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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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[\$1.50  
PER YEAR.]

## ALL APOSTLES ARE WITNESSES FOR CHRISTIANITY.

All Society rests on testimony. There is not a science, not a collective undertaking, that can be founded and sustained without confidence in the words of men. Every day man deceives his fellow men, but nevertheless man continues to put faith in man. Look at the business world. Every hour gigantic sums are risked on merely a signature, or after the exchange of a few words. Look at the world of science, the number of affirmations which we accept on the authority of others, is much greater than we suppose; of how many scientific axioms could we give a clear explanation if some one took a fancy to call upon us for it? Belief in authority exists in the camp of free thought as well as elsewhere. Many people think they have said everything when they have quoted the critic. "The critic has spoken," they say, with the same quiet, confident tone which others employ when they say, "The Church has decided." They believe themselves to be exercising their personal judgment, when they are really professing their faith in their Master. As it is the will of God that no one should live to himself, it follows that no one is sufficient to himself. Doubtless God could have enlightened every man individually, and has done so to a certain extent, in imprinting on the conscience in indelible characters the natural law. He could do it still more by shedding in the soul a supernatural light, but that would be the exception, not the rule. It is His purpose that revealed truth should come to man through man, that the Church should be founded on testimony, that it should not be free from the conditions of all human society, that it should be exposed to doubts, discussions, attacks, and struggles of all kinds, even as he permitted His Son, full and perfect expression of His divinity, to be "spoken against" (Luke ii, 34), but while apparently giving up revealed truth to all the chances of history, God has taken care to keep it pure, unaltered and authentic, so that it continues the same in every age, and offers itself to all who earnestly seek it. It could not be that the personality of Jesus, His words, His works, everything that constitutes the foundation and essence of Christianity, should be always called in question, or left to conjecture, therefore the testimony of the Apostles have provided against in. Men were chosen who followed Christ from the day John pointed Him out, until he left the world; they saw Him on the hills, on the borders of the Lake of Galilee, in public places and in the Temple, as well as in the quiet gardens of Bethany, in the plains of Cesarea or the country of Sidon; they heard Him when He addressed the multitude, and when He spoke to them in the upper chamber; they were there when the people cried hosannah, and when the cry of crucify Him announced His approaching death; they witnessed His glory on the Mount of Transfiguration, and the agony in Gethsemane; they saw Him submit to the kiss of the traitor, and led away by the soldiers. One followed Him at a distance, and three times denied Him; another was present at his death, and received from Him His mother as a sacred legacy. They were all witnesses of His resurrection, they were not willing to believe it, they did believe it. They saw Him and conversed with Him after He was risen. The words which they re-

corded they did not invent. Peter and Thomas held with Him two conversations of a sublime nature. Thomas saw His wounds, and refused to believe until he had seen them. They had accompanied Him to the Mount of Olives, from His lips they had received the command to go and conquer the world, and on this command they had gone. Do you now understand the value of the Apostleship? There never was an age when their part was more necessary than now. To what do all the efforts of co-temporary critics tend, if it is not to put the person of Christ into the region of legends, to accord to Him the purest and most glorious apparition which the mind of man has ever conceived, provided, that in return we concede that His life was a marvellous collection of parables, under which we must renounce the hope of finding the firm and solid ground of history, provided, that we admit that the miracles of Christ are but symbols, and His resurrection and ascension but poetic myths of a moral victory, provided that the Gospel should never take its place in the rank of facts, and cease to trouble with its supernatural character, the immutable laws. We can estimate the value of the testimony of these Galileans, when in reply to these specious assertions they stand up and say, "This Christ we have seen, our ears have heard His divine words, His face we have seen on Tabor, and in the garden of the Mount of Olives. That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled—declare we unto you." Shall we say with the critic that the Gospel is the most sublime dream, or with the Apostles, that it is the most certain fact?

## THE CHURCH AND THE NEW TESTAMENT.

AMONG the Church principles which, in our opinion, ought to be brought more prominently forward, so as to provide the masses of Church-goers with more tangible reasons for preferring the Church to any sect, there are two which are closely connected with the New Testament, and which are not only very important in themselves, but also, when fully grasped, give a new interest to Churchmanship in general.

The first of these is the fact—so seldom insisted upon in the pulpit—that the Church is considerably *older than the New Testament Scriptures*. There is, happily, in these days, a very great reverence for the Bible among Christians; but it is hardly too much to say that this reverence degenerates into idolatry in some quarters. The New Testament is treated almost as though it had been given openly by a Divine hand to men, much as the Ten Commandments were given on Mount Sinai. The fact that for *nineteen years* the Church had no New Testament is forgotten or ignored. Hence, also, the fact, that Church doctrines do not derive *origin* from the New Testament, but from the inspiration of the Apostles at Pentecost, and from oral instruction in Apostolic times, is little realized. "To the law and to the testimony" is a favourite shibboleth with many, who argue from it that unless a thing is plainly ordered, and, so to say, *originated* in the New Testament, it cannot be of any importance—nay, rather, rests on no authority. Thus, Infant Baptism, the observance of Sunday, and, to a considerable extent, Confirmation, are Church principles whose strength is largely lost by the very fact of their great

antiquity—viz., that they are older than the New Testament itself. Apostolical succession is another Church principle which is extensively ignored, or even repudiated, from the same cause, no great stress being, as is supposed, laid upon it in the Bible. In short, the enormous mass of Church doctrine and discipline which was in full vigour before St. Paul wrote to the Thessalonians, is apt to be forgotten altogether, and the tacit assumption that a Church without the New Testament was an impossibility, is probably widespread.

The other principle, or rather fact in the history of the New Testament, which we said was too much forgotten, is this—that the New Testament is, in reality, the *Church's* book. Probably there are many persons who imagine that from the very beginning there were always numerous sects of Christians, and that the New Testament was, somehow, given equally to all. But what are the facts? Why, in the first place, the very existence of our Scriptures is a standing witness that at some very early period the vast body of Christians did agree together as to what particular Greek books were, or were not, inspired by the Holy Spirit—an agreement, be it remembered, which would be totally impossible in these days of "unsectarian" teaching; and, in the second place, it is a fact that the whole Church of Christ, which in England is now represented by the Church of England only, as an historical fact, was *not* divided into a number of denominations, like the Christians of the nineteenth century, but, on the contrary, was, in spite of tiny schisms at times, so completely of one heart and mind that it was able to accomplish that great work, which, as we have said, would be utterly out of the question now, of deciding on the canon of Scripture, and obtaining for its decision what may be considered as the universal acceptance of Christendom.—*Church Bells*.

## DECLINE OF RELIGION IN SPAIN.

MR. BERNARD O'REILLY, a Romish Priest of New York, writes to the *New York Sun* as follows:—"The Church of Rome has yet to learn that Christ's Kingdom is not of this world, either in its origin or its weapons; and that 'all they that take the sword shall perish with the sword.'" He says:—"The three past years of travel and study among the Latin nations of Europe have made me feel as if I were the attentive observer of one of those great convulsions which engulf an old world in the ocean depths, and lift up new continents from amid the destroying waters. . . . Of Spain—carefully as I have endeavoured during the last thirteen months to study her condition—I fear to write what I think. The love of this great country and her people was born with me, and I would fain prophesy of her all prosperity, glory, and happiness. But when I see that the Spaniard of to-day even when he professes outwardly to be a Christian, will not permit one of his children to receive religious instruction in Sunday school or secular school, and that religion to him is but a dead and empty form, I cannot help foreseeing that in the very near future the Church of Spain will be in a worse plight than is now the Church in France.

This is certainly extraordinary language to come from the lips of a Romish Priest. How serious an indictment against his own Church is contained in it, and all too true, alas!

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

SYDNEY.—A very successful and enjoyable concert of Scotch music, vocal and instrumental, was given in the Temperance Hall, on Tuesday, the 29th of May, by the members of St. George's choir, assisted by the Sydney Cornet Band, and other amateurs. The attendance was large, and the nett proceeds were between sixty and seventy dollars. On Tuesday, the 29th of June, some of the Sunday School children, who had been preparing zealously for some time under the leadership of Miss Hill, one of the teachers, held a Bazaar, which realized about thirty-five dollars. This money is to be devoted to the purchase of maps and scrolls for the walls of the St. George's School house, which has recently been much improved.

