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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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SELF-SACRIFICE.

"Bear ye one another's burdens." What a strange precept for a world like ours! Are not our own burdens enough? Do we not faint and fall under our load, as we toil along the weary way of life? How little is our strength, how hard is our task! We cry out with pain of body, and groan with anguish of spirit, as one after another of our own life-burdens is laid on us. Our strength seems not equal to our day. Yet we are told that we must bear the burdens of others; that we must do and endure, and suffer for them! It is a doctrine that is hard to be received. Human philosophy has not attained to it. Human thought has compassed no such God like principle.

It is true, we find in the records of heroic ages dim foreshadowings of the majestic principle of self-sacrifice. Glimpses there are, in the legendary lore of heathen nations, of the superhuman excellence of great souls suffering for others, bearing their burdens, sharing their sorrows, and redeeming them from the curse. Hercules and Perseus grappled with monsters and destroying dragons, bringing up from despair and death the souls and bodies of men. But these and such as these were counted demi-gods. Not to ordinary mortals were attributed such deeds. Not with ordinary life was associated the transcendent blessing of such heroism. In the common life of the noblest races there was manifested little of this principle. Yet in the human heart has ever been an ineradicable conviction that unselfish devotion to others' good, is the highest and best attribute of souls. To this ideal, however, the common mind of antiquity did not aspire. It was content to imagine the reality as existing among the gods; and if, in the course of a nation's history, this ideal was approached by one of extraordinary magnitude of soul, he became an object of worship to the wondering people, and was assigned a place in their Pantheon.

That which the instinct of humanity has always regarded with utmost reverence, as an attribute of heroes, has been manifested to the world by the God-Man, and established by him as the law of every noble life. It is no sounding rhetoric, but simple truth, to say that heroism is the controlling principle of Christian conduct. It dwells no longer on Olympus, unmindful of the common life of men, the attribute of hero-gods who have wrought exceptional deliverance to families and nations. It makes its home at every fireside, inspires the humble, strengthens the weak, assures the timid, restrains the violence of the strong. By the vicarious suffering of the crucified, was the principle of heroic sacrifice brought from the clouds of a misty mythology, to become a living reality in the common life of men.

While, in the ordinary apprehension of mankind, this grand principle of devotion to the good of others, has been conceived as possible only to the few who were related to the gods, in the categories of Philosophy it has found no place. We need not here traverse the field of speculative thought, extending through the ages. Take but the last phase of Philosophy which challenges our attention in these days. What principle does it present for the explanation of all facts and the guidance of all life? Briefly and fairly stated, it is, "The survival of the fittest." By this law all existing good has

come, and by this law all possible good must continue. Persistence means self-assertion. Perpetuation depends on the ability of the individual or species to maintain itself against other individuals and species, which are engaged in the same struggle of self-preservation. It means every thing for itself and destruction to the weak. It means war, extermination, ruthless disregard of others, as the controlling principle of all life.

It is heathenism of the worst kind, in theory. It is brutality most degraded, in practice. Though men may yield it intellectual assent, they cannot give it the homage of the heart. There is something within that says: "This law of survival is not the soul's law. It may be the law of animal life. It is not the law of the being who is made in the image of God." History, mythology, literature, law, civilization, individual experience, all cry out against it. The rule of the survival of the fittest is only for wild beasts. Man recognizes it, however much his foolish heart has been darkened by vain imaginations.

THE FAITH OF THE EPISCOPAL CHURCH

What is the Faith of the Episcopal Church? She has made the two Creeds essential to her communion. The two are nearly one, and are still further condensed in the Catechism, as belief in God the Father, Who is the Creator; in God the Son, Who is the Redeemer; and in God the Holy Ghost, Who is the Sanctifier of all the people of God. In baptism of infants or adults only one question is asked concerning the inner belief. "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed? I do. Wilt thou be baptized in this Faith? That is my desire." Sponsors and parents are exhorted to see to it that the child be taught the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." The Creed is pre-eminently this responsible knowledge. In the Eighth Article of Religion we read, "The Nicene Creed and that which is commonly received as the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrant of Holy Scripture." All her children stand together on this plain and certain foundation as on a rock. Whenever two or three of them meet for worship they recite the Creed, as proved by certain warrant of Scripture, and as vital to godliness; saving them, on the one side, from all doubt of the great verities of the Redemption, and freeing them, on the other side, from all the perplexing theories and various systems and devices of men.

The moulding opinions of Episcopalians flow out from the fountain of the Creeds. Whatsoever metaphysics or philosophies may suggest, whatever individual teachers, learned or ignorant, talented or eccentric, may affect, all of us stand together as one body of believers in the early Creeds, as proven by God's Word, and tested by universal experience. The Thirty-Nine Articles take a lower place. Schemes of interpretation of the Prayer-Book, though different and discordant, are subordinate to this paramount authority. Hence we can endure schools of opinion, while all recognize promptly God as Father, Christ as Redeemer, and the Holy Spirit as Sanctifier. The

Water of the River of Life is sometimes discolored by the soil through which it flows—we trust to it to purify and refine at last all currents of opinion in which it is known to mingle. This is made unto us "eternal life, to know God the Father and Jesus Christ Whom He hath sent." Kneeling together before the common altar of the Spiritual Temple, in which Jesus has gone through the veil, that is to say His flesh, we find all assurance of faith that we are being saved by His grace, while we constantly seek to have His Mind and Spirit. However we may appear to others, we are satisfied, as a whole, with this system of faith, as Catholic, uniting us to the good men of all ages and of this age; as protestant against all manner of error, Roman, German, Puritan, or Rationalistic; as conservative, inasmuch as it values and uses the prayers of pious convictions of all the best ages of the past, trying all by the ultimate appeal to the Word of God, and as free, giving us all liberty to welcome the truth, wherever it asserts itself to our hearts and consciences.—*Sunday Magazine.*

REMARKABLE TESTIMONY.

On Sunday, August 5th, the Rev. E. C. Abbott, pastor of the "First Christian Church" in Albany, delivered a sermon from Rom. xii. 5. on "What I admire in the Protestant Episcopal Church." After tracing the history of the Church, and describing its forms and traditions, the preacher said he admired the Protestant Episcopal Church for her Book of Common Prayer, and the dignity and beauty of her public services. There was no liturgy in the English language that would compare with it. In its lessons, gospels, psalms, confessions, collects, it was rich and venerable, and stood next to the Bible itself. In non-Episcopal churches the services were too barren of worship. The people did not join in the reading of the Scriptures nor the offering of prayer. The Scripture reading was often hummed through with. The importance of the sermon was overestimated. The churches of all denominations were realizing this, and were gradually introducing liturgies and forms of worship in which the people could unite with the minister. The multitude were drawn to the Episcopal Church by its litanies and lessons, prayers and praises. There was a charm in using the same petitions that had for centuries expressed the needs of countless numbers who now united in worship in the Church above. The devout Churchman walks through aisles fragrant with holy associations, and unites in a service enriched by the learning, piety, and experience of noble souls for centuries past. He admired the Episcopal Church for her provision for the education of the young. The children of the Church were baptized in infancy, and instructed from year to year, and finally confirmed by the bishop and admitted to the Communion. The Church in her lessons took the congregation through all the Books of the Bible each year, and every faithful Churchman must be well acquainted with the Holy Scriptures. She exalted the value of the sacraments and taught her members to esteem them highly as a means of grace. The result of this excellent teaching was seen in the loyalty of her membership, and their devotion to the Church. He also admired the Church for her breadth of doctrine and her Catholicity of spirit, which he believed to be her great sources of strength.—*Am. paper.*

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

TRURO.—The members of St. John's congregation are making preparations for dispensing dinners on the days for holding the Provincial Exhibition. The proceeds will go towards liquidating the debt on the Church. It is expected that quite a handsome sum will be realized.

The Rev. J. A. Kaulback sailed the 30th ult., from England.

Mr. W. C. Wilson, who has been taking services in Truro during Mr. Kaulback's absence, was the fortunate recipient of several valuable gifts from some of the members of the Church.

Mr. B. W. R. Tayler, of King's College will take services in the Parish until the Vicar arrives.

STEWIACKE.—I am glad to state that matters are progressing satisfactorily in this Parish; the services are being well attended and a greater interest is being awakened I trust in our good old church. Our farmers also, while filling their own barns with their abundant hay crops, have not forgotten that their minister's barn required to be filled as well.

THE agent of King's College would hereby inform the clergy and other friends of the College that he has received instruction to canvass as soon as possible the Eastern portions of the Province, and will commence (D. V.) in the Parishes around Sydney in about three weeks from this date. Immediately upon his return from the Eastward the agent proposes to canvass the Southern and Western Parishes of which due notice will be given. All communications may be addressed to Kentville for the present.

BADDECK.—On Monday morning, Aug. 12th, the Bishop of the Diocese was met at Kelly's Cove, having spent the previous Sunday at North Sydney and the Mines. In a jolt on the mountain the forward bar of the waggon was snapped; this breakage having been repaired, and a sumptuous repast having been partaken of at the house of hospitable Lieut-Col. Bingham, the horse is ferried, and at 1 o'clock the journey towards Mount Smokey is begun. Rain descends in torrents for the greater part of the day, but with appointments made, no halt can be allowed, except once to change the horse. Smokey is jolted over, the ferry is crossed, and a welcome resting place is found at Rocky Point, North Bay of Ingonish, at the house of a Newfoundland fisherman, who always entertains the Travelling Missionary, Rev. S. Gibbons. It had been intended to convey the Bishop in a boat that night to Hungry Cove, but there is a sea on, and the fishermen who have come for their Bishop, advise putting off the journey till the morrow, at 5-30 the next morning, the Bishop, who has had a bad night because of the rough jolting of the previous day on Smokey, commences his journey to Hungry Cove, which is reached at 10 o'clock. Litany, Confirmation of 22 candidates (4 of whom came from Ingonish, and 2 from Cape North), with practical address by the Bishop and Holy Communion with sermon, also by the Bishop, comprised the Services at St. Andrews-by-the-Sea.

While the Bishop was resting and dining, the funeral of a young man who had been drowned, was conducted by the Missionary. Since the Bishop's former visit, the wall under the Church had been built, the graveyard fence finished, the Church walls limed and roof coated with tar and oil. A beautiful Monogram, worked especially for this Church, by Miss Dew, of Witney, Hereford, England, a friend of good Bishop Feild's, adorned the altar cloth. At 4 o'clock the Bishop and Missionary again set sail to Ingonish, en route for Baddeck. A good rest is enjoyed at night by the Bishop, who reached his Ingonish quarters at 6.30 p.m., having been on the go for 13 hours. Next

morning proves fine and at 6 o'clock, the journey to Baddeck commences. The ferry at South Bay turns out as always a place of delay. Smokey is safely crossed the Bishop walking over. One accident caused a delay of an hour, the breaking of the whiffle-tree, occasioned by an attempt on the Missionary's part to tow a lame horse. At Englishtown, where again the Bishop is sumptuously entertained by Lieut-Col. Bingham, a confirmation is held, at which one young lady, who could not leave her telegraph office, is confirmed. On Thursday morning the Bell of St. Peter's Church, Baddeck, rings out its clear tones at 9 o'clock, and at 10 o'clock the Consecration Service began. Rev. T. F. Draper, the only clergyman present besides the Missionary, carried the Bishop's Staff. Before the sentence of Consecration was read, His Lordship gave an address explaining the Rite of Consecration of Churches. After the consecration, 2 candidates received the Apostolic Rite of "Laying-On-of-Hand." After which a sermon was preached, and Holy Communion administered to 17 communicants by the Bishop, assisted by Rev. T. F. Draper. The collection which was for the Building Fund, amounted to \$36.74. The corner-stone of St. Peter's Church, Baddeck, was laid on the 24th of May last, and every exertion had been made to have it ready for consecration during this visit of the Bishop. It is within one of the most complete and best furnished Churches in the Diocese. The beautiful altar cloth, used upon this occasion, was worked especially for this Church by the Sisterhood at Wantage. The white altar cloth worked at Binfield, Berks, England, with white hangings given by the Church Extension Association of Kilburn; which was to have been used at the Consecration, not having yet arrived. Of the beautiful hangings, one was worked by Mr. Bulkeley Owen, of Tedsmore Hall, Shropshire, Eng., and the other by Mrs. Acton, of Iwerne Minster, Dorset. The Bookmarkers were given by a lady at Sunningdale, Berks. The silver vessels for Holy Communion were given—the chalice by Hon. Mrs. J. G. Hubbard, the paten and two cruets by members of St. Peter's, Eaton Square, London, collected through Miss Pomeroy. The beautiful altar linen was presented by St. Peter's, Eaton Square, working-party. The embroidered chalice veil, pall and burse by Mrs. Bulkeley Owen. Two beautiful kneeling mats were worked and presented by the Misses Jackson, North Lodge, Windsor Forest. The seats and cocoa-nut matting were presented by the "Ladies Working Society" of this Church and the sanctuary carpet by Rev. F. H. Murray, of Chislehurst, Kent. Many kind friends sent small contributions for the bell, which is from the Foundry of H. McShane, of Baltimore. But the greatest curiosity in the Church is a font, the bowl of which was dug up in a garden (originally monastic grounds) at Eardisley, in Herefordshire, by Dr. Harris, and presented to the Missionary. Antiquarians have decided that the bowl is either of 11th or 12th century, consequently the oldest in the Dominion. This font was renovated and a new pedestal presented by 3 ladies of Sinley, Stropshire. Mr. Charles Cameron presented the cover of oak and walnut. Upon the tower is a plain gilded Latin cross, while a beautiful Greek cross, (which once adorned the Kirk—now blown down—of Baddeck), adorns the chancel. At 7 o'clock in the evening the Bishop again preached at St. John's Church, Big Baddeck, which had been lately painted and roof shingled. A font has been presented to this Church by the congregation of Sunningdale, Berkshire, Eng. Each Church in the Mission has now a stone Font, as that at St. Andrews was presented by Hereford friends through Miss Bull. On Friday the Bishop left for Arichat in steamer "Marion" on Monday, Tuesday and Wednesday His Lordship journeyings each day occupied 13 hours.

DIOCESE OF FREDERICTON.

ST. JOHN.—The Rev. E. S. W. Pentreath, preached in Trinity Church on Sunday morning last on behalf of Missions in the North West. Besides the ordinary congregation, the members

of the 62nd Fusiliers had a church parade to Trinity Church. The men assembled at the drill shed at 9.30 o'clock, and, with their new uniforms and bearskins, marched to the Church. The preacher made special reference to their presence besides making a very powerful appeal for aid for the Missions of the North-West. The offertory was devoted to that object. On the afternoon of the same day, Mr. Pentreath addressed the congregation of St. Paul's Portland; and in the evening, St. George's, Carleton.

