. This is a better world to live in than it was before the Word was made flesh. To Him the world owes it that woman has such honor; that serfdom has been banished from among all Christian peoples, and that the poorest man in Christendom to-day has rights which every other man is not only morally but legally bound to respect. Nor that only: wherever He has a follower every poor man has, for His sake, a friend and a brother. He has helped men to some sense of manhood and brotherhood.

A thousand influences in our modern life tend to separate, to isolate and alienate. The rich grow richer, and if worldly people, their riches become a snare to themselves and a wall of partition between them and the poor around them; yes, and an occasion of jealousy, envy and bitterness. But in every heart wherein Christ has place, no difference of rank or money can obliterate the sacred claims of human brotherhood.

LENT may be observed in a very practical way, by the circulation of religious reading. The example of St. Ann's Church, Brooklyn Heights, is worthy of imitation; a table of tracts and little books is provided in the vestibule; and near by is an alms box for the supply of this table. This is good. But, no doubt, personal agency is still better. Every one can influence some neighbor or friend, or member of the household, at least by example, to "give attendance to reading;" every one can pass on to another a passage or article in his book or Church paper, which has aroused and benefited himself. Indolence is the first great enemy of reading; this each one must conquer for himself. And then the reader's great temptation is to be selfish with what he attains; either he presents it boastfully or inopportunistly; wrong end foremost, as it were; or he despairs of quickening and soul but his own and keeps the matter to himself. Lent is a good time to overcome these evils. "Let those having lighted torches hand them to each other."—*Standard of The Cross.*

WOMAN'S INFLUENCE.

FROM the lips of woman every infant hears the first accents of affection, and receives the first lessons of tenderness and love. For the approbation of woman, the grown up youth will undertake the boldest enterprise, and brave every difficulty of study, danger, and even death itself. To the happiness of woman, the man of maturer years will devote the best

energies of his mind and body; and from the soothing and affectionate regard of woman, the man who is venerable in years, derives his chief consolation in life's decline.

BISHOP HENSHAW said, "Afflictions are the medicine of the mind. If they are not toothsome, let it suffice that they are wholesome." He thus condensed into a few words a volume of wisdom.

DEATHS.

JOURNEY—At Weymouth, on the 15th inst., Frederic Sandford, youngest son of Robert W. and Emma A. Journey, aged 8 years and 6 months.

LOWRY—On the 21st of Feb., John Wesley Lowry, of Irishtown, Moncton, aged 26 years; and on the 22d Feb., David George Lowry, aged 18 years, sons of Mr. William Lowry, and brother of the Rev. James Lowry, of Jeddore, N. S. It was one of the saddest sights we ever remember witnessing, to see these two young men lying side by side in cold death. But it was the cause of the greatest comfort to their friends to know that they fell asleep in Jesus in holy resignation to the blessed will of God. They were buried side by side in one grave, on Sunday, the 24th February. A very general and generous sympathy was felt by one and all for Mr. and Mrs. Lowry and their family in this their bereavement.

TOWNSEND.—At Amherst, on the 17th inst., Laura T., wife of C. J. Townsend, M. P. P., aged 36.

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Mail Contract.

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

BEDFORD BASIN AND MOUNT UNIACKE,

under a proposed Contract for four years from 1st July next.

Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Bedford Basin and Mount Uniacke, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 21st March, 1884. mh 26 31



Mail Contract.

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

DEAN AND SHUBENACADIE,

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

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

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 21st March, 1884. mh 26 31



Mail Contract.

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

BLANDFORD AND HUBBARD'S COVE,

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

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

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 21st March, 1884. mh 26 31

Wanted to Educate.