TERRENCE BAY.—The Bishop of the Diocese held a Confirmation on the 17th. Forty persons presented themselves for that solemn rite. The ages of the candidates ranged from 73 to 15 years. The young people had decorated the Church with wreaths of spruce and other evergreens. His Lordship gave a very practical address and complimented all present on the condition of the Church as well as upon the singing and that necessary piece of furniture lately placed in the Church, the font. The Lord's Supper was administered to 54 persons; the newly confirmed were among the number. The Bishop arrived on Saturday evening and administered the Holy Communion to two sick persons and had time for a general look round. On his returning he stayed at Brookside, a settlement 7 miles from Terrence Bay and after the usual afternoon service, administered the Holy Communion to 5 persons. This is the first time it has ever been celebrated there, as there are few Church people and only a small school-house. The weather was most charming and the Bishop seemed thoroughly to have enjoyed the visit.

ANNAPOLIS.—Pursuant to notice, a meeting of the Annapolis Rural Deanery was held in the Parish of St. Luke's, Annapolis, on Tuesday and Wednesday, the 19th and 20th ult. Members present—The Rev. the Dean, Revs. Messrs. Ritchie, Dodwell, Ambrose, DeBlois, Secretary; Wilkins, McCully, and Partridge. On Tuesday evening, Divine Service was held at Rosette, when Rev. J. Ambrose took the desk, and Rev. H. D. deBlois the lessons. A missionary meeting was then held, when addresses on Foreign Missions were given by Revs. Messrs. Ritchie, Filleul, Ambrose, Dodwell, deBlois and McCully. A collection was then taken up on behalf of the fund, amounting to \$7.25. The services were hearty, and great interest manifested by an attentive congregation; nor must mention be omitted of the floral decorations, beautifully and elegantly arranged, the work of willing hands and loving hearts, in the "Sanctuary of the Most High." On Wednesday morning Divine Service was held in the Parish Church, in which the following clergymen took part, viz., Revs. J. Ambrose, the desk; H. D. deBlois, the 1st lesson; C. W. McCully, the 2nd lesson; G. B. Dodwell, gospeller, and the Rev. the Dean, celebrant; Mr. Dodwell, preacher, from Jer. vi. 16. Here also, as at Rosette, was manifested that love for the adorning of the House of the Lord which should ever characterize the devout worshipper in giving back to Him a portion of these choicest gifts of nature He has so liberally bestowed upon them, for upon the "Table of the Lord" was displayed one of the most beautiful and artistically arranged collections of rare white and red lilies that could either please the eye or gratify the taste, and dull indeed must have been that heart through which, in approaching the Creator, the remembrance of the gracious Saviour's touching words did not find a responsive echo, "Behold the lilies how they grow." A large number of communicants participated in the Sacred Feast. After dinner at the Rectory, the Mission meeting of the Chapter was opened with prayer by the Dean at 2 p. m. The minutes

having been read and approved, the 2nd chap. of the Acts of the Holy Apostles was read and critically commented on. After some discussion on Rev. J. J. Ritchie's notice of motion, he consented to withdraw it, provided the mover and seconder of the original resolutions would consent to have them amended, so as to read after the words three months, "if practicable," and after the words Rural Deanery, "with the consent of the Rector or Incumbent," and the substitution of the word "asked" for "required," which was readily agreed to. A paper, learned and erudite, displaying great thought, and replete with information, on the subject of the "Holy Sacrament of the Lord's Supper" was then read by the Rector, the Rev. James Ritchie, which provoked much friendly discussion, tending only, however, to show how much nearer, in reality, the different schools of thought are to each other, when their real meaning is thoroughly elucidated and understood. Evensong was held in the Parish Church at 7 p. m., Rev. H. D. deBlois in the desk, Rev. J. Partridge the lesson. A missionary meeting was then held, and addresses given by the Rector, the Dean and Revs. Messrs. Partridge and deBlois. The point was much dwelt upon, viz., the desirability of having as soon as possible a missionary of our own in the mission field. The collections, amounting to \$20.36, including \$7.25 from Rosette, were, by special request, devoted to this particular object. This meeting of the Deanery was more than usually interesting, not only from the fact that a new impulse seemed to have been given to the subject of Missions, but also from the pleasing circumstance that all the members of the Deanery were present, with the exception of the Rector of Granville, who had made all his previous arrangements for a short vacation before the members had been cited to attend.

WINDSOR—*King's College*—The Annual Encœnia came off on Wednesday and Thursday last. On Wednesday, a meeting of the Alumni Association was held, when about forty-five members were in attendance. Among other important business transacted, the power to vote by proxy, with reference to which a notice of motion had been given last year, was so altered as to allow but one proxy to be held at any meeting by each member. Before, a member might hold an indefinite number—one member at the meeting had 46—and thus overpower the votes of all the other members present. It is believed that this change will promote a larger attendance at the Annual Meetings. Over forty new members were elected. Subscriptions amounting to about \$1000 (the Bishop giving \$250) were promised to meet the expected deficit in the current expenses of the coming year. Owing to the absence of some of the officers, the Governors were unable to lay on the table a full statement of the affairs of the College to date. The Bishop, however, stated that some improvement had taken place since last year, and that the Rev. J. O. Ruggles, it was hoped, would succeed in raising the required Endowment, over \$2000 having been collected in a few days in Windsor, and that it was the intention of Mr. Ruggles to visit every Parish in the two Dioceses, and to hold public meetings, with the permission of the several Rectors in each. About \$16,000, it is understood, has thus far been promised towards the \$40,000 required. The presence of several of the clergy of the Diocese of Fredericton, and their warm interest in the College, was remarked upon as a cause for encouragement, and an assurance that the Synod of Fredericton, at its approaching meeting, will adopt the College and elect two Governors, as they will then have the right to do. The Visitor was requested to communicate with the Metropolitan on the subject.

The officers of last year were re-elected; and Archdeacon Gilpin, and Mr. C. S. Wilcox, were elected as Governors in succession to Dr. Aikens and Mr. J. A. Shaw, who go out of office, their terms having expired. A number of members took part in a discussion having reference to better arrangements being made for a larger gathering of members another year. Much enthusiasm was

displayed during the two sessions, and there is every evidence that more general interest is being shown in the work of the College. We shall refer to the College gathering on Thursday, next week. We have now only space to say that the Rev. T. E. Dowling, of Carleton, N. B., preached the Encœnia sermon at the Parish Church, and that afterwards the Lieut-Governor of Nova Scotia and Major-General Laurie had the degree of D. C. L. conferred upon them in the presence of a brilliant assemblage in the College Hall. The venerable Rev. J. T. T. Moody, Rector of Yarmouth, received the degree of D. D. The following degrees were also conferred:—Rev. R. D. Bambrick, M. A.; E. A. Harris, B. A.; F. W. Frith, B. A.; J. R. DeWolfe Cowie, B. A.; W. F. H. Carvell, B. A.

## DIOCESE OF FREDERICTON.

REPORT OF THE BOOK DEPOSITORY COMMITTEE FOR THE YEAR ENDING JUNE 1ST, 1883.

To the Right Rev. the Lord Bishop and the General Committee of the Diocesan Church Society:

The Committee to whom was entrusted the management of the Depository of the Society for Promoting Christian Knowledge beg to submit their annual report and accounts:—

The sale of Books for the year ending April 30, 1882, amounted to ..... \$ 957.68  
The sale of Books for the year ending April 30, 1883, amounted to ..... 1096.30  
Shewing an increase of sales to the amount of ... \$138.62  
Last year 768 copies of "The Dawn of Day" were circulated in 22 parishes. This year 877 copies have been paid for in advance. The circulation has extended to 28 parishes. The "Dawn of Day," supplied monthly at one cent each copy, still maintains its place as one of the cheapest Church Magazines.