ALBERT COUNTY.—It is not often that we have anything to chronicle about Albert County. It is a deplorable fact that two churches are closed Sunday after Sunday in this fine County. A successful effort, however, has been made to provide funds for repairing the one at Hopewell Hill. Mrs. E. B. Chandler, assisted by several Church people, arranged a sale and entertainment at Albert, last week, and realized the handsome sum of \$135, which will be devoted to this purpose. Rev. J. R. Campbell and Rev. Canon Medley lent valuable assistance.

PERSONAL.—Rev. H. J. Winterbourne, of Halifax, has been visiting Moncton and St. John.—Rev. Isaac Brock, M. A., has taken duty at Trinity Church, St. John, for four Sundays, during the absence of Canon Brigstocke at the Provincial Synod. Several of the Lay Delegates to the Synod will not be able to go. If Montreal desires to retain the meetings in that city, the Church people ought to provide entertainment for the Lay Delegates. Other cities would gladly do so.

KINGSCLEAR.—Rev. H. B. Montgomery, B. A., late Curate of Hampton, has taken charge of Kingsclear, near Fredericton.

HAMPTON.—We regret to learn that the venerable Canon Walker is lying dangerously ill with dysentery at the Rectory. The Canon is now in his 82nd year, and consequently the case is a more serious one than with a young man. Three of his sons are in the ministry, in charge of American parishes, and they, with Dr. Walker of St. John, have been with him during his illness.

SHEDIAC.—The death of Mr. Wm. J. M. Hanington, has not only removed one of the most energetic men of Shediac, but also a most devoted and liberal member of the Church. The funeral took place on Tuesday last and was one of the largest ever known here, over one hundred carriages filled with friends from far and near taking part in the procession, and being met at the Church by a large additional number of friends. The Pall-bearers were Alfred Wilbur, H. Z. A. Scovil, W. B. Deacon, Chip. W. Smith, D. S. Harper and Uz Keith, Esqs. The Rev. H. H. Barber, assisted by Rev. Wm. Armstrong, and Rev. O. S. Newnham, performed the services at the Church and grave, the hymns being sung by the Church choir. The Rev. C. P. Hanington, curate of Petitcodiac, is a son of the deceased, besides whom he leaves a family of three children. We sincerely sympathize with the bereaved family in their great loss.

DIOCESE OF ONTARIO.

MATTAWA.—The pretty little Church of S. Alban the Martyr in this village, has recently had its altar adorned by a beautiful brass cross and pair of candle sticks, the gift of the Sisters of the Church, Kilburn. Accompanying the above was a number of S. S. Books, two or three surplices, some altar linen, and a set of stoles, all of which were most gratefully received and put to use. Not a few of our poor missions in this and other Canadian Dioceses, are indebted to, and hold in grateful remembrance, the Church Extension Association for their generous donations towards the beautifying of our Sanctuaries, and many a poor struggling priest has experienced a warm thrill of almost unutterable joy as he receives for the beautifying of his modest sanctuary, those orna-

ments, and other necessary adjuncts, which it was beyond his power otherwise to obtain. The Sisters of the Church have done and are doing a noble work for God, not alone in the mother land, but in the colonies as well. Their monthly publication, "Our Work," is replete with evidence of the marvellous success attending their various undertakings, and more than that, it is undeniable proof of the powerful influence of that grand revival which has of late years awakened the Church to a revelation of her too long "hidden strength." Another of this Society's publications is the "Banner of Faith," a capital magazine for general circulation. It is published at one penny, monthly, and may be had in quantity of one hundred at six shillings and sixpence. The Editor's address is 6 Paternoster Row, E. C. London. Church work in this distant part of the Diocese is steadily progressing. There is no lack of work, the operations of the missionary extending over a territory one hundred and forty miles long. Such is the rapidity with which the C. P. Railway is constructing, that it has already become necessary to prepare for the erection of two more churches. At present there is but one church in the whole district, and that erected only last year.

OSGOODE.—The children and teachers of the Sunday Schools of this Mission, with a few friends, enjoyed the pleasures of a picnic party last week in the parsonage grounds at Metcalfe.—Two good driving sheds have been put up at the Metcalfe church, with accommodation for twenty teams.—At Duncanville the congregation of St. Mary's expect to have only one more winter in their present cold and inconveniently situated place of worship. The site which has been secured for the proposed new church is in the middle of the village. A large part of the materials are on the ground, and it is intended to go on with the work next summer.

DIocese OF TORONTO.

HALIBURTON.—The Bishop of Toronto visits this Deanery this month. He is at present camping on the shores of Stony Lake, near Eagle Mount, in company with Rev. Messrs. Smithett, Farncomb and Cooper. The Bishop's appointments are as follows:—August 25th, St. George's, Apsley, and St. Stephen's, Chandos; 27th and 28th, Cardiff and Monmouth; 30th, St. George's, Haliburton; 31st, Kinmount. Not only will Confirmation be administered, but the gatherings will be utilized for missionary meetings also.

TORONTO—Grace Church.—On Sunday, the 12th inst., at 3 p. m., the Rev. J. H. McCollum preached a sermon to the Orangemen and Prentice Boys in commemoration of the Relief of Derry. The preacher's text was "He shall not enter this city." He began by giving an interesting description of the siege and of the relief, and closed with a stirring appeal to those present to guard sacredly the citadel of the human heart. The collection, amounting to \$31.00, was applied towards liquidating the debt on St. Thomas' Church.

CANOE ASSOCIATION.—The American Canoe Association held their annual gathering this year at Stony Lake, in the County of Peterborough. Contingents from all parts of the States, consisting of the principal canoeists of this continent, met for a two weeks' sojourn in the wilds, and wound up with a three days' regatta. Among the visitors from the other side were many Episcopal clergymen, Dean Hoffman of the General Theological Seminary, the Rev. G. L. Niede, Schuylerville, N. Y., and many others. Service was held each Sunday in camp, and was largely attended. One noteworthy feature of this Association is that all the prizes are simply flags of little monetary value, and of no interest to the professional. This excellent plan does away with many serious objections to which the ordinary regatta is open, and naturally gives the members a high place among amateur associations.

SCARCE.—News in ecclesiastical circles just now is very scarce. Many of the clergy are enjoying their well-earned vacations, the Sunday Schools have had their annual picnics and all is quiet before the rush and bustle of winter work begins. In consequence, your correspondent has little to chronicle.

VACATIONS.—Speaking of vacations, one cannot help considering the case of those unfortunate parsons, who, owing to small salaries and large families, are unable to avail themselves of a trip to the seaside, or a prolonged stay in some fashionable resort. It would be doubly beneficial if a system of exchanges could be inaugurated among brother clergy in the summer season. We see no reason why the town parson should not change places for a month with his brother in the country. This would bring all the advantages of a vacation without its expense. It would in the first place be a change of scene and employment; it would be restful and invigorating for both parties; it would give practical evidence of the unity of the Church, while producing new ideas and plans from seeing the effects of different parochial organizations, it would also greatly help the progress and prosperity of the Church in all quarters. Who will inaugurate this excellent system?

EXCURSION.—The Sunday School teachers connected with St. Matthew's Church, Riverside, had a trip to Niagara Falls on the 23rd. ult. The Incumbent accompanied them and the day was spent pleasantly.

DIocese OF MONTREAL.

LACHUTE.—The annual picnic of St. Simeon's Church Sunday School was held on Tuesday the 14th inst., and was like all its predecessors, a most successful affair. Shortly after 2 p. m., the grounds in the immediate neighborhood of Mr. J. C. Wilson's magnificent paper mill presented a scene of unusual animation. Groups of men, women and children all in holiday array, and all apparently bent on enjoyment, dotted the freshly-mown Plateau, which, stretching along the banks of the beautiful Riviere Du Nord, commands a superb view of the Rapids, the Mill Dam and many points of interest along the banks on either side. A day of bright sunshine, blue skies, flecked here and there with the softest masses of silvery grey clouds and a gentle breeze stirring through the giant elms and spreading birches and maples made the atmospheric element all that could be desired. Soon the sports of the day were inaugurated by a vigorously contested "tug of war," which, resulting in a triumph for the Rev. H. J. Evans. Incumbent, evoked great amusement and enthusiastic applause from the combatants on both sides. Swings of the old fashioned picturesque type together with the more modern and equally graceful *Hammock* were kept busy during the afternoon. Croquet also was vigorously engaged in and racing for prizes. A somewhat novel feature and one which we greatly commend was introduced by Miss Blanche Evans by way of varying the usual routine of St. Simeon's picnic sports. Prizes were offered for the best hand bouquets gathered and arranged impromptu from the wild flowers, ferns, etc., in the vicinity, and quite a number of young ladies were the recipients of awards in this graceful and peculiarly feminine competition. At 6 o'clock all sat down and did ample justice to a most generous repast, after which a scramble of almonds and raisins and bon-bons took place amidst much fun and laughter. Then followed the beautiful evening hymn so familiar to our Church children:—

"Now the day is over,
Night is drawing nigh,
Shadows from the evening
Steal across the sky."

led by Master Beathome Evans on the flageolet, and the pronouncing of the Benediction by the Incumbent, closed the proceedings of a very happy day.

PROVINCIAL SYNOD.

The following has been sent to the Clerical and Lay Delegates, and is now published for the information of Church people:—

MONTREAL, 15th August, 1883.

To the Clerical and Lay Delegates to the Provincial Synod:

Reverend and Dear Brethren and Brethren of the Laity,—

We are instructed by the Most Reverend the Metropolitan to inform you that the Provincial Synod will meet in the Synod Hall, at Montreal, Wednesday, 12th September, at 10 a. m.

The Clergy and the Lay Delegates will walk in procession to the Cathedral, for Divine Service, which will begin at 10.30 a. m. After the Litany has been sung or said, a sermon will be preached by the Right Reverend the Bishop of Easton, and the Holy Communion will be celebrated. The Offertory collection will be devoted to the expenses of the Synod.

At 2.30 p. m., the members of the Synod will re-assemble in the School House of St. George's Church, when, after prayer and the delivery of the address, the President will inform the Lower House as to their place of meeting, and direct them to elect their Prolocutor.

The order of proceedings, and the business, so far as it is known to the Secretaries, will then be as follows:—

- I. The Clerical and Lay Secretaries will call the Roll of their respective Orders.
- II. The election of Prolocutor.
- III. The Prolocutor conducted to the Upper House, and his election announced to the President. On his return the Prolocutor will nominate his own Deputy, in case of his absence, and will then introduce to the House the business on which the Upper House desire the Lower House to engage themselves.
- IV. Election of Secretaries and appointment of Treasurer and two Auditors.
- V. Appointing Committees.
- VI. Presenting, reading and referring Memorials, Petitions, Correspondence, etc.
- VII. Presenting Reports of Committees.

(a) CENTRAL BOARD OF DOMESTIC MISSIONS, TO INCLUDE THE NORTH-WEST AND ALGOMA, WITH POWER TO ADD TO THEIR NUMBER.

(See pages 81 and 82, Journal of 1880.

Revs. Canon Ellegood, Chairman; Canon Norman, Canon Carmichael, Revs. Charles Hamilton, F. W. Kirkpatrick, Ven. Archdeacon Lindsay; Messrs. Charles Garth, T. White, M. P., F. Wolferstan Thomas, James Hutton, Hon. G. A. Kirkpatrick, Q. C., Mr. J. B. Forsyth.

(b) CENTRAL BOARD OF FOREIGN MISSIONS, WITH POWER TO ADD TO THEIR NUMBER.

(See page 82, Journal of 1880.)

Rev. R. Lindsay, Chairman; Very Rev. the Dean of Montreal, Rev. Dr. Lobley, Ven. Archdeacon Evans, Rev. Canon Davidson, Mr. S. Bethune, Q. C., Dr. L. I. Davidson, Mr. T. Simpson, Dr. Johnson, Messrs. R. V. Rogers, R. W. Heneker.

(c) IMMIGRATION:

(See pages 47, 55 and 56 Journal of 1880.)

Revs. R. Lindsay, Chairman; J. D. H. Browne, I. Brock, J. D. Cayley, G. J. Low, Canon Medley, W. F. Campbell, J. W. Burke, Canon Houston, Messrs. W. C. Silver, L. E. Morris, Sheriff Davis, R. T. Clinch, Geo. Macrae, Q. C., E. Baynes Reed, James Shannon, Hon. J. B. Plumb, M. P.

(d) CONSTITUTION.

(See page 64 Journal of 1880.)

Hon. Chief Justice Allen, Chairman; Dr. E. J. Hemming, Hon. Judge Benson, Mr. Adam Brown, Rev. Dr. Roe, Rev. Canon Medley, Ven. Archdeacon Ellwood, Rev. J. J. Bogert.

(e) JOINT COMMITTEE ON DUTIES OF DEANS, ARCH-DEACONS, ETC.

(See page 79 Journal of 1880.)

The Most Reverend the Bishop of Fredericton, Chairman; The Lord Bishop of Ontario, Rev. J. Langtry, Chairman of Committee of the Lower House, Rev. Canon Dart, Revs. J. W. Burke, F. Partridge, Dr. Henderson, E. J. Hemming, Mr. S. Bethune, Q. C., Mr. Adam Brown.

(f) ON THEOLOGICAL COLLEGES.

(See page 87 Journal of 1880.

Rev. Canon Davidson, Chairman; Rev. Dr. Lobley, Rev. Canon Dart, Very Rev. Dean Boomer, Ven. Archdeacon McMurray, Messrs. R. W. Heneker, G. R. Parkin, F. W. Thomas, Hon. G. A. Kirkpatrick, Q. C.

(g) REPORT OF TREASURER AND AUDITORS.

VIII. Giving notice of motions.

IX. Business standing over from the Tenth (Regular) Session.

1. Confirmation of Amendment of Article 7 of the Constitution. See Journal of Tenth (Regular) Session, pp. 21, 27 and 183.

That Article 7 of the Constitution be amended by inserting after the words "from any cause," "or on failure."

2. Confirmation of certain amendments in Canon V. See Journal of 1880, pp. 24, 66, 70, 71, 73, and 183.

CANON V. AS AMENDED.

Court of Appeal of the Metropolitan. How Constituted.

The House of Bishops, presided over by the Metropolitan, or President of the Upper House, or Senior Bishop in their absence, with three Assessors to be appointed as hereinafter enacted, shall be the Court of Appeal from the judgment of any Diocesan Court.

A majority of the House of Bishops shall constitute a quorum of the Court of Appeal, and the decision of the majority of the Bishops sitting in Appeal shall bind, and in the event of an equality of votes the decision of the Court appealed from shall stand affirmed.

The Bishop of any Diocese, who has given any judgment either alone or in any Diocesan Court in, or is a party to, any case, shall not sit in Appeal in such case.