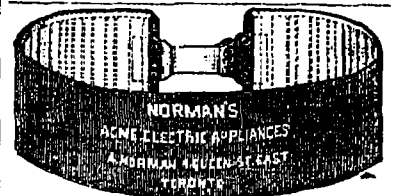
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- Sermons Preached in English Churches by Rev. Phillip Brooks, \$1.75
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- Old Wine and New: Occasional Discourses, by Rev. Joseph Cross, D.D., L.L.D., 1.50
- Pauline Charity: Discourses, by the same author, 1.50
- Knight Banneret: Sermons, 1.50
- Evangel: Sermons for Parochial Missions, 1.50
- Coals from the Altar, Vol. I., Advent to Ascension, 1.50
- Coals from the Altar, Vol. II., Ascension to Advent, \$1.50
- Future Punishment, comprising Four Parochial Sermons, with an Introduction on the Scriptural Doctrine of Retribution, and an Essay on Prayer for the Dead, .75
- The Double Witness of the Church, by Rt. Rev. W. J. Kip D.D. 1.50
- The Sower. Six Lectures, by Rev. Robt. Wilson, M. D. .75

S. P. C. K. Books.
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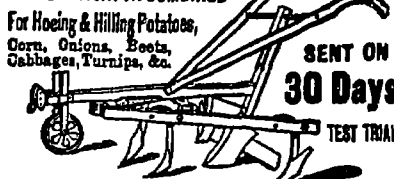
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The Temperance Cause.

LORD WOLSELEY recently delivered a lecture on 'Success in Life.' He recommended total abstinence, on the ground of expediency. If, he said, two lads started together in life all things being equal, with exception of one drinking and the other being a teetotaler, it was long odds on the latter. He added that on his Red River campaign, one of the hardest he ever was on, there was no strong liquor, and there was like-wise no sickness and no need for prison discipline. If drunkenness could be eliminated, crime in the English army, he contended, would be practically at an end.

DR. MARK HOPKINS tells of a mother who sent four sons into the world to do for themselves, taking from each of them as they went, a pledge not to use intoxicating drinks or tobacco, before he was twenty-one years of age. They are now from sixty-five to seventy-five years of age; only one has had a sick day; all are honoured men, and not one of them is worth less than a million of dollars.

The Duke of Westminster has decided to make a great experiment on his London property. He has determined (says the Chester Courant) not to allow any new public-house to be established on his town estate, and as the leases of existing houses fall in he will not permit them to continue as licensed houses. The Duke is, in fact, going to make in the metropolis an experiment which has been made by several landowners in rural districts. He is the owner of the most extensive range of house property in London in the hands of a single person, and it is therefore possible to carry out his plan over a large district. How far the inhabitants will relish this kind of local compulsion is another question. It will increase the quiet, order, and respectability of the streets; and probably it will add so much to the value of the property that the Duke will not be a loser by the abolition of public-houses.

A PETITION signed by 3,741 inhabitants of the District of Columbia and other petitions from some of the Territories, have been presented to both Houses of Congress, asking for the enactment of a law prohibiting the manufacture and sale of all alcoholic beverages, within the District and the Territories.

INTEMPERANCE is sadly on the increase in Belgium. The returns show that a population of five and a half million of souls consumes 80,000,000 of francs in liquor annually, being a proportion of 66 per cent., more than thirty years ago. Side by side with this is a terrible increase in insanity, which has proportionately more than doubled in the same time.

In referring to the United States statute prohibiting the selling of intoxicating drinks to Indians, Gov. St. John Justly asks whether a white man is not as good as an Indian.

The Great Success. Recommended by Bishop Cox, and by every Clergyman who has seen it. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a form. Opening and closing services, chants, anthems, &c. Bound in indestructible waterproof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. WHEATLEY, Pub., Rochester, N. Y. JAMES POTTS, 12 Astor Place, New York. L. J. SMITH, 44 Lexington St., Baltimore, and Church Bookstores generally.



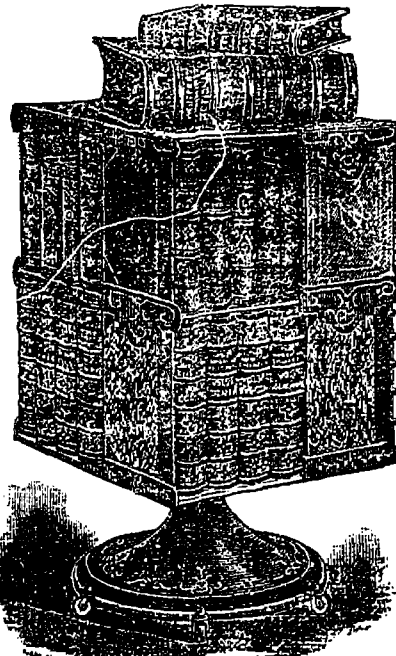
Rector Wanted.