Your Committee regret the small sale in the Diocese of "The Official Year Book of the Church of England." This invaluable record of the Church's various organizations fills no fewer than 700 octavo pages. It is a work which should interest all Churchmen, as it gives an account of the various means employed by the Church in fostering and extending true religion at home and abroad. The edition for 1884 will be on the Depository shelves during Christmas-tide. The demand for the Society's Almanacs and Pocket Books has been larger than usual.

Your Committee would draw the attention of the clergy and Sunday school teachers to a recent important work, entitled "The Book of Common Prayer with Commentary." This work is designed as a companion to the Society's Commentary on the Old and New Testaments, and has been constructed on a similar plan.

In a letter dated January 19th, the Co-adjutor Bishop informed the Standing Committee of the S. P. C. K. of his early impressions of the value of the venerable Society's work throughout New Brunswick. "I did not realize," he writes, "until I came out here, the enormous benefit the S. P. C. K. has been to the Colonies. I don't quite know what the Church in the Colonies would have done without such assistance; it is a wonderful blessing."

Your Committee report that scarcely a month elapses without, at least, one New Brunswick application being printed in the Society's *Monthly Report*, and therefore the grants of books made this year to Beaufort, Hampton, New Zealand and St. Martins, as well as the grant of £30.00 sterling towards a church at Belle Isle Creek, Springfield; of £10 for the completion of a church in the northern district of Grand Manan; and the revival of the grant in 1877 of £50 for St. Ansgar's Church, New Denmark, warrant them in giving expression to their thankful appreciation for numberless gifts to this Diocese.

Your Committee have great pleasure in being able to announce that from this date they are enabled to make a reduction in the Society's Sunday School Library Books and to members on all publications placed on the Depository shelves.

In future the present commission of ten per cent allowed to members will be increased to twenty per cent; and the commission on the Society's books purchased for Sunday School Libraries will also be increased from ten to twenty per cent. Church Sunday School Library Books can, therefore, now be purchased in St. John at their published prices in England.

The Treasurer's account accompanies this report.

Respectfully submitted.

THEODORE E. DOWLING,  
Secretary.

June 6th, 1883.

THE MISSION OF ALBERT COUNTY.—As this extensive Mission is without a Church clergyman, and yet that there are between three and four hundred persons in it who claim to be Church people, the Rev. J. Roy Campbell, Rector of Dorchester, obtained the consent of his people to spend a week in Albert, which he did at the beginning of June. He received everywhere a

most cordial welcome, and on every side a desire for a resident clergyman was expressed. Services were held at Hopewell Hill, at Riverside and at Hillsborough, and the average attendance was nearly 120. In Mr. Campbell's opinion—based on a personal missionary tour through three parishes in a beautiful country—is that there could be no more desirable or promising field for an active, prudent, and well learned man; and that if he had the necessary physical strength he would ask for no other work, as the people are ready, according to their means, to do their part. We most earnestly hope that the Diocesan Church Society will be sufficiently supported to enable it to send a suitable man without further delay.

**ST. ANDREW'S.**—A meeting of the members of this Deanery was held in St. Andrew's, on Tuesday and Wednesday, June 20th and 21st. All the clergy, except the Rev. J. W. Milledge, who was storm-stayed, were present; but owing to the excessive rains the attendance at the Services was small. A Missionary meeting was held in the School Room, on Tuesday evening, and stirring Addresses were made by the Rector, Canon Ketchum, the Revs. E. C. Saunders, of St. Stephen, and H. H. Neales, of Campobello. Holy Communion was celebrated on Wednesday morning, at 8 a. m., and after prayers, read Hebrews xi. in the original, with comments, exegetical and critical. This was followed by the solemn reading of the Exhortation questions and answers in the ordinal. In the evening Evensong was said at 7.30, followed by an excellent sermon by the Rev. H. H. Neales, and short enthusiastic addresses by the Revs. the Rural Déan and J. Rushton. The music at the Missionary Meeting and the service, was rendered by the choir with its usual excellence.

**WESTFIELD.**—On Saturday, the 23rd inst., we received a visit from his Lordship, the Bishop Co-adjutor who remained in the mission until the Wednesday morning following. On Sunday morning, being St. John the Baptist's Day, his Lordship administered the Rite of Confirmation to 11 persons, in the Parish Church, St. Peter's. The Church was packed to overflowing, at least 75 of those who came not being able to obtain entrance. His Lordship gave a stirring address on the duties and privileges of the candidates for Confirmation and the gifts of the Holy Ghost which they receive in that Rite. After the administration of the Rite his Lordship spoke for a few moments, very feelingly to those Confirmed, giving them simple rules for their guidance in life, and words of solemn warning and Spiritual Comfort. On Saturday, Monday and Tuesday evenings there were services held respectively at St. Peter's, Trinity and St. James' Churches, with addresses by his Lordship in the interests of the Diocesan Church Society. Much good was done and increased interest was awakened in the minds of the parishioners. The Churches were beautifully decorated with floral offerings, especial mention is due those willing hands and loving hearts that took such pains with the decorations in Trinity Chapel, far exceeding either those of St. Peter's or St. James'. The simple piety and earnest devotion of the attendants at this Chapel, at all times very marked, seemed particularly so upon this occasion. This was the first time that a Bishop had ever visited this part of the mission and although his Lordship was very much impressed with the beauty of the scenery and the extended view which he saw in that neighborhood, not to be surpassed in the Province, yet it did not make as marked an impression on his memory as did the hearty welcome, the kind hospitality, and the earnest zeal and reverence of these humble but faithful people. This is a comparatively new station, having been opened by the present Rector's predecessor. His Lordship's eloquent and touching address will linger long in the minds and hearts of the majority of those present.

**FREDERICTON.**—The Metropolitan confirmed

a class of twenty-five male and female candidates at the Cathedral on Friday. The Synod, which opens on Tuesday, will have the presence of Canon Churton of England, who will be a guest of the Co-adjutor Bishop.

**CENTREVILLE.**—The entertainment on behalf of the new church, came off on Saturday, 22nd June. The attendance was very large, and the affair proved a great success. The receipts were nearly \$500.

### DIOCESE OF QUEBEC.

(From our own Correspondent.)

**COMPTON LADIES' COLLEGE.**—The school year of the Compton Ladies' College closed on Wednesday evening with a concert and the distribution of prizes. There was present a large gathering of friends of the Institution, amongst whom were several former pupils and prominent persons from a distance. The concert was held in the fine large school-room, which was beautifully decorated with evergreens, ferns, flags, etc., the platform being arranged to represent a miniature forest. On one side of the room were artistically placed paintings in oils and water colors, drawings and sketches by the pupils, all well done, many of them being real works of art. The instrumental portion of the programme was of a high order of merit, and fully sustained the musical reputation of the College. The Rev. Principal delivered an address to the visitors present, in which he spoke of the successful work that had been done during the year, of the general excellence, of the examination papers, and of the uniformly high marks obtained in the different classes. He alluded to the system he had adopted of giving particular attention to all English branches, impressing upon the pupils the necessity of thoroughly mastering those subjects which, in after years, will be to them of the greatest benefit; and in a few well chosen remarks referred to the faithful and efficient manner in which his staff of assistants had discharged their duties. He then, in his kind and happy manner, awarded the medals and prizes to the following successful competitors:—

Higher 6th, (Finishing Form)—Mabel Aldrich, Compton, Perfect Papers, gold medal and McGill College Diploma of Associate in Arts; also first prize in French and Painting.

6th Form—C. Sherman, Compton, English branches, silver medal; M. How, Nova Scotia, English branches, 1st prize; M. How, Nova Scotia, French, 1st prize; A. Howatt, P. E. Island, high average marks, 2nd prize; E. Donaldson, Nova Scotia, high average marks, 3rd prize; A. Stevens, Ontario, Arithmetic, 1st prize.

5th Form—M. Ritchie, Quebec, highest average marks, silver medal; J. Veasey, Quebec, high average marks, 1st prize; G. Ferguson, Montreal, high average marks, 2nd prize; M. Hobbs, Coaticook, and G. Veasey, Quebec, highly commended, and awarded prizes for aggregate marks; A. Shaw, Nova Scotia, Music, 1st prize; M. Wadleigh, Kingsley, prize in Calisthenics.