OF ASSESSORS.

There shall be three Assessors, laymen, communicants of the Church of England in good standing, and Judges of some Court of Law in the Dominion, or else barristers of at least ten years' standing at the bar of any one of the Provinces. At each regular session of the Provincial Synod, the House of Bishops shall send down the names of three persons (qualified as aforesaid) to the Lower House; if any or all of them be not accepted, the Upper House shall send down another name or other names, as may be required. Should this second nomination not be accepted, the Upper House alone shall appoint, provided that the House of Bishops may not appoint any person whose name has been rejected by the Lower House.

The Assessors so appointed shall be the Assessors of the Court until their successors be appointed, or themselves be reappointed at the next meeting of the Provincial Synod. Should a vacancy occur before that time, by death or resignation, or should any of the Assessors become disqualified from any cause, the Metropolitan shall fill up the vacancy.

The Assessors or a majority of them shall determine all questions of evidence and procedure, and the Assessors shall advise the Court upon such other questions before the Court, as the majority of the Court may in writing submit for their consideration.

All decisions and advice of the Assessors shall be in writing, and shall be published together with the decisions of the Court.

For remainder of Canon, see Journal of 1880, pp. 141 and 142.

X. Mr. Hoyles will move—

A Canon on Vestries, etc., a copy of which has been sent by post to every delegate.

XI. MOTIONS OF WHICH NOTICE HAS BEEN RECEIVED IN THEIR DUE ORDER.

1. The Bishop of Quebec gives notice:

That he will introduce a Canon forbidding any departure from the universal custom of the Church in the use of pure fermented wine in the Holy Communion.

2. Mr. Strachan Bethune, Q. C., will move—

"That in view of the disestablishment of the Church of Ireland, the First Article of Constitution be amended so as to read as follows—"The Provincial Synod shall consist of the Bishops of the Church of England in Canada, presently composed of the Provinces of Ontario, Quebec, Nova Scotia, Prince Edward Island and New Brunswick, or executing by due authority the Episcopate as assistant or missionary Bishops therein, and of delegates chosen from the Clergy and from the Laity."

And that the Fifth Article of the Constitution be amended so as to read as follows—"In a vacancy of the Metropolitan See, a meeting may be called at the appointed period, or on either of the above requisitions, by the Senior Bishop of the Ecclesiastical Province of Canada." And that the motion as carried be sent to the House of Bishops, and their concurrence therein asked for."

3. The Rev. Rural Dean Belt, M. A., gives notice—

"That a Committee be formed to draft a Canon of Discipline for the Laity."

4. The Rev. J. B. Richardson, M. A., gives notice that he will move, seconded by Mr. Baynes Reed—

"That the attention of the Provincial Synods is hereby respectfully solicited by the Synod of Huron to consider the advisability of some emendation of Canon XIII of the Provincial Synod upon the subject of Episcopal resignations, so as to prevent the delay in accepting any such resignation which, under the present Canon, is liable to occur. It is hereby proposed that after the words in the aforesaid Canon "the House of Bishops consent," the following be added—"Should a resignation be forwarded to the Metropolitan at any period more than one month prior to any duly authorized meeting of the Provincial Synod, the Metropolitan shall summon a meeting of the House of Bishops, and shall lay before them for their acceptance or rejection such resignation, or should it be deemed by the Metropolitan inconvenient or unnecessary to call together the House of Bishops for this purpose, he shall by correspondence obtain their assent or refusal, and it shall have the same authority as if given in session assembled in the House of Bishops."

The Rev. J. Carry, D. D., gives notice that he will move—

1st. "That, in order to enable the clergy of this Ecclesiastical Province and their parishes to carry out the directions of the third clause of the Sixteenth Canon of this Provincial Synod, on 'Marriage within the Prohibited Degrees' the Secretaries of this House be instructed to have printed in suitable form, and in adequate supply, the Table of Prohibited Degrees, to be placed on sale at the several Diocesan Depositories, or other convenient places. And further, that the whole of the said Sixteenth Canon shall be prefixed to the Printed Table."

2nd. "That their Lordships of the Upper House be respectfully requested to use their Episcopal authority in securing a universal compliance with the provisions of the said Canon, according to the pledges now required of all the clergy at their ordination or induction, and given by them."

6. The Rev. J. Langtry will move for the appointment of a joint Court to prepare and report a Canon dealing with the case of persons who shall contract or shall have contracted marriages within the prohibited degrees.

7. The Rev. J. Langtry will move the adoption of a canon to the following effect—

"That every Missionary Diocese within this Ecclesiastical Province shall be entitled to send one lay delegate to this Synod for every ten clergymen on the staff of the Diocese."

8. Mr. L. H. Davidson, D. C. L., gives notice that he will move—

"That inasmuch as grave doubts exist (1) as to the legality of Canon No. 1, passed by this Synod at its fifth Session and confirmed at its 8th Session, intitled 'Canon of the election of the Metropolitan Bishop, and (2) as to the effect of said action upon the agreement existing between this Synod and the Diocese of Montreal in reference to the election of its Bishop and Metropolitan, and provided for in the former Canon No. 1 by the present Canon purporting to have been repealed;"

And inasmuch as the Synod of the Diocese of Montreal has always protested against said action of this Synod, and has claimed and still claims that the former Canon No. 1 has never been validly or legally repealed, and could not be without joint action of both bodies, and still claims to be the Metropolitan See and its Bishop "Metropolitan;"

And inasmuch as the said Synod of the Diocese of Montreal has by memorial to this Synod at its present Session anew set forth its objections and claims, and has prayed such action by this Synod as may conduce to the amicable settlement of this question and to the due recognition of its claims;

And inasmuch as the Canon No. 1 presently existing contravenes as well the principle upon which the appointment of a Metropolitan Bishop was sought as that adopted by this Synod at its second Session—"That the Metropolitan See ought to be fixed to one city," and impugns the Queen's Letters Patent;

And inasmuch as the present position is one of grave peril to the Church at large, and there appears to be no means of removing the doubts existing as to the legality of said Canon other than an appeal to the legal tribunals of the country; it is expedient to repeal the said Canon No. 1, and until further or different arrangements are made with the Diocese of Montreal, to re-enact in so far as is necessary the former Canon;

Therefore, be it enacted, as follows—Canon No. 1, intitled "Canon of the Election of the Metropolitan Bishop" as presently existing is hereby repealed.

1st. Whenever the See of Montreal becomes vacant it shall be the duty of the Very Rev. the Dean of Montreal, or in case of his death or absence from the Province, of the Senior Archdeacon of the Diocese of Montreal, to notify the fact of such vacancy immediately to the Senior Bishop of the Church in Canada, who shall thereupon at once summon a Special meeting of the House of Bishops, to be held in Montreal two months from the date of said notice, for the purpose of nominating two or more persons for the choice of one of them as the Bishop of the Diocese of Montreal.

2nd. That the House of Bishops at said Special meeting shall nominate at least two persons to be presented to the Diocesan Synod of Montreal in order that such Diocesan Synod may choose one of such persons to be Bishop of the said Diocese, and the House of Bishops shall continue such nominations until the Diocesan Synod of Montreal shall make choice of one of such persons as Bishop of Montreal."

8. The Rev. Canon Houston will move:

"That the Canon in Amendment of the "Church of Temporalities Act" adopted by the Provincial Synod, at its 4th Session, in the year 1868, and numbered VI. in the appendix of the Report of said Session be submitted to the Governor-General in Council for approval, that it may become the law of the Church in the Ecclesiastical Province of Canada."

10. The Rev. W. F. Campbell, seconded by the Rev. John Langtry, will move the following:—

PROPOSED CANON OF THE PROVINCIAL SYNOD.

Section 1. On the Constitution of the Domestic and Foreign Missionary Society of the Church of England in Canada.

Article I. This Institution shall be denominated the Domestic and Foreign Missionary Society of the Church of England in Canada.

Article II. This Society shall be considered as comprehending all persons who are members of this Church.

Article III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the clerical and lay delegates for the time being of the Provincial Synod, the members of the Board of Managers as here-

inafter described, and the Secretaries and Treasurers of the Domestic and Foreign Committees. The Board of Missions thus constituted shall convene on the third day of Session of the Provincial Synod, and shall sit from time to time as the business of the Board shall demand.

Article IV.—There shall be a Board of Managers comprising all the Bishops and the Secretaries and Treasurers of the Domestic and Foreign Committees, members *ex-officio*, and one clerical and one lay delegate from each diocese to be appointed by the Board of Missions at each triennial meeting of the Provincial Synod, who shall have the management of the general missionary work of the church (subject to the provisions hereinafter set forth), and shall remain in office until their successors are appointed, and shall have power to fill any vacancies that shall occur in their number. Four clerical delegates and four lay delegates shall constitute a quorum. This Board of Managers shall, when the Board of Missions is not in session, exercise all the corporate powers of the Domestic and Foreign Missionary Society. The Board of Managers shall report to the Board of Missions on or before the third day of the session of the Provincial Synod.

Article V.—The board of Managers is authorized to form from its own members a committee for Domestic Missions and a committee for Foreign Missions, and such other committees as it may deem desirable to promote special missionary work, and is also authorized to appoint such officers as shall be needful for carrying on the work.

Article VI.—The Board of Managers is entrusted with power to establish and regulate such missions as are not placed under Episcopal supervision, and to enact all By-laws which it may deem necessary for its own government and for the government of its committees. *Provided, always*, that, in relation to organized missionary dioceses having Bishops, the appropriations shall be made in gross to such dioceses, to be disbursed by the local authorities thereof. The Board shall notify to the several Bishops the gross sum so appropriated, and these Bishops shall regulate the number of mission stations, appoint the missionaries, and assign to them their stipends.

Article VII.—No person shall be appointed a missionary who is not at the time a clergyman of the Church of England in Canada of regular standing; but nothing in this section precludes the Board of Managers from making pecuniary appropriations in aid of missions under the care of other churches in connection with this church, or from employing laymen or women, members of this church, to do missionary work.

Article VIII.—The Board of Managers is authorized to promote the formation of auxiliary missionary associations whose contributions as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public missionary meetings, to be held at the same time and place as the Provincial Synod, and at such other times and places as may be determined upon.

Article IX.—This Constitution may be altered or amended at any time by the Provincial Synod.

Section 2nd.—All canons and all action by or under the authority of the Provincial Synod, so far as inconsistent with the provisions of this Constitution, are hereby repealed. *PROVIDED ALWAYS* that nothing herein shall in any manner impair or affect any corporate or vested rights whatever.

Section 3rd.—This Canon shall take effect immediately. The members of the Synod are respectfully reminded that they are summoned to meet in the Synod Hall, near the Cathedral, on Wednesday, September 12th, at 10 a. m., before the Synod Service, and in the School House of St. George's Church, by the kind permission of the Rector and Church Wardens, at 2.30 p. m.

On Friday, September 14th, a general missionary meeting will be held at the Queen's Hall, at 8 p. m.

Certificates securing reduction from the usual railway and steamboat fares, kindly granted to members of the Provincial Synod, have been forwarded.

Copies of the Synod Journal may be obtained of Messrs. Dawson Brothers, Montreal. Price 25 cents.

We have the honor to be,

Your faithful servants,

R. W. NORMAN, D. C. L.,

Hon. Clerical Secretary.

ALEX. JOHNSON, LL. D.,

Hon. Lay Secretary.

Province of Rupert's Land.

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

PROVINCIAL SYNOD OF RUPERT'S LAND.

SECOND DAY'S PROCEEDINGS.

The Synod was opened with prayer by the Metropolitan.

The Canon of Submission to the Diocesan and Provincial Synod, which had been sent back yesterday to the Upper House amended came down in the following form, and was accepted by the Lower House.

CANON OF SUBMISSION.

The House of Bishops, in reply to the Lower House, proposed that the Canon of Submission should be as follows:

First, Every clergyman before ordination, etc., shall sub-

scribe and declare his submission to the constitution and canons of the Provincial Synod and of the Synod of this diocese, in the presence of the Bishop, who is officiating, in the following form:

"I (A. B.) do willingly subscribe to and declare that I assent to and abide by the constitution and canons, which have been or shall be from time to time passed by the Provincial Synod or the Synod of the Diocese.

Second. Every Bishop of the Province before consecration, or in the case of translation, before investment with the episcopal charge of a Diocese shall also subscribe and declare his submission to the constitution and canons of the Provincial Synod and of the Synod of his Diocese in the same form.

SUBDIVISION OF DIOCESES.

On motion of Archdeacon McDonald, seconded by Rev. R. Young, the motion relative to the subdivision of dioceses was amended by the insertion of the words "except in the case of the Dioceses of Moosomin and Athabasca, for which special arrangements at the time shall be made.

It was moved by Archdeacon Pinkham, seconded by the Very Rev. Dean Grisdale, and resolved:

That the House of Bishops be hereby requested to name a committee, the members of which shall not necessarily be members of the Synod, with the prolocutor as convener, to consider what changes are desirable in the constitution of the province, and to frame any canons which may appear to them to be desirable; that said committee be empowered to make all arrangements for its meetings, to consult with the Bishops of the province as to its recommendations, and to report the same fully to a special meeting of the Provincial Synod to be called by the Metropolitan next year.

The House of Bishops sent down the names of the Delegation to the Provincial Synod of Canada, asked for yesterday. The Lord Bishop of Saskatchewan, Rev. O. Fortin, Rev. E. S. W. Pentreath, Hon. John Norquay. In case Mr. Norquay cannot go, the Metropolitan has power to select another Layman. Very general satisfaction was expressed at the action of the Upper House, and it was felt that such a delegation would be productive of good. The C. P. Railway was thanked for the generous manner in which they have granted half tickets along their line to the Clergy.

The Provincial Treasurer was requested to print a statement of the Widow and Orphans' Fund with the Synod proceedings.

On motion of Rev. R. Young, seconded by Rev. Mr. Pentreath, the Bishop of Saskatchewan was requested to allow his able sermon before the Synod to be printed in the Synod Journal. The Committee on Finance was named as follows—Canon O'Meara, G. B. Spencer, Capt. Carruthers.

It was moved by Canon O'Meara, seconded by Archdeacon McDonald, that the following changes in the constitution be recommended by this house to the favorable consideration of the committee on constitution and canons.

"That in the latter part of article II. of the constitution the following clause be added after the clause on the formularies of the Church, which may be adopted by the Church of England, or any changes in the Rubrics of the Book of Common Prayer, that may be necessitated by canons passed by Synod."

DIVISION OF THE DIOCESE OF ATHABASCA.

The House of Bishops agree to the resolution in regard to the subdivision of the Diocese of Athabasca, except that in clause 3 they would substitute "The Metropolitan of the Province," for the words, "The Primate of the Province."