THE Rectorship of the Parish of Holy Trinity, Yarmouth, Nova Scotia having become vacant by the death of the late Rev. Dr. Moody, applications for said vacancy will be received, accompanied by testimonials and recommendations, by L. E. BAKER, Senior Church Warden.

MISSIONS.

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

REV. JNO. D. H. BROWNE Halifax



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Hundreds of testimonials have been received, we publish two of them and think they speak plainly of the efficacy of the LUNG HEALER:—

MR. HAVILL, DEAR SIR,—It is with pleasure that I add my testimony to your list, in favor of your Lung Healer. I had a very bad cough and pain in my lungs. I procured a bottle of your Lung Healer and it gave me immediate relief, and in a few days the cough was completely gone. I feel I cannot say too much in favor of your valuable medicine, and accordingly I advocate its use on all suitable occasions. There are several persons taking it through my recommendation, and in every instance with a favorable result. Yours most respectfully, (Signed), JOHN W. BLACKLEY, Cornwallis St. Halifax N. S.

Halifax, N. S. March 26th, 1880.

MR. HAVILL, DEAR SIR,—For the last 10 or 12 years I have suffered greatly from Asthma, having an attack every few weeks, but last November I was induced to give Havill's Lung Healer a trial, and I did so with very good results. It gave me immediate relief and I am happy to state that I have not felt it since. I can therefore well recommend it as a cure for Asthma, and also for cold and all diseases of the lungs, as I have seen its cure in our own family.

Yours respectfully, J. I. CHASE. Sold in bottles 25c and 50c. each by all druggists and general dealers. WHOLESALE BY BROWN & WEBB.

PARAGRAPHIC.

Multitudes express opinions; few form them.

Fact Stranger than Fiction.

It is a fact that Alonzo Howe, of Tweed, had a fever sore that afflicted him for thirty-five years. Six bottles of Burdock Blood Bitters cured him, which he considers almost a miracle.

Oxford University has decided to grant women the same examinations as are given to men.

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Irish justices on opening the assizes agree that there has been a gratifying diminution of crime.

A Double Benefit.

James Moore, a prominent resident of Leamington, writes that he cured himself of Dyspepsia of a year's duration by one bottle of Burdock Blood Bitters, and two bottles cured his wife who had been for years a sufferer from the same disease.

The largest cultivated public park in the world is the Prater, at Vienna, containing 5,120 acres.

Crushed by the Cars.

A little son of John Spinks, Toronto, had his foot crushed by a G. T. R. Express train some time ago. Two doctors attended him without benefit, amputation was proposed, but Hagar's Yellow Oil was tried, which gave prompt relief and effected a cure, even removing all stiffness of the joint.

Oscar Wilde has some idea of the fitness of things after all. He is to be married on the 1st of April.

All for Ages.

The aged, debilitated and infirm will find renewed vigor and strength by taking Burdock Blood Bitters. The young hastening to early decay will also find in this revitalizing tonic a remedy worth trying.

In the suit of Mr. Shipping commissioner Duncan, Brooklyn, against the New York Times for \$100,000 for libel, the jury have awarded plaintiff 12 cents.

Dangerous Traps.

Neglected colds are the fatal traps that ensnare many a victim beyond possibility of rescue. Take a cold or cough in time and it is easily conquered by that safe and pleasant vegetable remedy, Hagar's pectoral Balsam.

The custom of throwing an old shoe after the bride is an ancient one and common to many countries. In Scotland a perfect volley of old slippers is thrown after the happy couple.

FANCY WOVE Shirts

in a great variety of FIRST CLASS patterns,

FAST COLORS,

And warranted to give better satisfaction to the wearer than any other make in the market, suitable for all seasons of the year.