4th Form—L. Pomeroy, Compton, English branches, 1st prize; G. Buchanan, Quebec, English branches, 2nd prize; N. Randal, Compton, English branches, 3rd prize.

3rd Form—E. Bieber, Lennoxville, highest average marks, prize.

Then followed the Operetta, a pleasing feature of the evening, in which nearly the whole school took part, and which was greatly admired. The singing and lady-like deportment of the pupils testified to the great care that had been given to these two branches. The concert ended by singing the National Anthem, after which supper was served in the dining hall.

**LENNOXVILLE.**—Bishop's College and School, needed for their complete development and increased usefulness, among other things, a larger supply of scholarships and exhibitions for the encouragement and assistance of diligent and promising pupils. This need seems likely now to be to some extent supplied. The friends of the college and school in Sherbrooke and the neighborhood undertook a little while ago to establish an Eastern Townships Scholarship of \$60 per annum for three years, to be given to the most deserving boy in the school, who may wish to enter the college as a student of arts. The congregation of St. Matthew's Church, Quebec, are on the point

of completing the endowment of a similar scholarship, to be called by the name of "St. Matthew's." The Association of Old Boys will, it is hoped, undertake the establishment of another. It is understood that the fund recently presented to the Rev. Dr. Reid, of Sherbrooke, by his old friends and parishioners is to be devoted, by the express desire of that well-tried and generous friend of the college, to the establishment of a scholarship at Bishop's College, to be offered for competition among the pupils of the Sherbrooke Academy.

A scholarship, lastly, is now being founded by Miss Walker, of Quebec, in memory of her parents, to be called the "Walker Scholarship," to be given as it falls vacant to the most deserving student who shall need assistance.

These generous acts of the friends of Lennoxville are good examples as well as useful in themselves.

### DIOCESE OF HURON.

The Synod of the Diocese assembled in the Chapter House, London, on Tuesday the 19th of June. Morning Prayer was said at 9 o'clock and at 11 o'clock the Ordination Service was begun with a sermon by the Lordship of Toronto. His Lordship preached from the words: "Earnestly contend for the faith which was once delivered to the Saints." The sermon, which was an admirable one, was an earnest appeal for greater unity among Christians especially in view of the growing infidelity of the day. He traced much of the present skepticism to the absence of religious education and urged the importance of making the Bible a test book in the public schools. He concluded his sermon with a feelingly allusion to the Bishop of Huron, and the loss which the Diocese would sustain in his withdrawal. The following gentlemen were then ordained—Deacons—W. T. Cluffe, J. F. Parke, and J. M. Greene of Huron College; J. W. Ashman, and J. Ashton of St. Aiden's College, Birkenhead, England. Priests—Revs. G. B. Taylor, J. Ridley, P. Owen Jones, J. A. Ball, E. B. Hamilton, C. J. Batshore, W. M. Shore, A. G. Smith. The Holy Communion was celebrated by the Bishop assisted by the Bishop of Toronto. The Synod assembled at 3 p. m. After the usual prayers officers were elected as follows: *Hon. Clerical Secretary*, Rev. J. B. Richardson; *Hon. Lay Secretary*, G. B. Reed; *Auditors*, James Hamilton and A. G. Smyth. The Bishop alluded to the presence of the Bishop of Toronto who occupied a seat at his right, and he was extended a cordial reception by the member of the Synod. The Rev. J. A. Broughall, Chaplain to the Bishop of Toronto was invited to take a seat on the floor of the House. The Bishop said that before proceeding further, he desired to present a resolution, which he wished to have conveyed to another Christian body. He alluded to the fraternal meeting which had been sent to this Synod by the Presbyterian General Assembly a few years since, and then proposed a message of cordial and fraternal greeting to that body now in session in the city. It was adopted enthusiastically, and the Clerical Secretary instructed to transmit it personally to the General Assembly.

The Bishop then read his annual address. He referred to his approaching departure in the following terms:—

It is now incumbent upon me to announce to you—as I have already done to the Standing Committee in March last—the approaching severance of a connection which has extended over so many years.

A thousand tender associations cluster around my heart at this moment, and make it hard for me to speak of parting from you. and yet, in view of the summons I have receive to another sphere of duty—unsought for on my part—I cannot but regard it as a leading of Providence. May I not crave from you, in my new field of labor, that kind sympathy and hearty good will with which you have never failed to sustain me?

As I review the twenty years I have spent in



this Diocese—during the larger portion of which I have occupied the Episcopate—I feel burdened with a sense of all that I owe to my Heavenly Father for his Providential care, and unnumbered and unmerited blessings; more especially for the unity and brotherly good feeling with which he has blessed us as a Church in the prosecution of our work.

Feeling thus, beloved brethren, towards you and the Diocese I am about to leave, I trust, it will need no assurance on my part that my personal affection for you and interest in every department of the Church's work in this Diocese will not cease with my official connection with you; but that in the discharge of my Episcopal duties in the mother land, I shall lose no suitable opportunity of advocating and commending to the sympathy and co-operation of our English Church members the noble missionary and educational works in regard to which this Diocese has been so eminently distinguished and so signally blessed of God.

Your contemplated Cathedral, of which this goodly "Chapter House" is an earnest and a pledge; the Western University, now fairly under way—these will still have claims upon my affection and active solicitude, which I shall never fail to recognize; nay, I am determined, so long as it shall please God to grant me health and strength, to plead and labor, as if I were still in your midst, as your co-worker in everything that will tend to advance the best interests of this Diocese ever dear to my heart.

May God the Holy Ghost, whose presence we have invoked, be sensibly in our midst, and may each and all of you experience His power, influence and guidance in causing you to make choice whenever you shall be called upon to do so, of a man full of the Holy Ghost, fitted in every way to preside over you in the Lord, for the edifying of His Church and for the glory of His Holy Name.

The prosperity of the Diocese was referred to, and the following facts and figures were given in proof of it. These statements of statistics are taken from the returns of the rural deans and from our audited accounts:—No. of parsonages in 1871, 34; in 1883, 65—increase, 31; Value of parsonages in 1871: \$53,300; in 1883, \$132,500—increase, \$79,200: No. of churches in 1871, 149; in 1883, 207—increase, 58: Value of churches in 1871, \$262,460; in 1883, \$660,784—increase \$398,324: Voluntary Diocesan Income in 1871, \$10,022.90; in 1883, \$16,597.93—increase, \$6,575.03: Invested capital in 1871, \$522,465.60; in 1883, \$671,718.82—increase \$149,253.22: Interest from invested capital in 1871, \$27,418.35; in 1883, \$41,951.86—increase \$14,533.51: No. of clergy on roll in 1871, 92; in 1883, 135—increase, 42: No. of Sunday schools in 1871, 110; in 1883, 166—increase, 56: Communicants in 1871, 4,390; in 1883, 8,910—increase, 4,520. The income from the Widow's and Orphans' Fund, I am thankful to report, has more than doubled since 1871, the capital invested having reached the handsome sum of \$57,412.28. The object to which this fund is devoted will, I feel sure, always command the hearty and liberal support of the members of the Church.

He read a letter from the Bishop of Algoma, pleading that the Clergy who take duty in that Missionary Diocese be allowed to remain, connected with the Widow and Orphans' Fund of the Diocese from which they come, and asking the Synod of Huron to take action similar to that already taken by the Diocese of Quebec. He entered at length in the history of Huron College, another Western University, and urged the members of the Synod to do all in their power to further the cause of Christian education. He concluded by again alluding to the pain which the thought of severance caused him, and in the words of the Apostle said "Finally, brethren farewell. Be perfect, be of good comfort, be of one mind, live in peace, another God of love and peace shall be with you."

The Clerical Secretary reported that he had conveyed the message to the Presbyterian General Assembly, that it was received with pleasure by

that body, and that they had stated their intention of sending a deputation to return the courtesy.

A very pleasing episode transpired at this juncture, when the Very Rev. Dean Boomer advanced to the front and read the following address:—

To the Right Reverend Father in God, Isaac Helmuth, D. D., D. C. L.