They further thought that as the resolution in its present form would, as causing a change in an article of the constitution, "Subdivision of Dioceses," necessarily require the passing of four years, the wish expressed by the House of Delegates may be aided by the addition of the following clause:

"The Metropolitan is hereby authorized to inform the Lord Archbishop of Canterbury, Primate of this province, of the formation of this new diocese, and to request the primate to appoint a bishop for the said diocese if his grace should be satisfied with the provision for the support of the said bishop before the expiration of the next four years.

They also recommended that the new diocese shall remain under the Episcopal jurisdiction of the Bishop of Athabasca until a bishop is appointed.

THE RULES OF PROCEDURE

for the conduct of business by the Lower House were considered clause by clause, and after some amendment.

A message from the House of Bishops was then

received, adding the following to the business to be considered by the Committee on Constitution and Canons.

"The appointment of a general board of missions to represent the different dioceses of the Ecclesiastical Province, the function of the Board to be to take steps for raising missionary funds with the view of applying them in such sections of the mission field throughout the province as might appear to the Board most desirable."

In response to a Committee of Conference, the Upper House moved the following representative committee on Constitution and Canons, viz:—The Proctor, The Dean of Rupert's Land, Ven. R. McDonald, Archdeacon of Athabasca; Ven. W. C. Pinkham, Archdeacon of Manitoba; Ven. J. Vincent, Archdeacon of Moose; Ven. J. A. Mackay, Archdeacon of Saskatchewan; Rev. Canon O'Meara, Rev. C. Fortin, Rev. Canon Flett, Rev. E. S. W. Pentreath, The Hon. Chief Justice of Manitoba, Hon. John Norquay, Hon. Sheriff Inkster, C. J. Brydges, G. B. Spencer, Henry Howell, W. R. Mulock.

Rev. Mr. Fortin said that the number of delegates as at present allowed by the constitution was too small. In view of the rapid manner in which the North-West was filling up, it was desirable to increase the number of delegates, which would also increase the usefulness of the Synod. He moved, seconded by Mr. Pentreath, that the Committee on Constitution and Canons consider the following change:—

Seven delegates for any number of clergy up to fifty. Three delegates for sixty clergymen. Nine for seventy clergymen. Ten for eighty clergymen. Eleven for ninety clergymen. Twelve for one hundred clergymen or any number above one hundred. The motion passed the Lower House and was referred to the House of Bishops.

It was moved by Rev. O. Fortin, seconded by Canon O'Meara,

That the thanks of this house be tendered to the prolocutor for the able, courteous and impartial manner in which he has presided over its deliberations.

The motion was carried by a standing vote and suitably replied to.

Their Lordships of the Upper House then entered, in response to a visit from a committee of the Lower House appointed to wait on them. The Metropolitan officially announced the acts of the Synod, after which the benediction was pronounced by him, and the proceedings brought to a close.

Jottings from Algoma.

A VISIT TO MAMAINSE MINES.

(CONCLUDED).

In the course of his visitation, the Bishop entered one shanty of very unartistic appearance, in which he received a very kindly greeting from the woman of the house, apparently its only occupant. Presently, however, a rustle was heard in a corner close by, and a head appeared from behind a partition. It belonged to Mr. G., a "boss" of the night gang, who had been taking his daily sleep, but immediately rose on the Bishop's entrance and extended him a very warm greeting, none the less hearty for the knowledge that at last a minister of his own Church had come under his roof. A pleasant, and it is to be hoped, not altogether unprofitable conversation followed, in the course of which, in reply to an enquiry as to the quantity and quality of the reading matter within reach, Mr. G. alluded to the Revised Version of the New Testament, adding that he and a fellow miner ("a mate of mine") had been in the habit of reading the two together, and comparing them verse by verse (how many in our great cities have done this?), but that his copy of the Revised had disappeared, so putting a stop to their studies. (Are the learned occupants of the Jerusalem Chamber aware in what out-of-the-way corners of the world their emendations are being criticized?) This, however, was a dilemma not very difficult of solution. A promise was given that the first accessible copy should be forwarded, which pro-

mise has been redeemed. Does not an incident like this illustrate, very happily, the undoubted but too often forgotten facts, that in many a dwelling, which is seldom, if ever, gladdened by the presence of the living messenger of peace, God can still carry on His work of grace secretly in the souls, and independently of all human agencies, simply through the medium of the written word, that silent but eloquent witness, whose testimony to Christ is too often, it is to be feared, diluted, if not distorted, in its passage through the duly and divinely appointed channel?

The forenoon of Friday, June 29th, was devoted to a descent into the mine, under the guidance of Capt. Carlyon and Mr. Hinty. For this ordeal, rather a trying one to a novice, special preparations must needs be made, and so a visit was paid to the Robing Room, from which the Bishop presently emerged so effectually disguised that his nearest kin would scarcely have recognized him. A few minutes had sufficed to conceal the last remnant of Episcopal custom under a garb never contemplated in Canon or Rubric—a course canvas blouse, not very recently out of the hands of the maker—unspeakables (as a child called them) to match—boots of most formidable proportions—helmet, (procured with difficulty, on account of extra size), while finally, (alas, for Evangelical consistency!) the right reverend explorer bore aloft, in his right hand, a lighted candle! All being ready, the descent began. At first the darkness seemed as profound as that of Erebus, but as we went lower and lower, it was pierced here and there by a glimmering light, coming from the miner's penny dips, stuck to the wall with a piece of clay, or set in front of their head gears. The lowest point was reached by a succession of ladders, whose incline varied by but a very few degrees from the perpendicular, and all the various levels traversed, the rock showing indications of copper in every direction, and in all its various forms, "native," "grey ore," "horseflesh," "peacock," &c., and in such quantities as to warrant, in the estimation of much better judges than the writer, the confident expectation of a rich return to the shareholder. By the time a couple of hours had been spent wading through this subterranean labyrinth, the Bishop was quite ready to return to the upper air, and lay aside his temporary incognito. Soon afterwards, the "Remora" was once more in sight, and we took leave of this interesting little settlement, reaching Sault Ste. Marie after a very pleasant run of about five hours.

Before quitting the subject, however—the question is a very pertinent, as well as pressing, one—How are the ministrations of the Church of England to be maintained at this and scores of other points which might be named all along the seaboard of this vast diocese? It is daily becoming more and more evident that we need, for work like this, what may be termed an *itinerant* ministry, untrammelled by the restrictions imposed by parochial limitations, and free to visit and minister to these remote and widely separated settlements as time and opportunity offers, such *itinerants* to be wholly supported out of the General Mission Fund. But where are the men and the means to be found? "How can they hear without a preacher? And how can they preach except they be sent?" And how can they be sent unless men willingly offer themselves at the bidding of a Missionary spirit, masterful enough to prompt, if need be, the surrender of the "pleasant places" in which "the lines are fallen" to them, and the consecration of their energies to the reclaiming of the waste places of the earth for Christ and His Church? England still sets us a noble example here. Intelligence has just reached our shores of Canon Anson's resignation of a prominent post in the Mother Country, that he may devote himself to Missionary work in North Western Canada. Would that a few of our Canadian Clergy, whether Canons or not, would follow in his footsteps! It needs but this to pour a new tide of Missionary zeal and enthusiasm through the veins of the Church, and rescue her work in these rough, far-reaching fields of enterprise from the disparagement too often cast upon it.

NOTES OF THE WEEK.

THE Java horror has created a genuine sense of sympathy throughout the world, and adds itself to the already unparalleled list of misfortunes in 1883. Already the list of those killed this year is appalling, but Java's quota is worse than all. Hitherto with the exception of an earthquake in 1867, which caused the loss of 300 lives, the Island has gradually been growing in prosperity. But an island containing fifty volcanoes on its mountains, and eleven of these in active eruption, must always cause no small amount of anxiety to the population.

DURING the calm of a Sunday evening Krakston burst forth in all its fury. The unusual disturbance produced a tidal wave which submerged a part of the country, and carried destruction in its sweep. Ashes from the volcano, hot stones and mud, were known to fall 200 miles from the outburst. The loss of life is truly horrible and will probably reach the high number of 100,000. Java will hereafter be famous in the annals of earthquakes, and in the roll of the scourges of mankind.

THE popular feeling against France in England on account of the Tamatave affair will be revived by the arrival of the British steamer "Taymouth Castle," from Tamatave August 9, via Mauritius, at Darlan with a number of distressed British subjects on board, among them Mr. Shaw, English missionary, who was imprisoned by the French in Madagascar. Shaw complains bitterly of his treatment on board the French flagship. The "Taymouth Castle" was forbidden to communicate with the shore at Tamatave.

SUCH information as the following will bring more clearly before people's minds the great advance made by the railway, and the extent and vast resources of the North-West. The Canadian Pacific railway magnates, and distinguished guests on leaving Winnipeg ran the trip to Calgary, 840 miles, allowing for stoppages, at a rate of a little over 35 miles an hour. At Medicine Hat they took coal from Galt's mine, and with this fuel made at times sixty miles per hour to Calgary and back. The return trip was run even faster, being an average of 36 miles an hour. The party visited the Bell farm where they saw twenty one self binders at work on Tuesday, and that day they had harvested three-hundred acres of wheat. The yield will average 25 bushels per acre.

It is almost time that ample measures were adopted by the Austrian Authorities to prevent further "Jew-baiting" in that country. So determined has been the cruel persecution that every effort has so far failed to check it. Now, however, we learn that Herr Tisza, in order to put a stop to the outrages upon Jews, has decided upon severe measures which are to be put into operations wherever anti-Jewish riots occur. The measures will provide that any one condemned to death by martial law shall be executed within three hours after the sentence is imposed.

HAYTI still keeps in a state of chronic insurrection. Latest accounts from that country shew that the government forces are well hedged in by the revolutionists and all indications point to an early surrender. The insurrection has lasted over six months and is crippling the trade of the country.

AMERICA soon bids fair to be burdened with a "land trouble." Nine men own a territory equal

to that of New Hampshire, Massachusetts, and Rhode Island combined. Free gifts of land from lavish governments, and rumours of lobby-work on the part of speculators, already cause some slight irritation. It is remarkable to notice with what rapidity English capitalists are endeavouring to make themselves the great ones of the earth on this side of the water.

FOR instance; eleven corporations own no less than 120,000,000 acres. The Northern Pacific road owns 47,000,000 acres. Sir Edward Reed, M. P., owns no less than 2,000,000 acres in America; the Duke of Sutherland, 4,000,000; Lord Dunmore, 150,000, and Lord Dunraven, 60,000 acres. Messrs. Philips, Marshall & Co., own a farm of 1,300,000 acres; the heirs of Col. Murphy 11,000,000 acres: H. Diston, 12,000,000 acres, and the Standard Oil Company, 1,000,000 acres.

THE cry of "Russia for the Russians" has been broadly taken up by the Russian press, and will prove another source of irritation between Germany and Russia. The Russian Minister of the Interior has ordered the German Population of Russia to register the length of time they have lived in Russia. If for more than five years, they must be naturalised as Russian Subjects, otherwise they will be expelled from the Country. The incident will certainly widen the old breach which resulted in the ostentatious alliance between Austria and Germany against the encroachments of Russia near the Balkans.

NOR does Russia stop at the German alone, she is also making things unpleasant for the Jew. No longer are the outcasts and wanderers to carry on the business of distilling and retailing liquors, a trade that is wholly in the hands of the Jew. The fact is, that the Jew settles his shanty in some district in Russia, maddens the surrounding population with bad spirits, gradually forces the people into debt, and then pounces upon the property. The evil has become so enormous that repressive measures were necessary for its extinction.

THE closing scenes in the English House of Commons on that political enigma, Ireland, shewed the extraordinary difficulty of any attempt to pacify that country. Two years ago the Irish Executive was bitterly assailed by landlordists and lovers of order. The executive had abnormal difficulties to confront, and stringent measures were put into execution. Then followed a lull, but it was the calm that betokened a storm from a different quarter. This time the Nationalists and supposed friends of the peasantry arose in all their fury, made the night at Westminster hideous with their brawls, and successfully clogged the wheels of governmental machinery.

THE position is certainly an unpleasant one for any government. Of all the tasks that ever befell any rulers, the task of governing Ireland is the most thankless. Irishmen think that unless there is violent agitation, England will pay no attention to Irish wrongs. The agitation comes; it is rough and terrible; and it requires drastic treatment for its suppression. There is the dilemma; and it tasks the tact, self-control, and good judgment of the legislators. Many a time there must have arisen to the minds of the vexed executive, the despondent Irish philosophy of Carlyle, viz:—"That the only true settlement of the Irish question is to sink Ireland in the sea."

THE Old Catholic movement is meeting with wonderful progress on the continent. The revival

bids fair to assume the proportions of quite another Reformation. Within a few weeks there have been no less than one hundred accessions in Vienna alone, and the leaven is steadily working throughout Austria and Bohemia. This revolt against Rome is headed by some of the foremost minds lately in communion with Rome; Dr. Von Dollinger, and Professors Von Schute, Langen, Reusch, Count Campello and others. May God speed the day when our Grand Anglican Communion and this Old-Catholic Communion shall be united.

It is very well known that many of the English Clergy, dependent on their glebes, have suffered terribly from the depreciation of land in England. There is something ghastly humorous in the remarks of Lord Fortescue, on going into committee on the "Agricultural Holdings Bill." His Lordship proposed to ask the Government to consider the advisability of introducing into the bill, some provision for alleviating the great hardships now suffered by the family of any clergymen if he dies while occupying his glebe, as many clergymen have latterly found themselves *reluctantly compelled to do*.

MORE than ever the call comes, seek another's welfare and not your own alone. The daily papers teem with accounts of hard struggling amongst workers for the very necessities of life. A few days ago, one poor man, with a sick wife and five children, was goaded to despair over the struggle for existence. Driven to desperation, he killed his children. A helping hand might have stayed the deed. Friends living in luxury, and never knowing what real stint is, should seek out and assist those of the household of faith who are desperately struggling for actual existence.

IT now transpires that the late insurrectionary movement in Spain originated in the disappointed ambition of discontented officers. The persons concerned formed but a small part of the garrison at Badajos, military malcontents who fixed on Republican aspirations and love of popular redress as pretexts for gaining lost commissions. When King Alphonso came to the throne there were twenty-two thousand officers more than were required. These military adventurers, and more than half-bandits by profession, sought to spread anarchy throughout the Kingdom. Lovers of order will be glad that the rising ignominiously failed.

SPECULATORS made or lost quite a handsome sum on account of the insurrection. In fact it looks as if stock-jobbing had been closely connected with the revolt. When the news arrived, about one hundred and ten millions' worth of Spanish stock changed hands, to the loss of eleven millions. It seems strange that a slight rising should be able to shake the nerves of the money market to such a degree.