FANCY DRESS CHECKS

-AND-

Galatea Stripes

In the most popular Styles and Colors, all neat, choice patterns, suitable for Ladies and Childrens' Wear.

Cotton Yarns,

Carpet Warp,

-AND-

Cotton Hosiery Yarn

Of every description, White and Colored.

BALL KNITTING COTTON

All Numbers and Colors.

Our Goods can be purchased in all first-class Dry Goods Establishments.

Manufactured and Sold to the Wholesale Trade only, by

WM. PARKS & SON, New Brunswick Cotton Mills, ST. JOHN, N. B.

FERTILIZERS.

The Celebrated

"Ceres" Superphosphate.

(The complete Fertilizer). Three grades of

GROUND BONE.

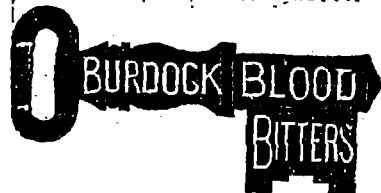
Fertilizers Analyzed by Prof. George Lawson, of Dalhousie College. Silver and Bronze Medals awarded at the Dominion Exhibition, 1883. Manufactured at the

Chemical Fertilizer Works.

JACK & BELL, Proprietors,

Pickford & Black's Wharf, Halifax, N.S. Send for Circulars. Agents wanted in unoccupied Territory.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Flattering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

J. HILLBURN & CO., Proprietors, Toronto.

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.

W. H. JOHNSON,

Name this paper.

123 Hollis Street, HALIFAX.

Aromatic



A Winter

Montserrat.

Beverage.

Montserrat Raspberry Cordial!

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

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

Montserrat Saline Effervescent Salt.

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

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

H. SUCDEN EVANS & CO.,

Sole Proprietors, MONTREAL.

Obtainable of all Chemists. 50 cents per Bottle.

MONTSERRAT

LIME-FRUIT JUICE SAUCE.

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

"The Climax of Perfection."

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

Sole Consignees of the Montserrat Company (Limited).

H. SUCDEN EVANS & CO., Montreal,

Toronto Agency—23 Front Street West.

ARMY AND NAVY HAT STORE

THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Slouch Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles. Civic and Military FUR CLOVE MANUFACTURERS. MASONIC OUTFITS. Always on hand. Our SILK and FUR HATS are from the Best Makers in England, viz., Christy, Woodrow, Bennett, Curington, 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.

Geo. Robertson, ST. JOHN, N. B.

CHOICE TEAS

A SPECIALTY.

Finest Groceries,

Java and Mocha Coffee, Fruits, Preserved Jellies, etc.

Retail Store—67 Prince Street,

Wholesale Warehouse—10 Water St.

GEO. ROBERTSON.

N. B.—Or re from all executed promptly

The Mission Field.

BUDDHISM IN RELATION TO CHRISTIANITY.

At the last large meeting held in February, by the Victoria (Philosophical) Institute, 7, Adelphi Terrace, London, a paper was read by the Rev. R. C. Collins, M.A., on Buddhism in relation to Christianity. Referring to the parallels between the persons and characters of Buddha and Jesus Christ, he said:—Take, as a prominent instance, the birth stories I need not here give details, which are to be found in any modern work on Buddhism. The supposed miraculous conception, the bringing down of Buddha from the Tushita heaven; the Devas acknowledging his supremacy; and the presentation in the Temple, when the images of Indra and other gods threw themselves at his feet; the temptation by Mara—which legends are embellished by the modern writer I have already quoted, under such phrases as "Conceived by the Holy Ghost," "Born of the Virgin Mary," "Song of the heavenly host," "Presentation in the Temple and temptation in the wilderness"—none of these is found in the early Pali texts. The simple story of ancient Buddhism is that an ascetic, whose family name was Gautama, preached a new doctrine of human suffering, and a new way of deliverance from it. The accounts of his descending from heaven, and being convinced in the world of men, when a preternatural light shone over the world, the blind received sight, the dumb sang, the lame danced, the sick were cured, together with all such embellishment, are certainly added by later hands; and if here we recognise some rather remarkable likeness in thought or expression to things familiar to us in our Bibles we need not be astonished, when we reflect how great must have been the influence, as I have before hinted, of the Christian story in India in the early centuries of the Christian era, and, perhaps, long subsequently. This is a point which has been much overlooked; but it is abundantly evident from among other proofs, the story of the god Krishna, which is a manifest parody of the history of Christ. Several Home and Colonial applications to join the Institute as guinea Subscribers were received and its object being to investigate all philosophical and scientific questions especially any said to militate against the truth of the Bible,—a discussion ensued in which Mr. Hormuzd Rassam, Professor Leitner, from Lahore Mr. Coles, an earnest student of the question during 25 years' residence in Ceylon, Professor Rhys Davids, and others took part. All agreeing in and confirming the statement of Fr. Collins' paper. Dr. Leitner brought a large number of photograph of early Indian and Tartar sculptures showing the first introduction of the Christian story into those monuments between about the second and tenth centuries, and he pointed out the value of such additional confirmation of Mr. Collins' statements.