May it please your Lordship:—  
On the eve of your departure we, the clergy and laity of the Diocese of Huron, under a deep sense of the value of your services and labors in the cause of the Church, desire to express our sorrow that the many and close ties that have so long united us are about to be severed. Believing, as we do, in the continual abiding and directing presence of God, the Holy Ghost, in the Church, we are constrained to acknowledge that the call which you have received to occupy the honorable position of Suffragan Bishop in the Diocese of Ripon, England, and the circumstances that have necessitated your acceptance, have been wisely ordered for the glory of God and the good of the whole Church. Yet, while we believe this and confidently trust that the good works which have been initiated or fostered by you will still prosper in the hands of him to whose guidance the Church shall be committed, it is with feelings of no feigned regret that we now say farewell. Words of flattery would seem as unseemly in us as they would be offensive to your Lordship, but plain truth is no flattery. Therefore, we would express in few words our sense of the obligations under which the Diocese of Huron is lastingly placed for the deep interest which you have always taken in the advancement of higher education, of which the noble institutions which owe their existence to your exertions will remain lasting monuments. We trust that the example your life has afforded of exhaustless energy and ceaseless toil, joined with unflinching patience and courtesy, may not only be remembered, but followed as a pattern worthy of imitation. We now beg your Lordship's acceptance of the accompanying service of plate as a small and very inadequate expression of our love and esteem, and when far removed from us and basted in new scenes, may it remind you that in this, your first diocese, there are many hearts that beat warmly towards you and many prayers that ascend in your behalf, for that blessing which alone maketh it rich. Praying that the Great Head of the Church may grant to you and Mrs. Helmuth many years of happiness, blessing you abundantly, both in public labors, and private life.  
We are your Lordship's obedient servants, (for the Clergy and Laity of the Diocese.)

JOHN GEMMERY, }  
W. A. YOUNG, } Secretaries.

M. BOOMER, L. L. D.,  
Dean of Huron,  
Chairman of Com.

The address was a most beautiful specimen of artistic skill, being on vellum brilliantly illuminated the penmanship especially fine. As the project had only recently been conceived, it had been almost impossible to procure a suitable service of plate, and his Lordship was therefore presented with the money, amounting to nearly \$2,000, in order that he may procure an appropriate service on his arrival in England.

The Bishop was very deeply touched at being so unexpectedly made the recipient of such a magnificent testimonial of the affection and esteem entertained for him throughout the Diocese, and for a few moments he could scarcely find utterance. He was sure that they would not under the circumstances expect him to reply at any length. He could not do so, his heart was too full to speak to them. He thanked them for their kindness and for the many acts of kindness he had received from all, and could never separate from them in spirit. If there was any one who felt that he (the Bishop) had been guilty of treating him with any breach of courtesy he asked to be forgiven, as he forgave any who had done or said anything against him, and he left them in a spirit of love and faith and trust. All have their shortcomings. He knew he had often fallen short of his aspirations, but he had tried to do the best in the interest of the Diocese, and if he had not done so always they would attribute it to his failings. He resumed his seat amidst enthusiastic cheering.  
(To be Continued.)

DIOCESE OF TORONTO.

MEETING OF SYNOD—SECOND DAY'S PROCEEDINGS.

(From our own correspondent.)

WEDNESDAY, JUNE 13th.

The Bishop took the chair at 10 o'clock. After the usual opening prayer, his Lordship appointed the following gentlemen members of the Executive Committee:—Ven. Archdeacon Boddy, Rev. J. Pearson, Rev. Septimus Jones, Canon O'Meara, and Messrs. A. H. Campbell, J. S. Hodgins, Judge Benson, N. W. Hoyles and Dr. Snelling.

The first business was the reception of the Executive Committee's Report containing the names of those recommended to serve on the Standing Committee of the Synod. This report was, with very few alterations accepted.

The Committee on the Endowment of See, Rectorry Lands, &c., submitted their report which

was subsequently adopted. It gave a detailed statement of the various steps taken with respect to the St. James' Rectorry Lands, but as this question is now *sub judice*, no discussion took place on the subject.

ST. ALBAN'S CATHEDRAL.

A large representative committee was appointed to submit the names of persons suitable for election as lay members of the new Cathedral Chapter. It is worthy of note that in the names submitted by them, *only one gentleman* was spoken of who lived outside of Toronto and its suburbs. This tendency to Centralization on the part of the city members is much to be deplored and must one day create trouble. The Nominating Committee were taught a useful lesson when on the following day the name of a well-known Churchman, *not* resident in Toronto, and *not* upon their recommended list, was duly elected.

CLERGY COMMUTATION TRUST.

The report of this Committee was read by Mr. A. H. Campbell. The receipts for the year amounted to over \$22,000, and the capital now stands at \$373,519.65. Unfortunately this showed a reduction as compared with last year as owing to the decree in the suit Synod and De Blaguere over \$1,760, had been paid by the Synod into court. In addition to this, several mortgages had been transferred which reduced the trust still further, the entire loss being \$16,650. Owing to this, no additional names had been placed on the list of annuitants but the Committee hope to maintain the pay list as at present. A short discussion took place with regard to the placing of Canon Morgan's name upon the Commutation Fund for an allowance. Mr. Morgan has served many years in the Diocese but is at present in receipt of a salary of over \$1100—the greater portion of this being from endowments. As he is the Rector of the large and flourishing town of Barrie, his proposition to seek the Commutation grant and give up \$400 towards a curate's salary, is scarcely reasonable, and the precedent would be very dangerous. Let the people provide an assistant if one is required, otherwise, every man whether in need of help or not, will, when he reaches the prospect of commutation, like him, gladly give up on one hand that he may receive on another. This trust should be religiously administered and no question of mercy or charity, should produce a crying injustice or cause the committee to establish a precedent wrong in itself, and injurious to other clergy. The proposition caused some discussion, but many members would have spoken out more plainly, had had it not been feared that their attitude would be misinterpreted, and evil motives assigned. Canon Morgan is very highly esteemed as a most indefatigable worker and experienced parish priest, one of the most faithful labourers, indeed at his age that could be found any place, and well worthy of more consideration and aid from his own people.

MISSION BOARD.

This Committee's report was of a very cheering and encouraging nature. The expenditure shows the great impetus given to Mission Work at home and abroad, and the increase in collections and subscriptions is very great.

In Diocesan work forty missionaries were aided by grants, amounting in the aggregate to \$9,676.65. For Algoma and the North-West, \$3,744.35 had been expended, and to foreign work the sum of \$1,131.20 was applied.

Owing to the temporary shortness of men however, no new Missions had been taken up during the year, and several parishes were unsupplied with clergy.

To this report was appended a statement of the Rev. Johnstone Vicars, showing what had been received for the Society for Promoting Christianity among the Jews. It showed the total Good Friday collections and donations as amounting to \$752.68. The number of parishes contributing was forty-seven.

The annual report of the Church Woman's Mission Aid Society was also annexed, and showed that their interesting work was still progressing. It is to be regretted that only a few parishes in the country, viz., St. Luke's, Ashburnham, Christ

Church, Brampton, and Christ Church, Mimico, have established auxiliaries.

With reference to this good work of supplying poor Missions with assistance, Mr. Biggar moved, and Rev. W. C. Bradshaw seconded, a very cordial vote of thanks to the Church Woman's Mission Aid, and hoped they would continue to carry on their useful operations.

#### WIDOWS' AND ORPHANS' FUND.

The Committee having charge of this Fund reported the income of the past year as \$5,418.22, and the ordinary expenditure \$4,795.89. There are now 20 widows and 12 orphans on the Fund. The receipts show a bequest of \$1,000 by the will of the late Samuel B. Smith, of Toronto. The assessments on the various parishes amounted to \$3,076.18, and the total receipts on this head were \$2,523.10. Eighteen parishes paid over their assessment, 14 paid in full, and 28 nothing. It seems an unaccountable thing that so many should fail to comply with the law of Synod enjoining an annual collection for such a worthy object. In this matter, we fear, the clergy are greatly to blame.