THE Burmese Empire is trying to make a stir in the monetary world by inducing European capitalists to develop Burmese mines. Golden visions of platinum, gold, silver, rubies, sapphires, iron, coal, and petroleum are dangled before the eyes of capitalists. The greatest hindrance in the way is the incurable indolence of the Burmese; but emigration is to counteract this, and the mines are to be worked by imported Chinaman. The venture is likely to have a salutary effect on the already stagnant money markets of Europe.

OUR ENGLISH LETTER.

A SECULARIST LECTURE.

I have given you an account of my visits to the Jews and the Heretics, now you shall hear about the Infidels. One Sunday I found myself in the large seaport town of Hull. In Saturday's paper I had seen an advertisement—"Christianity versus Secularism"—which stated that on Sunday three lectures would be delivered in a public hall—morning, afternoon and evening. The afternoon lecture was to be on "Life and Immortality," and as I was taking a walk with a friend, we found ourselves opposite the hall, and determined to go in. The hall was really a small theatre (this will remind you of the Salvationists); it was pretty well filled by about 1200 persons. Admission to the gallery was sixpence; to the rest of the building a shilling. We were in the gallery, but the majority were in the shilling seats; at least 800 or 900 were men, and the working man was present in great force. On the platform were only the lecturer and the chairman, the latter a somewhat awkward working man, who looked painfully stiff and self-conscious, as if he thought the eyes of all Hull were upon him in his defiance of the respectabilities; the lecturer was a lively John Bull, with good voice and presence, fine elocution, good command of well-chosen language, his style was simple and reasoning clear, on the whole he was an able and powerful speaker, who had caught the attention of an interested audience and was holding it well. The lecture was about half over when we got in. The lecturer was setting up a very high standard of "secular morality," contrasting it, both explicitly and implicitly, with Christian morality, though I cannot honestly say that I could see where the contrast came in; his description of the moral man and the moral life was eloquent and high-toned; it was certainly true, as certainly not new. On another point he did indeed differ widely from Christianity. He had nothing but scorn for the idea of the forgiveness of sinners; he spoke with bitter sarcasm of One who could take a "thief" to His Paradise. There was nothing new in this either. It was the echo in the nineteenth century of the saying, "This man receiveth sinners and eateth with them." But I had not expected to hear it in this place. I had rather expected to have heard and seen men who had found the burden of life too heavy, and who, having missed or disregarded the Gospel Message, were looking for something else. It may be that there were such men there; they certainly would not get what they were looking for. The lecturer was one of the ablest Secularists in England, the editor of the *Secular Review*. If he succeeds in winning converts, it will be (to judge by the little I heard) to make them Prigs and Pharisees. This was equally apparent when he came to treat of "immortality." True, before he closed that subject he contradicted his own first statements. It seemed to me that he felt he could not risk losing the sympathies of his audience by leaving them with the utter negation with which he had begun. He first laid down the premises that consciousness wholly depended upon our material organization, and that that was completely and forever dissolved by death. Of course the conclusion is then inevitable, that after death there is no consciousness, and so no personal immortality. He then went on to offer his audience an immortality—the immortality that the poet and the historian find in their writings. This certainly did seem to be mocking with stones for bread the rough men and women before him. He tried to get nearer to them with the promise of the immortality that comes from the memory of kindly deeds and loving words, and here, perhaps, with the instincts of an orator, for the man was an orator, he took a step, admirable from a rhetorician's point of view, but fatal to his first assumptions, he imagined himself after death before the Judgment Seat of God, and put in his claim as to how he would be judged, what kind of an immortality he desired. The audience were keenly

attentive; there was a good deal of applause, but I soon saw that most of this was confined to two or three groups apparently *claqueurs*, but he fairly carried the house when he made some not undeserved hits at the gross inconsistencies of professing Christians, and gave a ludicrous and somewhat coarse description of scenes which he said he had witnessed at a midnight meeting of the Salvation Army.

Altogether the scene was a sad one, and gave rise to some painful reflections. In the morning at eleven I had been at a church which would hold comfortably 2,000 persons; it was in the very centre of the town, with hundreds passing at every hour. There were not above 500 in it, and of these not one in the least like a working man; they evidently preferred paying a shilling for the lecture to going for nothing to a Church. And then those who were in the lecture hall, most of them at least, seemed to be men of strong intelligence, with weary, toilsome, anxious faces, and looks that seemed to tell of an eager desire for some hopeful truth. Women, too, were not absent (though men greatly outnumbered them); their faces were mostly hard and cold, as though the struggle of life had embittered them and made them hopeless—"Like sheep having no shepherd," are the words that best describe them all. Why is it that such teaching as this draws and moves them, that the Secularist lecture hall was full and the Church was empty? What they were listening to was not all sorry stuff, many high and noble truths were uttered, with much that was neither high nor noble, but the man who spoke to them knew how to reach them, could reason with them, commanded their respect by his knowledge of his subject, and his power of imparting what knowledge he had; he knew exactly what he wanted to touch on at that particular hour, and every word drove straight to the point. Given the same power, and I cannot but feel sure that a Christian lecturer would soon turn the tables on the Secularist. Can it be that in preaching generally there is a want of knowledge and definiteness and of the power that comes from them. But men of such power are awaiting them at the Church. Of what use is it if the men will not go there? Do we utilize our Churches as we might?

Worship, prayer, praise, with all helpful accessions of music and architecture, are well for men who want to worship, or even for men who, having a taste for such accessions, may by them be drawn to worship. But how about men, thoughtful, enquiring men, who care nothing about these things, but who do care about listening to reasoning from a man who knows how to reason. I imagine that there are many such in our large towns, and I wish you or your correspondents would discuss the question how far Sunday lectures, unaccompanied by Services, would be useful to such men.

TRAVELLER.

CORRESPONDENCE.

Discipline of the Laity.

To the Editor of the Church Guardian.

SIR,—It is satisfactory to notice that at the next meeting of the Provincial Synod, a motion will be presented for the framing of a Canon regulating the discipline of the laity. It is a thing much to be desired as there is a necessity for it knowing the many instances where from the want of proper exercise of discipline, and the machinery to carry out the rubrical order of our Book of Common Prayer, the evil liver has defiantly escaped what was justly due to him. This want of discipline is a laxity which all may deplore as prejudicial to the good name of the Church as well as to the spiritual interest of the offender, whose repentance might be brought about by the enforcement of the rubrics when other means have failed, besides as a final result of the evil as it often happens, the clergymen is legally forced to do violence to his conscience, and declare what he believes to be false over the grave of one whom he cannot ex-

press any sure and certain hope. Such a canon providing for the erection of a court with officers, whose duty would be to receive complaints and make presentments with laws pertaining to it, to summons witnesses, which though not having power as in civil court to compel them to attend, yet so that any professing to be members of the Church may be placed under ecclesiastical penalties should they refuse to give their testimony when required. It is to be hoped then that the Synod may in its wisdom see fit to have such a canon as may apply to the whole province of the Anglican Church of Canada.

Yours respectfully,

A CHURCHMAN.

A Correction.

To the Editor of the Church Guardian:

SIR,—Near the close of your communicated article, "Is Unbelief Increasing," in this week's issue, (Aug. 15,) I notice the statement, "Only thirty years ago to be a Christian in Madagascar was a capital offence." The statement cannot be said to be correct.

I refer you to the Rev. Dr. Roe, of Lennoxville for a copy of a letter read by the President of Bishop's College, Missionary Union, from Bishop Cornish of Madagascar. Some six years ago you will find that the Bishop denies to a great extent the report that was spread by the Independents when they were expelled from the Island. I do not remember the Bishop's exact words, but I know that he explained the persecution as being of "Caste" rather than religion, and that unfortunately, the "Caste" persecuted was that with which the Missionaries had been most successful.

I send you this for the sake of the truth, and should like to see the Bishop's words on the subject published.

Yours truly,
J. W. W.

A TRUE SOLDIER.

The following is a copy of the letter written by the brave Bishop of Northern Texas, on being informed of the fact that his name would be presented to the Indiana Convention as a candidate. We are convinced such would be the response of the Bishop of Algoma to any advances of the kind:—

DALLAS, TEXAS, May 21, 1883.

Rev. and Dear Brother,—Your urgent letter is received. I have been placed at this frontier post of duty by the deliberate action of the General Convention. I do not feel at liberty to resign it because a noble Diocese like Indiana offers me a position of more assured comfort.

I am not insensible to the personal advantages presented by the enthusiastic support of so fine a body of laity as have fixed their generous choice upon me.

But the soldier of the cross must not seek the flowery beds of ease; but, with a brave heart and strong hand, carry the standard in the front of the battle, and plant it even upon the very outskirts of civilization. Though I should be entirely alone, and neither clergy nor laymen could be found to follow, I should still feel it to be, not alone my duty, but my privilege, to hold this burden against all enemies, until I fall, or reinforcements can come up.

Therefore, beloved, give my grateful thanks to the noble men who desire for me an easier, and if you will, a higher place. But do not let them spend their time and strength in vain; for I am rooted to this wild country until I shall be "planted" in its soil in the hope of a better resurrection.

With sentiments of grateful esteem, and with earnest prayers that God may send you a wise and faithful shepherd.

I am faithfully yours,

ALEX. C. GARRAT.

Rev. G. S. Purucker, Logansport, Ind.

The Church Guardian,

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THE PROVINCIAL SYNOD.

IN our last issue we adverted to the spirit which we hope will mark the approaching session of our Provincial Synod. It is, no doubt, possible to approach even burning questions with the spirit of Christian charity, and with a due regard to the rights and feelings of those who conscientiously differ from us. We question, however, very much indeed the wisdom of introducing the question of Ritual at the present time into the discussions of our Provincial Synod. If, however, the Petition of the Niagara Synod is brought up and discussed, as it appears likely it will be, the whole question of the limits of Ritual in the Anglican branch of the Church Catholic must inevitably be debated. And if the question of *excesses* be brought up on the one side, the question of *defects* will most surely be brought up on the other. Will this tend to knit together the bonds of our Divine Brotherhood? But apart from this, we question the wisdom of agitating at this time the matter of Ritual in our Canadian Church, and that for three reasons: (1) The whole subject is in a transition state at present in our Mother Church in England. (2) Moderate men belonging to the various schools of thought in the Church are being drawn closer together by a deeper realization of the Church's Divine Mission. (3) There is very little extreme ritual in the Church of Canada, and that little has of late years, through the wise and patient forbearance of some of our Bishops, become considerably toned down. For these and other reasons, then, we hope that the Petition of the Niagara Synod on the subject of Ritual will not at the present time be brought up for discussion at our Provincial Synod.

There is another question which we hope will not be brought up either, that of the Metropolitan See. The present Bishop of Montreal has taken the oath of obedience to the Bishop of Fredericton as the Metropolitan of Canada. Does not that settle the question at least for the present? And, apart from the legal aspect of the matter, is the question one of any practical moment, one affecting the welfare and the progress of the Church of God in this Dominion? In the Sister Church in the United States the question has never been raised, the senior Bishop, by consecration, is the presiding Bishop of the House of Bishops, and

therefore practically Metropolitan. When the matter must again be raised, would not this settlement of the question be generally regarded as satisfactory?

We have no wish to undervalue the services rendered to the deliberative and legislative assemblies of our Church in this land by members of the bar; we hope, however, that our legal friends will not be tempted to take up the valuable time of our approaching Synod by suggesting comparatively unimportant alterations in the Constitutions and Canons of our Church.

Grave practical questions press upon us—questions affecting, some of them at least, the highest welfare of our Church in this wide and fair Dominion—upon them, we trust, will be concentrated the attention and the deliberative wisdom of the members, both clerical and lay, of our Provincial Synod. We can do little more at the close of this article than indicate the nature of these important questions: Our Foreign and Domestic Mission Boards, and in connection with these Boards the whole question of the missionary work of our Church; the desirability of utilizing and authorizing the work of Christian women in the Church, and in connection with this, the question of Sisterhoods and Homes for Deaconesses; the licensing of Lay Helpers and the Permanent Diaconate; the Church of England Temperance Society; the establishment of Missioners in the Ecclesiastical Province to conduct Missions among the Laity and Retreats for the Clergy; the Widows' and Orphans' Fund for the Diocese of Algoma; the need of reciprocity between the Dioceses of the Province in reference to the Widows' and Orphans' Funds; the reduction of the number of Delegates, Clerical and Lay, to the Provincial Synod; the need of a regular system of letters or cards certifying the Church membership of the Laity as they move from one Parish and Diocese to another Parish and Diocese.

From the agenda paper which has just reached us from the Secretaries of the Provincial Synod, we are glad to see that some of the above important matters will be brought forward at the approaching session. We venture to say that all of them are of more or less practical moment, and therefore we feel sure that all of them will, sooner or later, claim the attention of our Canadian Church.

THE ITALIAN COUNT AND ROMAN EX-CANON CAMPELLO.

THE interest which was awakened some months ago by the conversion of this distinguished Roman Catholic ecclesiastic to the Church has been revived very recently by his visit to England and an account of his work from his own lips. On Friday, 20th July, a meeting in behalf of what is called the Church Reform Movement at Rome was held at Bishop McDougall's house, Winchester, the Lord Bishop of the Diocese—Dr. Harold Browne—being in the chair.

After some words as to the similar Old Catholic movement, the Bishop expressed much sympathy with Count Campello's work, and introduced him to the meeting. Count Campello said that, as in the sixth century, Gregory the Great sent, in the holy name of brotherhood, Augustine as missionary to England, so now he, a son of Rome, came in the nineteenth century to ask from us the same brotherhood. The national resurrection in Italy

had inspired the hope that her Church also might recover what she had lost of her purer ancient faith. This loss, he thought, had begun with that pretension to the universal Episcopate which had been repudiated by Gregory of old, but had now been pushed on to the insane claim of infallibility recently decreed to be inherent in every Pope. He said that he trusted the great Church of England would give a brother's helping hand to the Church of Italy, which was now awaking from its long lethargy, and aiming at a Reformation, in many respects like that brought about in England—a work, not of destruction or innovation, but of restoration and conservation. He ended by quoting the words of Bishop Wordsworth:—"I am perfectly certain that there are in Italy hundreds and thousands of men remarkable for piety and intelligence who will soon take part in the movement of reform, and may God grant that they may succeed." Count Campello was followed by Mr. Conybeare, who told what he knew of the workman and the work, and of the Italian needs which it supplied; and pointed out that it was not sought to proselytise, but to provide a church as a city of refuge for those "who," in the words of the late Bishop Wilberforce, "had been led to break the enforced Roman obedience, and who wished to resume, as a branch of the Catholic Church, the primitive faith and practice."