"THERE is no religion in the world," says the Standard, "that puts such honor upon human nature as Christianity."

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 remove those 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.

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Nothing Short of Unmistakable Benefits

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AYER'S SARSAPARILLA enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron,—all powerful, blood-making, blood-cleansing and life-sustaining—and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weaknesses and Irregularities, and is a potent renewer of waning vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been in extensive use, and is to-day the most available medicine for the suffering sick. For sale by all druggists.

Invested Funds.....\$30,000,000
Investments in Canada over..... 1,600,000
Claims paid in Canada over..... 1,500,000
Total amount paid in Claims during last 8 years over..... 15,000,000

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Nothing Short of Unmistakable Benefits

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AYER'S SARSAPARILLA enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron,—all powerful, blood-making, blood-cleansing and life-sustaining—and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weaknesses and Irregularities, and is a potent renewer of waning vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been in extensive use, and is to-day the most available medicine for the suffering sick. For sale by all druggists.

I. & F. Burpee & Co.

IRON, STEEL, TINPLATE

AND GENERAL Metal Merchants ST. JOHN, N. B.

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

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

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

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

Acadian Liniment

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

Yours truly, JAMES FULTON. Sold everywhere.

\$50 5-TON JONES Iron Levers, Steel Bearings, Brass TIRE BEAM, JONES, SEE PAYS THIS FIVE CENTS. JONES OF BINGHAMTON, BINGHAMTON, N. Y.

What is Catarrh?

(From the Mail, Can., Dec. 13th.) CATARRH is a mucous-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxæmia, from the retention of the effeted matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, causing pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous-tissue. Some time since a well-known physician of 40 years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, and get full particulars and treatise free by enclosing stamp.

Books for Churchmen

- S. P. C. K. Depository, WM. COSSIP'S No. 103 Cranville Street, Halifax. Commentary on Old and New Testament, Bookform, and in serial parts, at 15c. a number. In Volumes, \$1 each. The Narrow Way, 17c. Communicants Manual, by Bishop How, Bishop Oxenden, Sadler, Barbidge, Wilson, from 16c. 25c. Blomfield's Family Prayers, 23c. Commentary on Book of Common Prayer, 63c. Dr. Barry's Commentary on Prayer Book, 75c. Large supply of Church Tracts, Confirmation Cards, Baptism Cards, Cards for first Communion, Lectures on Confirmation, (Morse) 30c. Official Year Book for 1884, 75c. Book of Offices, \$2.50 and \$1.50.

From a Gentleman well known.

CAPTAIN ROOD, of the steamship Edgarr Stewart, has just brought to our notice a most remarkable case of a young lady who was a passenger with him some little time ago, who was on her way home "to die, as she expressed herself," as she had been told by her physician that there was no hope of her recovery, that she was in an advanced stage of consumption, and recommended her to go home. The captain seeing that she was very sick having a very severe cough, gave her a bottle, that he had on board, of Putner's Syrup of Hypophosphites, which at once relieved her cough, and gave her much comfort. When she got home, she continued the bottle, and found that it had done her so much good, that a messenger was despatched to the captain to get the patient half a dozen bottles. The patient has been taking it for some time, and has improved in a most astonishing manner, so that she is now able to attend to her duties, and enjoys better health than she has for over two years. This is not the first charitable act of Captain Rood, who always looks after the interests of the passengers committed to his care, and says, "I always recommended your Syrup, as I could do it with the utmost confidence from the personal experience I have had with it, and I consider my medicine chest not complete without Putner's Syrup Hypophosphites."