The latter part of the day was mostly taken up by the balloting for delegates to the Provincial Synod and for the elective members of the Executive. The usual party tickets were out as usual, but we rejoice to know that although the usual *party men* were elected by the clergy, the vote cast by the laity was tolerably fair, and showed a desire for moderation. This unwise system of selecting men from one school of thought only, and not on their individual merits, ought not to continue.

#### THE MISSIONARY MEETING

held at St. James' School house this evening was a great success. The building was inconveniently crowded. Addresses were delivered by the Revs. Dr. Courtney, Boston; W. F. Campbell, Huron; and G. B. Morley, Orangeville. The Bishop in opening the proceedings alluded with gratification to the increased interest taken in missionary work throughout the Diocese, and to the healthy improvement in the state of the funds.

PERSONAL.—Rev. H. G. Baldwin and wife, Provost and Mrs. Body, and Rev. A. Sanson have gone to England. Rev. C. R. Bell has resigned the incumbency of Bradford and is seeking a new sphere of labour. Rev. J. Carry, Port Perry, delivered a sermon to the members of Lodge Old England on a recent Sunday. A lay delegate writes to the *Globe* regarding the Bishop's action at Synod as follows:—"Every motion introduced the Bishop gives his views upon at length; every speaker he replies to or comments upon; at every turn and every phase of the debate the voice of the chair is heard advising, warning, informing, patronizing the speakers." While it may be admitted that his Lordship on some occasions exceeds his functions as chairman, all must acknowledge his ruling is generally right, and his control of the large audience perfect. The debates are wisely held in check by the chair, and often stopped at the nick of time. Many of the clergy require just the supervision which the Bishop gives them at Synod.

TRINITY COLLEGE SCHOOL.—Speech day is fixed for July the 11th. A large attendance of visitors is expected.

CHURCH OF THE ASCENSION, TORONTO.—During the absence of the Rector, the Rev. G. A. S. Schneider, of Trinity College, aided by Mr. G. W. Wrong, of the Protestant Episcopal Divinity School, takes duty at this Church for three months.

NUMEROUS.—We understand a whole batch of clergy are applying for the vacant Rectory of Thornhill. We hope the Bishop will appoint the present *locum tenens*.

New Church.—The active congregation of St. Philip's Church, Toronto, are about to erect a new building in lieu of the present church, to cost over \$16,000. It will be situated on Spadina Avenue.

## OUR ENGLISH LETTER.

### A Sabbath Day Service in London.

One Sabbath morning I decided to go with a friend to a Jewish synagogue to witness, and so far as would be right to do so, to join in the worship of the synagogue. Not far from us, in Great Portland Street, we had noticed a building which a Grecian porch marked as probably a public building, but the Hebrew inscription over the door-posts told unmistakably what it was. We went in a little after eleven. A man waiting in the porch told us to go in where the service was being held. Upon entering we resisted a natural inclination to take off our hats, and were about to take seats near the door, when a "Warden" came forward and politely showed us to "chief seats in the synagogue." The room, I should judge, would hold about half as many as St. Luke's Church in Halifax. The men and women did not sit, as is usual in so many English Churches, on different sides, but on different floors—the men down stairs, the women in the galleries. The women are supposed to sit behind a lattice, but women's rights seem to be prevailing, and the latter has been reduced to little more than a low railing. The room was not more than one-third full. Near its centre was what may be best described as a large pew, raised on a high platform. At the front of this stood the reader's desk; behind him were the choir of men and boys, about twenty in all. The pews for the men were arranged facing sideways, like choir stalls, but they are genuine high-backed pews. Each man had over his shoulders a broad white scarf, with blue border and fringed ends (see Numbers xv. 37, 38, 39); some boys wore it, some younger ones did not. I presume these latter were not old enough to have been made "Sons of the Law," as our Lord was "at twelve years of age." Just as we went in "the first lesson" from the Pentateuch was being finished. When it was over, the reader, attended by the wardens, carried the scroll of the law, and took it to the east end. A raised platform was there, and at its back hung a curtain. One of the wardens drew back this curtain, another opened the double doors, and the reader deposited the sacred scroll with great reverence in its place. While this was being done, the choir sang, "Arise, O God, unto Thy resting place, Thou and the Ark of Thy Strength," and several other verses from the Psalms and Prophets. Then came the "second lesson," the circumstances of its introduction into the synagogue service during the persecutions of Antiochus Epiphanes are well known. This lesson another young man in the synagogue "stood up for to read" (St. Luke iv. 16.) After it was sung Psalm cxlv., the reader singing one verse, the choir and congregation another. Often after this when singing that Psalm in a Christian church I must think of having heard it in its original words in the Jewish synagogue. There was also sung Psalm xxix. After this all the congregation stood up, turned to the East (I use the word "East" in its conventional sense as used in describing a Christian Church), and recited, either silently or in a low tone, a number of prayers. As soon as any one had finished he sat down. Some naturally said their prayers sooner than others. It was easy to see how any one so inclined could "for a pretence make long prayer" (St. Matt. xxiii. 14.) While saying these prayers the worshippers bowed frequently. When all had finished, the reader, in a loud voice, recited the same prayers "for fear any word might have been dropped in their private recitation," so I was told by the gentleman in whose pew I sat, and who through the service was most courteous and attentive in finding the places for me and explaining the service. All the recitations, whether of psalms, lessons or prayers, was with musical intonation and inflection—very like ecclesiastical plain song. My friend who was with me, and who is himself very musical, tells me that the intervals are more melodious and the whole style less harsh than in Gregorian tones.

The pronunciation of the Hebrew was much more guttural and liquid than is our common way of reading it. I soon recognized "Alleluia," which was pronounced just as with us, but "Amen" was pronounced "Ah-mine," the last syllable exactly rhyming with the English word "pine"; and I noticed that the Hebrew vowel "Isere" always have the long *i* sound given it. During the reading of lessons or prayers, wherever the reader said the word which is used for the sacred name Jehovah, the choir broke in with "Holy is His Name," of course in Hebrew, the effect was striking, and as soon as one knew what it meant, to my mind, very solemn. I observed over the Ark "two tables of the law," only the first two or three words of each Commandment being given. There were five on each table, for the Jews divide the Commandments into *five* and *five*, not into *four* and *six* as we do. Before the tables hung a burning lamp. A comparison and contrast at once suggested themselves—to the Jew the memorial of the *Written Word* has the special honour of the ever-burning lamp; in a Christian Church the more than memorial of the *Incaruate Word* has often an ever-burning lamp before the Sacred Presence.

But now the "Rabbi" ascends a small pulpit (just like one of our own) to preach the sermon. It is to be a veritable trial sermon. The old Rabbi who was here many years has lately died, and "this is a young man who is preaching so that we can see if we like him," so my neighbour whispers to me.

To-morrow will be Hospital Sunday in the Christian Churches, and on the Sabbath before the Jews bring the same subject before their congregations. The sermon is carefully prepared, interesting, well delivered, with little reference to manuscript. It had quotations from Shakespeare and Walter Scott, and contained much sound exhortation. As to the congregation, were I inclined to be cynical, I would say that it looked like many Christian congregations during sermon time—the women looking contemplative, the men resigned, and the children fidgety. No collections are taken up at the time of service in a synagogue. One of the Wardens announced that £105 had already been received, and hoped that a further sum would yet be given.

Before the close of the service there was a curious ceremony. A man, who during the week had lost his father, recited standing a prayer or short act of worship. This prayer, though written in Hebrew character, is in the Babylonish language, its use dating from the time of the Captivity. The idea is that when the words come up before the throne from the lips of the child, the soul of the father may say to the Judge, "See, I have done my duty to my child, I have taught him to pray." The father, whose death was thus commemorated, was one of the few remaining Waterloo veterans, having fought under Blucher, and received the iron cross. I hope before long to have a copy of this most interesting prayer, and will, if you care for it, forward you one.