Count Campello, assisted by another convert from the Roman Priesthood, now conducts services in the Italian language according to the Liturgy of the Church of England in Rome, and the numbers attending his services are large and constantly increasing. Some evil minds have, for sinister motives, sought to cast reproach upon the ex-Canon and his work, but from a large number of competent and reliable witnesses full assurance has been received in England that a very important movement is being developed, and that the work could not be in better hands.

THE 'EVANGELICAL CHURCHMAN' AND THE 'GUARDIAN' OF NEW YORK.

THE *Evangelical Churchman* has been indiscreet enough to notice the powerful and unanswerable rejoinder of its New York contemporary to its article on "Unity," with reference to the doctrines and government of the Church, which has drawn forth some further strong remarks from the *Guardian*. It says:—

"In the *Guardian* of June 30th, 1883, we discussed at some length, and with some care the position which the *Evangelical Churchman* has lately taken on the subject of Visible Unity of the Church; and the *practical* Union of those 'who profess and call themselves Christians.'

"We aimed at showing, and we think we did show, that the basis on which it proposes to work, does not admit of Union; much less, of Unity.

"That basis certainly is Unscriptural. It is not the Unity spoken of in the New Testament.

"St. Paul says:—

"We may grow up into Him in all things, Which is the Head, *even* Christ: from Whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love. (Eph. iv. 15-16.)

"And not holding the Head, from Which all the Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (Col. ii. 19.)

"In the writings of the New Testament, the word *Ecclesia*, translated Church, occurs *one hundred and fourteen times*. And what is particularly noticeable, in the great majority of instances in which this word occurs in the New Testament, it must of necessity refer to the Church as a Visible, and not an Invisible body; and what is deserving attention, not one solitary instance can be found in the whole New Testament where the Church of Christ on earth is referred to as necessarily an Invisible Church. In several cases the Church is so referred to, as not to bear upon the question at all of its Visibility or Invisibility.

"Placing the matter on the lower ground of *Ex-pediency*, we showed that the policy which the *Evangelical Churchman* proposes is sure to lead to all sorts of ill-temper and bickerings. So it always has been, and so it always will be.

"We then proved, beyond a doubt, that the Doctrine of the Apostolic Succession, which is the real question in dispute, has been firmly believed, and stoutly contended for, by men who were known distinctly as Evangelical Churchmen.

"We also affirmed, what we now repeat, that our contemporary, so far from being able to contend against Rome with such Un-Scriptural, and Un-Primitive weapons as these, is throwing the argument completely into the hands of Romanists.

"We confess, that we have felt a little curiosity to see what reply our esteemed contemporary would make to the arguments.

"In the *Evangelical Churchman* of Aug. 2nd., we have a response as follows:—

"Will our esteemed contemporary, the *New York Guardian*, note carefully the last sentence. It involves the position for which we contend, and which it assails. But we repeat that in its identification of the Holy Catholic Church with an ecclesiastical organization, it concedes the fundamental position of sacerdotalism, whether Roman or Anglican; and places itself in a weak and illogical position in which its antagonists have decidedly the best of the argument.

"The 'last sentence' which is referred to, is as follows:—

"The broad distinction between Knox and the Romanists on the subject of justification, is equally a 'distinction' which separates all true Protestants from sacerdotalism in its Anglican form; although, doubtless, the still more marked distinction arises from the fundamental error of Sacerdotalism which identifies the One Spiritual Body of Christ with a Corporate Ecclesiastical System.

"And this is all the reply which the *Evangelical Churchman* can make!

"In the first place, it identifies itself with the Calvinism of John Knox, in matters of Christian doctrine.

"In the next place, it seems to have no conception of the Church of Christ as an Institution, a Visible organized Body. It jumps like an acrobat, and with a most surprising leap, at the conclusion that a Visible Corporate Body of Christ involves "the fundamental position of Sacerdotalism" in the Romish sense; when it does not do any such thing. What the nature of the Church is, what the duties and functions of its Ministry are, what the Sacraments are, and what they are not—these are points upon which our esteemed contemporary does not seem to have the slightest idea.

"We must ask the *Evangelical Churchman* to be a little more careful in its definitions, when it describes that for which it says it "contends," and

which it says, the *New York Guardian* "assails." It must not hope to get rid of a most important matter quite so easily.

REPORT OF THE ECCLESIASTICAL COURTS COMMISSION.

THE *English Guardian* of the 15th gives what it believes is the substance of the Report of the Ecclesiastical Courts Commission just presented to the Queen, but the full text of which had not then been published. In speaking of the constitution of the Commission, it says:—

"The Commission originally consisted of twenty-five persons, one of whom, Archbishop Tait, has died in the course of its labours. Great pains were taken to make it an influential and thoroughly representative body. Several weeks elapsed after the Archbishop had obtained the assent of the Crown to the prayer of the Lords before the process of selecting the members of it was completed and the names of the members announced. Its constitution was sufficiently comprehensive, for it contained all the elements—legal, ecclesiastical, historical, and antiquarian—that would naturally suggest themselves as proper to be combined for such a 'business'; and it had, moreover, a strong infusion of statesmen and men of affairs to secure that actual necessities should not be lost sight of. Nor was it forgotten that there are various "schools of thought" and differing parties in the Church. Each was assured of consideration by having more than one sympathetic Commissioner on the list.

It proceeds to say:—

"It would appear that the Commissioners recommend what amounts in substance to a complete reconstruction of our system of Ecclesiastical Courts. A quite different method of treatment is proposed for "cases of misconduct" and "of duty" from that suggested for "cases of heresy and breach of ritual." As the law now stands, a clergyman against whom complaint is made for some irregularity in the conduct of Divine service, or for some unsoundness of teaching, can only be dealt with as if he were charged with adultery or drunkenness. If the scheme of the Commissioners is carried into effect, a broad demarcation will be drawn between these two classes of cases. In both, indeed, the first hearing is to take place in the Diocesan Court, which is to have its old functions as regards the correction of clerks, restored to it; but the Bishop may—and where doctrine or ritual are involved must—sit in his Court and hear the case in person. His Chancellor is to be his only assessor where charges of misconduct are concerned; in the other class of cases a theological assessor chosen by the Dean and Chapter *pro hac vice* is also added to the Court. It will be observed that the "*prima facie*" "commission," which is at present the necessary preliminary to all regular proceedings against a clergyman in Court, is by these recommendations altogether done away with; and an important abridgment of procedure and consequently of costs is hereby obtained.

"There is, of course, to be an appeal from the Diocesan to the Provincial Court; and this intermediate Court undergoes certain modifications in the Report which will attract and deserve special attention. In cases of misconduct the Provincial Court is to consist of the Official Principal of the Provinces of Canterbury and York, whether those offices be vested in one person or two. In suits of the other description the appeal is first sent to the Archbishop in person, and he is to determine whether he will refer it for decision to his Official Principal, or sit to hear it in person with that officer as legal assessor. When the latter course is adopted the Archbishop is to be empowered, if he thinks fit, to call in the aid of any number of theological assessors not exceeding five, who are to be provincial Bishops, or Professors (past or present) of one of the English Universities. Very important provisions are laid down as regards the qualifications and appointments of the Officials Principal. Each Archbishop is to select his own,

and they need only name one and the same person for both provinces if they think fit to do so. The Official Principal is to be one who is or has been a Lord of Appeal, or a Judge of the Supreme Court, or in actual practice as a barrister for ten years. Before entering on his duties he must be confirmed in his office by the Dean and Chapter of the metropolitan cathedral, and must take the oaths, and make the declaration required by the Canons of 1604.

"The changes suggested in the constitution and function of the Court of Final Appeal are by no means so great in principle, though quite as many in detail, as those just described. The Commissioners propose to revive the ancient Court of Delegates, with some important modifications. There is to be an appeal, open in all cases, and to both sides, from decisions of the Archbishops' Courts to the Crown. The Queen, as supreme in all causes, is to appoint a permanent body of Lay Judges, to whom ecclesiastical appeals shall be referred. Not less than five of these Judges are to be summoned in rotation by the Lord Chancellor for each case. It is further provided that every person appointed to be a member of this body shall, before entering on his office, sign a declaration that he is a member of the Church of England as by law established. In matters touching doctrine or worship, the Judges are to have the power of consulting the Archbishop and Bishops of the Province, or, if thought advisable, of both Provinces, in exactly the same form as the House of Lords now consults the Judges; and they are to be bound so to consult them "on the demand of "any one or more of their number present at the hearing of "an appeal." Such is to be the constitution of the Court itself: and the rights of consciences are to be further protected by the provisions that the decree alone is to be expressly recognised as of binding authority, and that the reasoning of the oral or written judgments shall always be allowed to be reconsidered and disputed. Another rule directs each Judge to deliver his judgment separately, when the Judges see fit to state reasons for their decision, which, however, they are not bound to do. When the judgment of the Archbishop's Court is varied by the Final Court the Crown Lawyers are not themselves to pronounce sentence. The cause is to be remitted to the Court below in order that justice may be done therein according to the order of the Crown. The Commissioners significantly declare that the severe restrictions in which they embody the scheme relating to appeals to the Crown are to be "regarded as a whole." This means, of course, that the various elements in the scheme have been balanced and adjusted with relation to one another; that it is not to be pulled in pieces and its materials used in constructing other schemes; and that no one proviso in it is to be quoted separately as approving itself to the Commissioners, since it was only adopted as an integral part of a system, and not necessarily for its own sake at all.

We must wait for the official document before examining the bearings of this very important and elaborate plan for a recasting of our ecclesiastical judicature. Those bearings are manifold and complicated; and some of them will hardly be discovered—certainly will not come fairly into view—until the whole Report has been read and considered. The general conception of it, however, seems clear enough. Its principle is to revive and restore the two ancient and properly Ecclesiastical Courts, those of the Bishop and Archbishop, and to secure for them pure and proper spiritual organization, commission, and authority. Possibly the Commissioners hope that, in cases of gravity involving doctrine or ceremonial, litigants will rest satisfied with having had their pleas twice urged in Courts specially qualified and constituted for dealing with questions of this nature, and will not seek to carry matters further. But the subject who deems himself injured is not to be debarred from resorting to the Crown as the supreme fountain of justice, and provision is made for giving the Crown advisers in cases of this sort when it becomes necessary to deal with them. It is, we believe, the fact that

during the three centuries which succeeded the substitution by King Henry VIII., of the Court of Delegates for the Appellate jurisdiction of the Popes, the cases affecting doctrine or ritual which came up for the arbitration of the Crown were very few indeed, and of no great intrinsic importance. As a rule the Consistory and Provincial Courts disposed of ecclesiastical suits of all kinds and their decisions were almost never challenged. The Commissioners may be of opinion that when the ancient characters and functions of these two courts are restored, and the courts themselves are strengthened, the old willingness to acquiesce in their decisions may return also.

FAITH.

BY REV. J. H. CLINCH, LL.D.

"Lord, I believe,"—but yet my faith is weak,
The "things unseen" sit lightly on my soul,
The things of sense with urgent voices speak,
And earth still holds me with a stern control.

"Lord, I believe," but cares before me rise,
And strong temptations set my heart aflame,
For daily bread the body loudly cries,
And present duties still assert their claim.

"Lord, I believe, help Thou mine unbelief!"
Set my poor heart from doubt and trouble free;
I have no refuge in my hours of grief,
Unless my trembling soul can trust in Thee.

"Lord, I believe, help Thou mine unbelief!"
With living faith my fainting spirit fill,
In Thy sure Word my soul shall find relief,
And on Thy promise rest, secure and still.

FAMILY DEPARTMENT.

DOROTHY.

A TALE.

(Written for the Church Guardian)

BY T. M. B.

(Continued.)

CHAPTER IV.—AN INVITATION.

A very handsome man indeed was Vere Bolden. Dorothy could not but recognize the fact, as he turned to greet them, when Mr. and Miss Rivers were announced. They were the earliest guests, and the young man was the only occupant of the huge drawing-room at the Laurels. He had been lounging in one of the window recesses, which looked out upon the exquisitely tended lawns and shrubberies about the house, everything appearing at its best in the softened, tender light of the early evening, but Vere Bolden had not been enjoying the prospect, and to an unseen observer it would have been puzzling that the heir to so much wealth and one who had been apparently shielded from infancy from all the ills and cares which attack less favoured mortals, should have worn such a dissatisfied and even harrassed look upon his handsome face. A not very friendly exclamation rose to his lips at the sound of the early arrival; he was really in no humour to entertain these guests of his father who were in fact as uncongenial to him, though from a very different standpoint, as they were to Dorothy herself.

"Mr. and Miss Rivers."

Mr. Vere Bolden smoothed his ruffled countenance, and with easy courtesy advanced to meet the guests. Dorothy Rivers, once his little playmate, then the damsel in her teens, whom he had by turns treated with school-boy gallantry and school-boy selfishness was scarcely a memory to him now. Life for the last seven years to him had been so crowded with pleasures and excite-

ments that there had been no room for a thought of her. And now he found himself face to face with a beautiful, graceful girl, combining the freshness almost of childhood with the unconscious ease of a well-bred woman.

"You will hardly remember me, Mr. Bolden," said the clear, pleasant voice, "it is so long since we met."

"Just for one moment—I scarcely recognized you," he replied—"it is indeed a long time since we met, but it would take a good deal longer to make me forget you."

The words came so naturally, and he really believed them himself. At that moment, Mr. Bolden entered and greeted Mr. Rivers and Dorothy with his usual graciousness. Years had dealt leniently with Benjamin Bolden. There was little perceptible change in his appearance since the day when Arthur Rivers had first dined at his table; a few more lines about the somewhat hard eyes, a little thinning of the black hair, an increase of portliness in figure. There was an increase too in the pomp of conscious prosperity which seemed to express itself in every motion of the white fat hands, on one of which glistened a priceless solitaire, in the somewhat unctuous rather than genial smile, nay, in the very faultless broadcloth and snowy 'fine linen,' in which this modern Dives clothed himself.

"Well, Miss Dorothy," he said with that faint touch of condescension with which he addressed those whose lot was cast without the magic circle of wealth which he inhabited, "you are renewing your old acquaintance with Vere—ah—mutually grown out of recognition, I fancy," and his eye rested for a moment with a glance of intense pride upon his only son.

"I think I should have recognized Mr. Bolden anywhere," said Dorothy, simply; "he looks older of course, but otherwise is not much changed."