NEWS AND NOTES.

Chinese Gordon was born in Woolwich. His father, Col. Gordon of the artillery was for many years chief director of the carriage department there.

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

University College, Toronto, is in future to be open to ladies as students. The House of Assembly strongly resolved it this direction.

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

The Queen's new book is being translated into German by the Countess Euphemia Ballestam, and it will also shortly be published in the Tauchnitz edition of English authors.

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

The Black Flags according to a statement made by M. Tricon, formerly French Minister to China have a peculiar way of fighting. They always place Chinamen in front of them and massacre them if they refuse to face the enemy's fire.

Worth Knowing.

One bottle of Johnson's Anodyne Lini-ment will effectually cure bronchitis, inflammatory sore throat, sore lungs, bleeding at the lung, chronic hoarseness, hacking cough, whooping cough, and lame stomach.

MISS ALICE FREEMAN, President of Wellesley College, is slight and girlish in figure, with a youthful face. She is a Doctor of Philosophy, and at the head of a college five hundred strong.

CRYING FOR AID.—Loss of appetite, headache, depression, indigestion and Biliousness, a sallow face, dull eyes and a blotched skin are among the symptoms which indicated that the liver is crying for aid. Minard's Family Pills stimulate the liver to proper action and correct all these troubles. No family can afford to be without Minard's Pills.

Mr. Gladstone's great Franchise measure if carried, expected to add 1,300,000 voters to the English constituencies, over 200,000 in Scotland and over 400,000 in Ireland. His speech on it was one of the greatest of his oratorical achievements.

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

The United States has nearly half the swine of the civilized world, four times as many as Russia, six times as many as Germany, nearly eight times the number in France and more than thirteen times as many as the United Kingdom.

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

The Toronto Mail reports that Salvation Army sergeants at Kingston have secured signatures to a petition, which will be sent to General Booth, protesting against dancing. There is a split in the army here on that account, some siding with Capt. Steacy, who danced last Sunday on the platform, and some opposing him. One sergeant has left.

ITCHING PILES—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, seems as if pin-worms were crawling in and about the rectum; the private parts are sometimes affected. If allowed to continue very serious results may follow. 'SWAYNE'S OINTMENT is a pleasant and sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch, Blotches, all scaly, crusty Skin Diseases. Box by mail 50 cents; 3 for \$1.25. Address, DR. SWAYNE & SON, Phila. Pa. Sold by Druggists. 1y feb

Mr. Enbank, the present manager of Blind Tom, says although the latter has been on the road twenty years he is as poor as he was the day he started. The parties who have had charge of him have made over \$40,000.

Minard's Family Pills promptly relieves the stomach, corrects foul breath and an unpleasant taste and cure dyspepsia and constipation.

Solomon Shapira, well known in the recent attempt to sell in England a forged manuscript of the Pentateuch, has committed suicide, having shot himself in the head with a revolver at a hotel at Rotterdam.

How to Make Money.

Twenty-five cents worth of Sheridan Calvalry Condition Powders fed out sparingly to a coop of twenty-five hens will increase the product of eggs 25 percent. in value in thirty days.

The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed perfect health is nearly as much dependent on pure sunlight as is on pure air.

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

We read in the Times of February 19 that the Prince of Wales visited some of the poorest and worst courts of St. Pancras and Holborn. H. R. H. observed to Lord Carrington that "he had never seen anything like it, not even with his experience of all the Courts of Europe."

McShane BELL FOUNDRY Manufacture those celebrated CHIMES & BELLS for Churches, etc. Price list and Circulars sent free. HENRY McSHANE & CO., Baltimore, Md., U. S.