When the service was all over, my neighbour spoke to one of the Wardens, who kindly opened the Ark and showed us the scrolls of the law. There were 6 or 8 of them; manuscript, beautifully written, rolled on two sticks, ornamented with silk, and a gold or silver canopy with small bells hanging from them. The Warden told us with some little satisfaction that he had had the honour of showing these scrolls to the Prince of Wales after the marriage of Lord Rosebery and Baron Rothschild's daughter, which took place in this synagogue.

I now learned that the gentleman who had been so attentive to us was a pillar of the synagogue, having been its first Warden. We bade him a hearty good-bye, thanking him for his kind attention to strangers, and left the synagogue with pleasant recollections of our visit, and many associations with the synagogue worship, from the time that "Ezra, the scribe, stood upon a pulpit of wood which they had made for the purpose," crowding into our minds.

TRAVELLER.

## CHURCH CONGRESS AT HAMILTON.

(Continued from page 10).

In the papers on Woman's Work definition would have been invaluable. What is a Nunnery? What its essential features which have worked the enormous evils, that have so frequently and undoubtedly been connected with them? That woman has a far more extensive and important work in the Church than the Church of England has as yet assigned her, seems on all hands admitted; and indeed forced upon us by practical and solemn facts. If the inmates of our sisterhoods are to be bound by no vows, and are able still to mingle with the world which those who take the veil are generally debarred from doing, the bad features of the system may be as far as possible eradicated and the essential good still kept. The difficulty at least of a clergy bound to celibacy has not in the Church of England to be met and that removes perhaps an important factor from a vital problem. Here the fervid eloquence and vast experience of Bishop Coxe were of the greatest value, and the glowing style and delivery of Mr. Davidson most helpful.

One of the chief features of the Congress was the service in the Cathedral, and the able sermon by Dr. Courtney. Dr. Courtney's style is his own; it appears to be the result of individual development rather than of artificial elocutionary training. When teaching or dealing with an intellectual problem his whole soul seems absorbed by its consideration and solution; when treating on the other hand the more solemn subjects he seems rapt in the vastness and importance of the theme. At this service Rev. Dr. Wilson of Kingston, intoned to the third collect, and Rev. Mr. Nabe the remaining prayers before the sermon. The text was Matthew xvi and part of verse 3, "Can ye not discern the signs of the times?" Bishop Coxe who is one of the grandest readers I have ever heard, because both the most expressive and at the same time the most natural, said the closing prayers, and we returned home full of what we had heard.

There was a paper too on preaching by Rev. Canon Dumoulin, of St. James', Toronto. He found that a farming community forms a congregation difficult to address because after a hard week's work they become drowsy when long still. But there is we believe another consideration. One is often half-asphyxiated in an ill-ventilated church and the eyes close and the head goes nodding merely through an architectural failure. If we teach that the laws of Nature are in reality the Laws of God we must be careful how we thoughtlessly violate them; for we are as it were thus cutting away the ground under our very feet, and that just before the eyes of the Atheist himself. The Rev. Canon finds the congregation where the fashionable belle ever reverting to her jewelled repeater to be a more difficult one to speak to than the agricultural one even. Dr. Courtney thought that the manner of speaking whether extempore or other was of little consequence. Let the clergy love their people deeply and preach Christ and him crucified with the heart, and the congregation would be attentive. We must however remember that our Lord himself was once asked by his congregation to depart out of their coasts and would do no mighty works there on account of their unbelief, not even to preach with the usual divine eloquence we may presume. These remarks in no way invalidate those of Dr. Courtney because they apply only to exceptional cases.

In the matter of Lay Reading one important point was omitted, namely, that it gives opportunity to the Church to discover and develop the gifts necessary for the occupation of pulpits and the charge of parishes, and as the examining chaplain in his study cannot possibly do, it is at least an extra test and guarantee, and that not only to the Church but to the individual before he has taken any irrevocable step. Indeed when clerical education was under discussion, I was in hopes that some one would put before us a comparison of the special advantages of training under the parochial clergyman as compared with that of the

regularly constituted college, and have proposed a plan for the best combination of the two. The Apostle directs that men shall be "proved" before ordination. The ordinary chaplain's examination we cannot think fulfils the Apostolic rule.

The thanks of the Church in this Dominion are largely due to those who, under God, have been the instruments to bring this matter to such an issue, notably the Bishop of Niagara and his indefatigable Secretary, Dr. Mockridge, and as one who was permitted years ago to advocate in your columns the formation of a Church Progress Association or sort of perpetual congress, not always, of course, in session, but having a permanent committee, and an active as well as theoretic side, I cannot but feel that a grand step has been taken, and in the right direction. Doubtless it is only a first step; doubtless a congress will be held at Toronto next year or an International one at Buffalo, and that the institution will be a great blessing to us all.

I may be permitted here, perhaps, to acknowledge the extreme kindness and courtesy with which your correspondent was received, reminding of the words of the favorite disciple, "Beloved, let us not love in word only, but in deed and truth."

J. S. COLE.

## DIOCESE OF MONTREAL.

## SYNOD—FIRST DAY—Continued.

A long and animated discussion arose on the following Resolution, moved by Canon Carmichael: "That this Synod be requested to memorialize the Provincial Synod to take into consideration at its next meeting the advisability of arranging for a general Church Congress to be held at such time as it may recommend, in the city of Montreal; and that the Bishop be requested to appoint a committee to draw up such memorial." The mover, in a strong speech, referred to the recent Congress at Hamilton, and the remarkable success which attended it, and said that the time had come when the Church of England in Canada might strive to follow in the footsteps of the Church at home, and that instead of a mere Diocesan Synod, they would have a Provincial Church Congress worthy the intellect of the Church of England in Canada. He urged that a Diocesan Synod had so much that was local to engage its attention that many matters which concerned the life of the Church could not be introduced. There was the question of women's work in the Church, and also that important question the encouragement of the work of the young men in the Church of England; and there was also the question of their duty as a Canadian Church towards foreign missions. These questions, and others like them, were pressing themselves upon the attention of the Church, and a Congress would be able to deal with them.

Mr. Thos. White, M. P., in seconding the motion, spoke warmly of the great interest he had felt in the Hamilton Congress, and the pleasure it afforded him. He strongly favored the resolution. A large number of speakers, Lay and Clerical, followed, some doubting the wisdom of bringing together men of widely differing views, lest the meeting should be anything but harmonious, while others urged the friendly intercourse between the various schools of thought, and advocated the free and full discussion of the questions of the day in a Church Congress as in every way conducive of peace and the growth of brotherly affection and amity of purpose among Churchmen.

Very Rev. Dean Baldwin preferred that the Bishop of the Diocese and not the Provincial Synod should call a congress together, and offered the following amendment:

"It is recommended that a general congress should be held in Montreal for the Church in Canada, and that a committee be appointed by his Lordship the Bishop for the furtherance of the same."

Mr. Charles Garth, in seconding the amendment, said they were quite competent to hold the Congress themselves, and thought it would tend more to the advantage of the Church if the proposal to hold a Church Congress emanated from the Diocesan instead of the Provincial Synod.

After much for the discussion a vote was taken on the amendment, which was lost, yeas 35, nays 63.

The main motion of the Rev. Canon Carmichael was then put and carried.

The Synod then adjourned until ten o'clock, when the report of the Executive Committee will be discussed.

## SECOND DAY'S PROCEEDINGS.

After the opening prayer and the minutes had been read by the Secretary and confirmed,

Rev. Canon Norman asked for the appointment of three trustees from this diocese to Lennoxville. His Lordship the Bishop accordingly named the Rev. Rural Dean Mussen, Rev. Canon Norman and Mr. L. H. Davidson.

After a number of reports had been disposed of, Rev. Canon Norman moved, and Mr. L. H. Davidson seconded, that greetings from this Synod be forwarded to the Synod of

Huron, now in session. This was carried, and Rev. Canon Norman was instructed to telegraph to the Huron Synod.

Before the ballot was taken for Executive Committee and delegates to Provincial Synod, Mr. L. H. Davidson suggested that no delegate be allowed to take part in the proceedings until such assessments as ordered in section 25 shall have been paid.

After some discussion the matter was allowed to drop.

The ballot for the Executive Committee was then taken, followed by that for clerical and lay delegates to the Provincial Synod and for the Diocesan Court.