I cannot say the same of Miss Rivers," said Vere; "seven years have certainly wrought a decided change in her appearance." The smile and bow with which these words were accompanied were intended for and only seen by Dorothy, and conveyed so flattering a meaning that it was with a somewhat heightened colour that she turned towards a window, remarking on the beauty of a group of choice foreign trees upon the lawn. While the elders conversed with each other, the two young people rapidly progressed in their renewed acquaintance, and the quarter of an hour which elapsed before the arrival of the other guests was to Vere Bolden one of the most agreeable which he had spent for a long time. Dorothy's beauty and her charm of manner were a most pleasing surprise to him, and it was with a look of unfeigned disgust that he heard the announcement of Sir Charles and Lady Spriggot, Mr. and the Misses Whitely, etc., etc., and found himself under the necessity of leaving Dorothy's side and taking Lady Spriggot, flashing in ruby-satin and diamonds, to dinner. Dorothy fell to the share of a cadaverous looking young man, whose name was Baffin, and whose father owned a silver mine somewhere. She could not help comparing this young gentleman, to whom the task of entertaining her was evidently very terrible, with her *vis a vis*, Vere Bolden. The look of anxiety and moodiness which had darkened his face while alone had given place to one of easy good humour, and while paying due attention to his neighbour, his eyes more than once sought those of Dorothy. After dinner, as she sat apart, turning over a book of engravings, he joined her.

"Are you still living at the old place," he asked, "where I was privileged to spend a few well-remembered afternoons?"

It was wonderful how the sight of Dorothy had refreshed Mr. Vere Bolden's memory. Those afternoons were indeed long ago, while he was yet a curly-headed boy, petted and indulged, and before he had ever gone to school.

"O yes," said Dorothy, "nothing could ever make my father leave the cottage. It is the only home I remember."

"May I come some day to renew acquaintance with it?"

"We shall be glad to show you its beauties,"

replied the young girl, "though I must say that a traveller like yourself, who has seen so many delightful places, I fear will not be much impressed by it."

"Hasn't somebody said that places always take the expression of their inhabitants? if so, I am sure your home must be delightful."

The admiration conveyed in the young man's manner was a little too undisguised, and a shade of coldness crept into that of Dorothy, which he instantaneously detected.

"You have just returned from the Levant, have you not?" she asked carelessly.

"Yes, I was delayed at Smyrna longer than I wished, but the Governor wanted me to see some of his business connections. Would you care to see some views of that part of the world?" He brought her a portfolio of beautiful photographs, and Dorothy was soon deeply interested in the views of places which, as she said, she longed to see in reality, while the young man dilated upon them, sometimes feigning a greater knowledge than he possessed personally, for the sake of the sweet, eager face bending over the pictures. How quickly the evening had passed. Not once had Dorothy stolen glances at a clock to see whether it were time to leave, and it was her father who to-night reminded her of the lateness of the hour.

"And how did you like Vere Bolden, Dotie?" asked Mr. Rivers, as they drove homeward through the soft, clouded summer night. "I noticed that you were talking to him a good deal."

"I think I like him, papa—he is certainly very pleasant, and, as you said, very handsome."

"Then he helped to make the evening less dull than usual to you?"

"Yes, he did really, and how about my dear old daddy?" she asked, with sudden compunction—"did you find it very tiresome?"

"Well, passably so," he said, laughing, but happily Bolden's hospitalities are, after all, like angels' visits; it will be some time before another invitation."

(To be Continued.)

"So bitter is the cup of life, we fain would drink no more. 'Oh let this cup but pass from me,' in anguish we implore. But days and months and years roll on, and lo! 'tis asked at length, *When was it* that our souls put on new majesty and strength? All is revealed. The marah-draught no longer we would flee. 'Tis held in wisdom to our lips by Thee, dear Lord, by Thee."

"UNHAPPILY sensibility is no substitute for principle. It is indeed a casual, not a steady light; and so far from being an infallible guide, it leads not unfrequently to error and crime. The greatest sentimentalists are frequently the greatest sinners. A lively perception of the beauty of truth and virtue is not necessarily connected with devotion to the one, or the practice of the other."

"LIE not; but let thy heart be true to God,
Thy mouth to it, thy actions to them both.
Cowards tell lies and those that fear the rod;
The stormy working soul spits lies and froth.
Dare to be true. Nothing can need a lie,
A fault which needs it most grows two thereby."

A CIVIL GUEST will no more *talk* all, than eat all the feast.

A very curious book, "The Passion of Christ," belongs to the family of the Prince De Ligne. every letter of the text is cut out of a leaf, and the book being interleaved with blue paper is as legible as the best print. Rudolph II. of Germany once offered for it, in 1640, some 11,000 ducats, equal to about 60,000 in our own day. The book bears the royal arms of England, but it is not known when it was in that country or by whom it was owned. It must have required an immensity of patience to cut out the minute letters, and the work is admirably done.

MOTHER SAID I NEEDN'T.

My little friend Lizzie had come to visit us, and at the close of the first day when the playful child was tired with her frolics I went to light her to rest. It was a chilly evening in October and undressing in much haste and exclaiming about the cold she jumped into bed without saying her prayers. I was much surprised; but thinking that perhaps from her haste and the newness of the place she had forgotten her usual custom, I whispered as I tucked the clothes about her and kissed her good night. Lizzie don't you say your prayers? The dark eyes opened very wide and she half started from her pillow as she exclaimed,—Why yes, always! But shouldn't you kneel down to say them—that would be so much more reverent? Oh, "Mother said I needn't" when it's cold! I went down stairs with a heavy heart with the words "Mother said I needn't" singing in my ears. Lady did you know what you were doing when you gave your little girl that permission? When you told her that because of the little bodily discomfort which the cold might give her, she might neglect the act of reverence with which every day should close, and which is the meekest offering which a little child can bring to the great King of Earth and Heaven, Who has mercifully kept her through the day, and without Whose guardian care she must perish during the dark hours of night. Did you think what a habit of carelessness and irreverence you were fixing in her little mind? what a plea for self-indulgence (for with her, mother's word is law)?

With such pure child-faith reposing in you, with the moulding, and, in a measure, the destiny of that little immortal being depending on you, how can you—how dare you, give it such a bias? But think seriously and answer truthfully, Had you any right to give such liberty? Are you not both subjects and children of the great King, and has one subject power to release another subject from paying just tributes? Have you not reason to fear that even the scanty offerings of prayers said in bed will be neglected through sleepiness and weariness?

And one thing more, Have you not reason to fear that such a habit of neglecting a known duty because of a little inconvenience will be fruitful of sorrow to you in your old age? Is it very likely that one will be very careful to be always respectful and kind to her earthly parents, who learns that it is a light thing to treat with disrespect her Father in Heaven! Oh, lady! let not your misguided tenderness lead you astray. Rather teach your child at every evening's close to kneel, with lifted hands, in humble, grateful prayer, and tell her it is something to be thankful for, if she can "endure hardship" for His sake who died for her.

"LITTLE FOXES."

ONE little fox is called "By-and-by." If you track him you will come to his hole—never.

Another fox is "I can't." You had better set on him an active, plucky

little thing, "I can by name." It does wonders.

A third little fox is "No use trying."—He has spoiled more vines and hindered the growth of more good fruit than many a worse looking enemy.

A fourth little fox is "I forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

A fifth little fox is "Don't Care." No one can describe the mischief he has done.

A sixth little fox is "No Matter." Beware of him, for he is most dangerous.

"Take us the foxes, the little foxes that spoil the vines." Remember it is of the utmost consequence whether your life is spoiled by small faults which by God's grace you can avoid.

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BAPTISMS.

SAMPLE.—At the Parish Church, Seaforth, by the Rev. J. A. Richey, Rector, Lydia Jane Sample, teacher, Head of Chezzetcook.

MARRIAGES.

WARBURTON — DAVIES—At St. Paul's Church, Charlottetown, on the 23rd Aug., by the Rev. Dr. Fitzgerald, assisted by the Rev. C. O'Meara, Alexander Bannerman Warburton, Esq., B. C. L., to Helen Margaret, only daughter of Hon. Daniel Davies.

DEATHS.

HANINGTON.—At Shediac, on the 26th inst, William J. M. Hanington, Esq., aged 51 years.

DANIELL.—On the 16th inst., of Consumption at Polly-Bog, Walter J., son of William Daniell, aged 18 years. He bore his lingering illness patiently, and with humble submission to the will of God.

CROSS.—At Mount Hope, Dartmouth, on the 20th Aug., aged 19 years, Stephen Thomas, second son of William Stephen and Sylvia Maria Cross, of Woodville, Weymouth Parish.

JARVIS.—At the African Settlement, Weymouth, on the 25th Aug., Stephen Benjamin, infant son of Samuel J. and Sarah E. Jarvis, aged 6 months and 3 weeks.

HOOD.—Drowned, accidentally, while fishing in Ohio, Clare, Arthur, M. Hood, aged 26 years. The deceased was the eldest son of Arthur Maberly, Esq., of Weymouth, N. S.

HAHNEMANN Medical College AND HOSPITAL.

THE 2nd Winter course begins September 23, 1883. This is the largest Homeopathic Medical College in the world, with unequalled clinical facilities. Women admitted. Material for dissection abundant. For Catalogues address, E. S. BAILEY, M. D., 3031 Michigan Ave., Chicago, Ill. Send for Sample Copies of "The Clinic."

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OF large experience, and possessing the very highest references and testimonials, is desirous of securing a position as Matron of a Public Institution or Hospital, or any other position of trust as Housekeeper, &c., Address "MATRON," CHURCH GUARDIAN Office, Halifax.

CATHEDRAL, FREDERICTON.

WANTED—A Clergyman in Priest's Orders, as **LOCUM TENENS** of the Assistant Minister for Three Months. Address: Rt. Rev. the Bishop Coadjutor, Fredericton, N. B. 31 aug 20

Diocese of Algoma.

WANTED, for the Missionary Diocese of Algoma, three or four active, zealous Presbyters, not given to extremes in any direction. For particulars, address **THE BISHOP OF ALGOMA**, Sault Ste Marie, Ontario.

APPEAL.

THE Subscriber has charge of a large and extensive Mission, embracing twelve Stations, and extending a short distance from the Town of Annapolis into the neighbouring Counties of Queens and Lunenburg, a distance of nearly sixty miles. There is already one Church in the Mission, viz., at Caledonia, and it has been thought desirable to erect another at Pleasant River, on the borders of Queens and Lunenburg, and in the midst of a large, central and populous district. The building, capable of seating one hundred and fifty persons, is now up, and the outside finished. Its cost will be about one thousand dollars. The Church people in its vicinity have done their very utmost to effect so laudable a purpose, and aided by a grant of £40 from the Ven. the S. P. C. K., hope to be able to accomplish the end in view, with the exception of about three hundred dollars, and they now appeal, for the first time, for extraneous aid to enable them to worship the God of their fathers in a fitting and commodious house. Contributions in money, or hangings, or decorations, thankfully received by the Missionary in charge.

HENRY D. DEBLOIS, Annapolis.

Liverpool Road Mission, Aug. 24th, 1883.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I endorse the above Appeal, and heartily recommend it. H. NOVA SCOTIA.

Halifax Medical College,

THE Seventeenth Session of this Institution will open on **THURSDAY**, October 25th, 1883. For any information, or for copy of Annual Announcement, address the Registrar, J. F. BLACK, M. D., No. 49 Granville St. Halifax, Nova Scotia.

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THIS SCHOOL, situated in the vicinity of Brome Lake, in a healthy and picturesque part of the Eastern Townships, will Re-Open on **Monday, 3rd Sept.** A limited number of Boys will be received at the Rectory as Boarders. Terms and particulars on application to the Principal. **A. G. KEALY, ESQ., B. A., Cantab.** The Rectory, Knowlton, P. Q. aug 22 8w

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

University of Bishop's College, LENNOXVILLE.

Matriculation Examination, Tuesday, September 18th.

TWO BURSARIES open for Competition. Lectures begin September 20th. For Calendar or Information, apply to **Rev. Principal LOBLEY**, Cacouna, P. Q., or **E. Chapman, Esq., M. A., Lennoxville.** 51 aug 18

Bishop's College School, Lennoxville.

THE Work of the next Term will begin Tuesday, Sept. 18th. For Prospectus or Information, apply to **Rev. Principal LOBLEY**, Cacouna, P. Q., or **E. Chapman, Esq., M. A., Lennoxville.** 51 aug 18

Boston University Law School

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

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Specimen Copies mailed to any address on receipt of price. Apply to **W. GOSSIP,** 103 Granville St., Halifax, N. S. Or to **C. JUDGE, Hon. Sec. & Treas.,** P. O. Box 1055, Quebec.

PARAGRAPHIC.

The Duke of Westminster has promised a site of six acres and a donation of £1,000 towards the erection of a vicarage at Caesallwch, near Northrop, and the Ecclesiastical Commissioners have promised an additional sum of £750.

On the 27th of May a church was dedicated at Ozumba, near the great Mountain Popocatepetl; a village of four thousand pure Indians. There were three hundred people present in the morning. The average attendance which a year ago was thirty-five, is now one hundred.

The Liverpool Courier states that upon the death of the Rev. J. Pritchard, vicar of Capel-Garmon, Llanwrst, the pulpit of his Church for two Sunday evenings has been occupied by a plate-layer named Rowland Evans, who is licensed by the Bishop of Bangor to hold Mission services in a room at Pontypant, in the neighbouring parish of Dolwyddelan. Mr. Evans donned the surplice and read all the service except the absolution.

The total of Maori professing Christians (of the Church of England) cannot be far short of 40,000. These are all in the Northern island, in which the whole of the work of the of England among the natives has been under the auspices of the C. M. S.

The "Church Army" continues to enlist its followers both lay and clerical. In the Diocese of Lichfield, the Bishop is the General, and Army Services have been held in the Cathedral. This movement is comparatively free from the extravagances of the too notorious Salvation Army, and its chief triumphs have been won amongst the most hitherto hopeless class of sinners. Its object is to induce the laity of the Church to undertake missionary work amongst the most degraded. Each member of the Army is a total abstainer. No one is admitted without probation. Professing disciples are induced to join Bible Classes, attend the service of a Church, and the Holy Communion, and no less than seventy received confirmation recently at Birmingham alone.

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

The Citizen states that the freehold of the old City of London School, Honey-lane Market, has been privately sold for £65,000 less 5 per cent.

There is no preparation before the people to-day that commands their confidence more, or meets sale than does Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for all forms of Summer Complaint.

A statistical report estimates the damages done by wolves in forty-five European departments of Russia during 1882 at a million and a quarter.

The political contest being over, the popular vote of the people is now cast in favor of Dr. Fowler's Extract of Wild Strawberry—that matchless remedy for Cholera Morbus and all Summer complaints.

The national subscription for a monument to Gambetta has now reached a total of £10,000. Another subscription, limited to Alsace and Lorraine, amounts to just half that total.

The most miserable mortal in existence is probably the confirmed dyspeptic. Burdock Blood Bitters cure Dyspepsia and all diseases of the stomach, Blood, Liver and Kidneys. Do not trust our word simply, but address the proprietors for proof.