ALLEN'S LUNG BALSAM. This Engraving represents the lungs in a healthy state. THE REMEDY FOR CURING Consumption Coughs COLDS, ASTHMA, CROUP. —ALL— Diseases of the Throat, Lungs, And PULMONARY ORGANS. By its faithful use Consumption has been Cured When other Remedies and Physicians have failed to effect a cure. Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It never fails to bring RELIEF. As an EXPECTORANT it has no equal. It is harmless to the most Delicate Child. It contains no OPIUM in any form. Directions accompany each bottle. For Sale by all Druggists.

Consumption Coughs COLDS, ASTHMA, CROUP. —ALL— Diseases of the Throat, Lungs, And PULMONARY ORGANS. By its faithful use Consumption has been Cured When other Remedies and Physicians have failed to effect a cure. Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It never fails to bring RELIEF. As an EXPECTORANT it has no equal. It is harmless to the most Delicate Child. It contains no OPIUM in any form. Directions accompany each bottle. For Sale by all Druggists.

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

XMAS BOOKS.

BUCKLEY & ALLEN, 124 GRANVILLE STREET, HAVE much pleasure in announcing that their Stock of CHRISTMAS GOODS, is now complete. An early inspection is solicited.

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

PRAYERS—Church Services & Bibles in Ivory, Russia Leather, Calf, Morocco, &c.

ALBUMS for Photographs and Scrapes, all sizes, styles and Prices.

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

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

Gold Pencils and Pens, Silver Pen and Penel Cases, Watch Chains & Tooth Picks.

Christmas Cards—Young's Artistic Xmas Souvenirs on satin, Novelties in Plush, Canadian Scenery Cards, Ivory and Ivoride Cards, great variety English, French and German Cards.

ANNUALS—Office and Pocket Diaries, Almanacks, Bound Magazines, &c.

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

Send for our Christmas Book List sent post free to any part of the Province.

Buckley & Allen, 124 Granville Street, Halifax.

PHOSPHOLEINE

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

The Train Despatcher at Vanceboro, writes:

M. R. Eagar, Esq.:

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

Eagar's Phospholeine

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

WALTER R. FINSON, 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. For sale by all Druggists. In two sizes—25 and 75c. per bottle.

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

Very largely used in the Sunday Schools of Canada. TERMS—Single Subscription, per year, Weekly, .80 In quantities of 10 or more Copies, to one address, per copy per year, Weekly, .54 In same quantities, Monthly, .164

"Shepherd's Arms," A beautiful little Paper, for youngest readers, is furnished to Sunday Schools at the rate of 30 Cents per year, Weekly, or 10 Cents Monthly. Send for specimen copies. Address for both Papers, THE YOUNG CHURCHMAN, Milwaukee, Wis., U. S. dec 18 41

POOR people have become rich working for us. We offer a less easy way to learn—paying large sums of money in profits. Every one willing to work can get rich. Men, women and even boys and girls, are making fortunes. No capital required. We will start you in business. You run no risk whatever. You need not be away from home. Full particulars free. W. V. R. POWIS, 39 Randolph St., Chicago, Ill.

Easter Cards

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

EASTER EGG BREAKING. To win money for the Easter week, enclosing money in their eggs, and setting them in the breaking, and receiving as high as \$100.00. Send for a single card, 10c. per set. Send for a set of 10, \$1.00. Full particulars, and full particulars, free. DAVID C. COOK, 46 Adams St., Chicago.

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M. S. BROWN & CO. Jewellers & Silversmiths, ESTABLISHED A. D. 1840. —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 surface), to fit on Chalice; Cruet, 1 pint or pint size, as preferred. Price \$14.00; Cruets singly, \$3.00 each. Also—A select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 8 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.

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.
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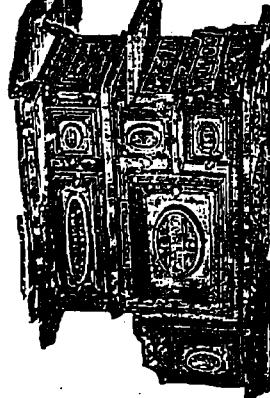
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