A new free library has been erected, supplied with books, and endowed by Mr. Gilstrap, of Farnham Park, at a cost of about £7,000, as a gift to his native town of Newark. The library contains more than 4,000 volumes.

Dr. Fowler's Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure when other remedies fail.

The members of the Austrian Polar Expedition have arrived at Drontheim safe and well, after an absence of sixteen months. They were nearly a whole year on the island of Mayen, during which time neither officers nor men suffered from scurvy or other diseases.

If you are broken down in constitution and wasting away by sickness, dissipation, too great nervous taxation, or suffer from any chronic disease, do not abandon hope until you have tried Burdock Blood Bitters. What it is doing daily towards restoring others, it might do for you.

The foundation stone of the Bute Engineering Company's new dry dock at Cardiff was laid on Monday by the Marchioness of Bute. The dock is intended to be 600ft. long and is situated at the south end of Roath Basin. The foundation stone was a solid granite block of seven tons.

W. J. Guppy, druggist, of Newbury writes:—"Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

A REAL SKIN CURE.

There is only one, and that with simple name.—"My skin, which has been covered with scaly sores, has become clean, smooth and soft as a lady's. My hands were covered with little dry scabs. They have disappeared and I'm better than I have been for twenty years, using Dr. Benson's Skin Cure.—A. M. Noble, Selma, N. C., July, 3, 1882. —Dr. Benson's Skin Cure consists of internal and external treatment at same time and it makes the skin white, soft and smooth. It contains no poisonous drugs. \$1, at any first-class druggists.

Tuberculous Degeneration of the Lung.

The following letter was shown to the physician who attended Mr. Harrington, and he says that the trouble was incipient Consumption, and that Mr. H.'s case is one of the very few that he has ever seen cured:

Dear Sir,—Last summer I was troubled with a cough, and, my physician says, unmistakable symptoms of consumption, including debility and loss of flesh. I lost 30 pounds in weight in a few weeks. My physician, who examined me, advised me to use EAGAR'S PHOSPHOLEINE, and I am happy to be able to inform you that it has produced a complete cure, and I have regained from 124 to 154 pounds in weight, and am enjoying good health. I drove 65 miles at night, across Cape Breton, during a snow storm in December, without sutering from it in the least.

I am, dear Sir, yours faithfully, E. R. HARRINGTON. For Sale by all Druggists. In two sizes—25 and 75 cts. per bottle.

ENORMOUS SAVING TO SCHOOLS

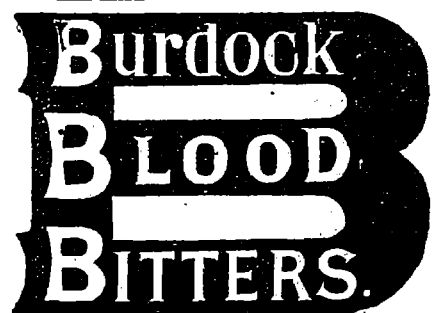
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Various Causes—Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray, and either of them inclines it to shed prematurely. Ayer's Hair Vigor will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on brashy, weak, or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its results, it is incomparable as a dressing, and is especially valued for the soft lustre and richness of tone it imparts. Ayer's Hair Vigor is colorless; contains neither oil nor dye; and will not soil or color white cambric; yet it lasts long on the hair, and keeps it fresh and vigorous, imparting an agreeable perfume. For sale by all druggists.

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Largest Stock, best value.
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Name this paper. 123 Hollis Street, HALIFAX.

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Montserrat. Raspberry Cordial!

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

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

Montserrat Saline Effervescent Salt.

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

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

H. SUCDEN EVANS & CO.,
Sole Proprietors, MONTREAL.
Obtainable of all Chemists. 50 cents per Bottle.

MONTSERRAT LIME-FRUIT JUICE SAUCE.

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., add an Appeizing Charm to the plainest and dainties 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.

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

Civic and Military FUR 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.

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HALIFAX, N. S.

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CHOICE TEAS A SPECIALTY.

Finest Groceries, Java and Mocha Coffees, Fruits, Preserved Jellies, etc.

Retail Store—67 Prince Street,
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FANCY WOVE Shirtings

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.

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

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Of every description, White and Colored.

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

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Also, considering quality, cheapest. For cash, easy payments, or rented. ILLUSTRATED CATALOGUES, of 100 Styles, with net prices, sent free. The MASON AND HAMLIN Organ and Piano Co., 184 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

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Always on hand, a Stock second to none in the Maritime Provinces.

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Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices LOWER than ever.

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30 YEARS.

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

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

KING OF PAIN!

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

A Positive Cure for Corns and Warts

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

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

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Proprietors, Bridgewater, N. S. Wholesale by Forsyth, Sutcliffe & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarty, St. John, N. B., and sold everywhere. GEORGE H. DAVIS, Druggist, Wholesale Agent, Corner Queen and Regent Streets, Fredericton, N. B.



Notice to Contractors

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for St. Peter's Canal Works," will be received until MONDAY, the 10th day of September next, inclusively, for Works in connection with the St. Peter's Canal, N.S., according to a plan and specification to be seen on application to Mr. W. M. Kavanagh, Lockmaster, from whom printed forms of tender can be obtained.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures.

Each tender must be accompanied by an ACCEPTED bank cheque for the sum of SIX HUNDRED DOLLARS made payable to the order of the Hon. Minister of Railways and Canals, which will be forfeited if the party decline to enter into a contract when called on to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender. By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, } OTTAWA, 15th August, 1883.

MISSIONARY NEWS.

Mr. Flad, who for thirteen years was himself a missionary to the Jews in Abyssinia, informed a meeting in Berlin that, notwithstanding the withdrawal of European agency, the Christian movement among the Falashas, or 'black Jews,' still goes on, seventy-two having been baptized during the past year.

The Paharis of the Rajmahal Hills, Bengal, are a savage race, immersed in drunkenness, yet simple and trustful of the English, numbering about 100,000. Six whole villages of them last year renounced idolatry and placed themselves under Christian instruction; many are now baptized. The Rev. A. Stark, of the C. M. S., says that the whole race has become favourable to the Gospel.

The Arthington Mission in East Central Africa, towards establishing which Mr. Arthington of Leeds contributed £3000, and others in England and Scotland £4000, has been delayed on account of the rebellion under the False Prophet Achmet in the district of the proposed mission; but, the "Freedmen's Mission Aid Society" announce that as soon as this difficulty is over, a large number of coloured missionaries will enter the region, making Khartoum the base of their operations.

It is reported in the daily papers that King Mtesa is dead, but the last letters of the C. M. S. missionaries from Uganda, dated February 8th, spoke of him as being in his usual health. They reported things as being generally prosperous. A spirit of religious inquiry was spreading; one priest of the lubari (spirit of the Lake) had cast off his charms and ornaments, and avowed himself a believer in Christ. The newspapers have also announced the entire withdrawal from the Lake country of the Roman Catholic missionaries.

SOCIETY FOR Promoting Christian Knowledge, (HALIFAX BRANCH). Just Received at the DEPOSITORY, GOSSIP'S Book and Stationery Warehouse, No. 163 GRANVILLE STREET - A LARGE SUPPLY OF Sunday School Library Books. Latest Publications of the Society, LOWER PRICES than can be sold elsewhere. -ALSO- Church Hymns, all bindings, Hymns and "New Appendix," all bindings, Church Hymns with Tunes, Organ Copy, etc, Books Common Prayer, large type, Church Services, Bibles, Testaments, Catechisms, Collects, etc. All at unusual Low Prices. Discount to large purchasers. A large supply of the Books of the Society shortly expected.

BUCKEYE BELL FOUNDRY. Bell of Pure Copper and Tin for Churches, Schools, Fire Alarms, Bells, etc. FULLY WARRANTED. Catalogue sent Free. VAN DUZEN & TIFT, Cincinnati, O.

PARSONS' PURGATIVE PILLS

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

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

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

MAKE HENS LAY

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

FIRE AND LIFE INSURANCE.

City of London Fire Insurance Company of London, England, Capital \$10,000,000. London and Lancashire Fire Insurance Company of Liverpool, England, Capital \$10,000,000. Standard Life Assurance Company of Edinburgh, Established 1825. 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 ALFRED SHORTT, Agent. Office, corner of Hollis and Sackville Sts., Halifax, N. S.

BUDD'S CREAM EMULSION

General Debility and Waste of Flesh.

In conditions of General Debility, Waste of Flesh, Coughs, and tendency to Lung and Bronchial Affections, which are so often found in young children, nursing mothers and young women, in the lack of vitality attending old age, and the prostration following Fevers, Diphtheria, and other acute diseases,

BUDD'S CREAM EMULSION

Will at once give strength and vigor to the emaciated, and produce immediate increase of flesh.

To avoid mistakes, ask for Budd's Cream Emulsion, Sold by all Druggists. By Puttner Bros. PRICE 50 Cents.

RELIEF

Is at Hand

Gates' Certain Check

It's speedily making its way into every family in the land. Its Sale has more than doubled during the past year on its own merits, and all are satisfied that it is purely Vegetable, and a perfectly safe and harmless Medicine, and at the same time a certain and positive Cure for

Diarrhoea, Dysentery, Cholera, Cholera Morbus,

And all other kinds of violent PAIN and CRAMP.

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

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

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



M. S. BROWN & CO.

Jewellers & Silversmiths, ESTABLISHED A. D. 1840.

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Artistic Jewelry and Silver Ware, WATCHES, CLOCKS, &c.,

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CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 6 in. diameter, (with gilt surface), to fit on Chalice; Cruets, 4 pint or pint size, as preferred, Price \$14.00; Cruets singly, \$3.00 each. Also, a select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

What is Catarrh?

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

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

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

SUPPLIED AT MODERATE PRICES.

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



Claims to Fishing Bounties.

NOTICE is hereby given that no claims to Fishing Bounty for 1882 will be received after 1st September, and all claims for the current year must be filed with this Department on or before 31st December next.

The necessary blank forms and instructions can be had from Customs or Fishery Officers who will supply them to applicants free of charge.

A. W. MCLELAN, Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 24th August, 1883.

Church Books,

—AT THE— English and American Book Store.

- The Daily Round-Meditation Prayer and Praise for the Christian Year. Prices 6c, \$1.20, \$1.50, \$2.00, and \$3.00. Spring Buds; Counsels for the Young, \$3 00. Why I am a Churchman, by the Bishop of Colorado, 15. Which is the Church? By Rev. G. W. Southwell, 15. Confirmation, by Bishop Oxenden, 12. Baptism and Confirmation, by Rev. Phillips Brooks, 12. Observations on the Nature, Duty, and Benefits of Confirmation, 12. Some Words to men on Confirmation, 5. Life of Bishop Wilberforce; Illustrated 3 00. The Life and Work of St. Paul, by Canon Farrar, 1 75. The Life of Christ, by Canon Farrar, 1 25. The Early Days of Christianity, by do., 90. Swiss Letters, by Francis Ridley Havergal, 75. Pocket and Pew Bibles in a great variety of Sizes and Prices. Prayer Books in a great variety of Sizes and Prices. Church Services in a great variety of Sizes and Prices. Prayers and Church Services, Bound with Hymns, A. & M. Hymns, Ancient and Modern, Church Hymns, and Psalms & Hymns.

—ALSO— Commercial and Fashionable Stationery, Photograph, Autograph, Scrap, and Post Stamp Albums, Pocket Books, Purses, Wallets & Card Cases, Gold Pens and Holders, Gold and Silver Pen-cases, with an immense variety of other Goods in our line, AT LOWEST PRICES, WHOLESALE & RETAIL.

Buckley & Allen, 124 Granville Street, Halifax.

NEWS AND NOTES.

California supplies more than half the quicksilver of the world.

Mr. A. M. Noble, Salem, N. C., writes; "Dr. Benson's Skin Cure cured my hitherto scaly skin."

An English woman recently travelled on a tricycle from Liverpool to Newcastle, one hundred and two miles, in seven and one-half hours.

For the prompt and certain cure of erysipelas, use Ayer's Sarsaparilla, which is the specific endorsed by the most eminent medical authorities.

The gold coinage last year at the mint was in value \$7,729,982.50, and the silver coinage was \$12,325,470.65, and the wastage was but \$830.12.

We offer no apology for frequently calling attention to *Johnson's Anodyne Liniment* as it is the most valuable remedy that has ever been produced. It is a sure cure for diarrhoea, dysentery and cholera morbus.

It is said that 12,000,000 copies of infidel publications, and 29,000,000 of immoral books are published every year in London, and distributed annually among the working classes.

War, famine and pestilence all combined do not produce the evil consequences to a nation which result from impure blood in our veins. *Parsons' Purgative Pills* make new rich blood prevent all manner of disease.

Bicycles and tricycles are coming into use among the English clergy, both in the way of business and recreation. They are found very convenient in pastoral visiting or in travelling long distances.

The proprietor of *Eagar's Phospholeine* makes no secret of the ingredients of which it is composed. He claims that the skill with which it is combined and excellence of the drugs ensures its perfect assimilation and diffusion through the system.

In 3,985 paper mills 959,000 tons of paper are annually made in this country. About one half of it, or 476,000 tons, are used for printing, and of these the newspapers require 300,000 tons.

If you have any doubt about the value of *Eagar's Phospholeine* write to any of the Physicians whose names are on the circular (enclosing stamp for return), and get their opinion about it.

In England and Wales between 3,000,000 and 4,000,000 women possess the franchise, or one woman to seven men. More than 108,000 women as householders possess the municipal franchise. The number of women land owners is 37,806.

There's Where the Shoe Pinches.

Corns are a capital indicator. They tell to a hair's-breadth whether your shoemaker has made allowance for their dimensions or not. Corns will require an accident policy at once, for *Putnam's Painless Corn Extractor* removes them in a few days. No pain, no discomfort, and permanent benefit. Try it. Sold by druggists everywhere. N. C. POLSON & CO., Kingston, Proprietors.

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Yours truly,
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What the Rev. E. B. Stevenson, B. A., a clergyman of the London Conference of the Methodist Church of Canada, has to say in regard to A. H. Dixon & Son's new Treatment for Catarrh.

Oakland, Ontario, Canada, March 17, 1884. Messrs. A. H. Dixon & Son:

Dear Sirs,—Yours of the 13th instant to hand. It seems almost too good to be true that I am cured of Catarrh, but I know I am. I have had no return of the disease and never felt better in my life. I have tried so many things for catarrh, suffered so much and for so many years, that it is hard for me to realize that I am really better.

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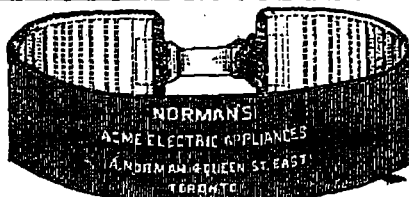
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