Some discussion arose as to whether each member was obliged to vote for the whole number of names required, or whether he might vote for as few as he pleased. The Bishop ruled in favor of allowing ballot papers with a less number of names than the whole required. The Synod adjourned.

After recess, several reports of committee were discussed and action taken thereon.

A motion that a Diocesan Society of the Church of England Temperance Society be formed, passed unanimously. Dean Baldwin moved, "That it is desirable, in the interests of the Church in this diocese, to make provision for the official employment and recognition of the services of Christian women in the work of the Church under control of the Diocesan Synod without the obligations of permanent or life vows or residence in communities. And also submitted a "Canon on Deaconesses," which, after much discussion, was adopted. The Scrutineers then reported the following elected:—

*Executive Committee*—Very Rev. Dean Baldwin, Ven. Archdeacons Lindsay, Lonsdell and Evan, Canons Ellegood, Norman, Davidson, Carmichael, Anderson and Robinson, Rural Deans Rollitt, Lindsay and Mussen, Rev. J. S. Stone and W. L. Mills. Messrs. S. Bethune, F. W. Thomas, C. Garth, Thos. White, W. Drake, T. Simpson, L. H. Davidson. E. P. Hannaford, R. Evans, L. G. Macdonald, T. P. Butler, A. F. Gault, W. E. Salter, J. C. Baker and Hon. W. W. Lynch.

*Diocesan Court*—Very Rev. Dean Baldwin, Ven. Archdeacons Leach, Lonsdell, Lindsay and Evans, Canons Norman, Ellegood, Carmichael, DuVernet, Davidson, Johnston, Anderson and Hendersson, Rev. T. W. Mussen and J. Constantine,

*Delegates to the Provincial Synod.—Clerical*—Rev. Canon Carmichael, Ven. Archdeacon Lindsay, Very Rev. the Dean, Rev. Canon Ellegood, Rev. Canon Henderson, Rev. R. Lindsay, Rural Dean, Ven. Archdeacon Evans, Rev. Canon Norman, Ven. Archdeacon Lonsdell, Rev. Canon Davidson, Rev. W. L. Mills, Rev. Canon Empson, Clerical Secretary (*ex-officio*). *Substitutes*—Rev. T. W. Mussen, Rural Dean, Rev. J. S. Stone, Rev. Canon Anderson, Rev. Canon DuVernet, Rev. H. W. Nye, Ven. Archdeacon Leach.

*Lay*—S. Bethune, Q. C., F. W. Thomas, Thos. White, M. P., Geo. Macrae, Q. C., L. H. Davidson, James Hutton, Chas. Garth, Hon. L. R. Church, Thos. Simpson, T. P. Butler, D. C. L., J. C. Baker, Dr. Alex. Johnson, Lay Secretary, *ex-officio*; *Substitutes*—Hon. Thos. Wood, L. G. Macdonald, Q. C., Wm. Owens, M. P. P.; Lt.-Col. Hanson, H. D. Moore, equal; Walter Drake.

A complimentary resolution with reference to the Revisors of the New Version of the New Testament was adopted.

A resolution endorsing the envelope system for collecting for the Mission Fund was carried. And a special Sunday was recommended to be set apart, to be known as "Mission Sunday," when offerings for the purpose may be made, and a committee appointed to consider the subject.

The report of the Committee on Canons was adopted. A Committee was appointed to consider the pressing subject of French work.

A resolution expressive of the Synod's appreciation of the life and character of the late Dr. Scott, N. S. Whitney, W. B. Simpson and M. H. Sanborn, was unanimously adopted.

A motion, which created less discussion than we anticipated, was adopted, compelling every clergyman who seeks to obtain contributions from the general Church for any parochial objects first to get the permission of the Bishop, and then to submit the result of his canvass to him, and he to make a tabular statement in his report of all such canvasses and their results.

The Chancellor, Treasurer and Secretary, with the Rev. Canon Norman, was appointed a committee to make arrangements for the meeting of the Provincial Synod.

The amendment on Canon of Rural Deans, passed last session, was, on motion, confirmed.

An amendment to the Canon on Superannuation was adopted.

After a resolution referring to the deceased Archbishop had been adopted, and also one with reference to the late Rural Dean Robinson, the Synod adjourned.

## DIOCESE OF ALGOMA.

*General Diocesan Fund*.—The Treasurer begs to acknowledge the following contribution:—Prince Arthur's Landing, per Rev. J. K. McMorrine \$13.71.

## DIOCESE OF ONTARIO.

(From our own correspondent.)

THE BISHOP has completed his Confirmation tour for the season. It is probable his Lordship will leave Ottawa in September for Kingston, where he will reside with his family for the future, although there is not any immediate prospect of the proposed division of the Diocese being carried



into effect for a considerable time owing to the want of an endowment.

#### BISHOP'S ADDRESS.—(Concluded.)

To provide for the ministrations of the Church in England in all these townships, cities, towns and incorporated villages there are 96 clergymen only, and of these there are ten not available for the work of the ministry. If we deduct from the 86 available clergy, 20 who live in cities and towns, and who do no missionary duty, we have a residue of 66 country priests and deacons for our 175 townships, or a territory of 265 square miles to each missionary; the consequence of which is that not one half the area of the Diocese is supplied with the ministrations of the Church. There is food for reflection here, and a trumpet call for more missionaries and of larger donations to our Mission Fund. But it is very strange that an attempt should be made to account for the fact that the Church has not increased relatively with other religious bodies, while the facts that I have stated are not taken into consideration, or rather, are wholly ignored.

There is another consideration bearing on this question, which, though not lying on the surface like the facts I have just stated, supplies an important factor in its solution. In the generation now passing away a very large number of the old settlers, while never attending the Church's service for the best of all reasons—that there were none to attend, and though attending other religious services, yet always called themselves and their families members of the Church of England. That generation has either passed or is passing away, and the rising one, through our neglect to provide them with the ministrations of religion, have no hesitation in calling themselves by the name of the denomination that has come to their relief. We have, therefore, lost a large number of merely traditional Church members. The lines of demarcation between the Church of England and other bodies are more definite than they used to be. We have fewer nondescript Churchmen now-a-days, and this is by no means a total loss. For my part I do not estimate the strength of a Church by its numerical superiority, but rather by the intensity of the conviction with which her members hold to her doctrines. That intensity is, thank God, growing apace, and if we have lost our relative positions with other religious bodies, as the census, in its approximation to the truth, tells us, yet on reviewing the state of the Church in the Diocese since my consecration more than 21 years ago, I see no cause for despairing, but rather for hope. At that time defections from the Church were matters of every day of occurrence. The tide has now set the other way. Five per cent. of all confirmed by me in the last 21 years were converts to the Church, and very many of them persons of rank and intelligence who knew why they became Churchmen. And when it is considered that the whole number confirmed in that time was 20,700 of whom 16,139 became communicants we must say that our proselytes have been numerous, and that the Diocese has not been without vitality. The number of churches in the Diocese 21 years ago was 69. It is now 171 and taking into account 24 churches that have been rebuilt on a larger scale, the increase in new churches has been 126 with many now in process of erection. There were only 19 parsonages in the diocese in 1862, now there are 64, very few country missions being unprovided with a parsonage house. Lastly the number of our clergy, though sadly inadequate, has been more than doubled. These words are not boastful, my brethren. I should not have uttered them were it not that I have been pained to hear our asserted failure, charged to the account of the clergy. They couldn't speak for themselves as a corporate body, except through the Bishop, and I bear them witness that it would be difficult to find a more conscientious and hardworking clergy than they have on the whole, proved themselves to be. Too heavy a charge is apt to recoil, and when the question is raised, who then is to blame, we must be content with the reflection that in this, the poorest diocese in the Province of Ontario, our laity are quite as liberal and sympathetic as those of other and more wealthy dioceses.

I confine my remarks to the outward and visible state of the Church. God alone can know its inward and spiritual state, but there is much in the present outlook of the Christian Church to alarm us into more earnest work for Christ. When the powers of agnosticism and destructive criticism are abroad, it does not become us to claim as an offset against them, the wonderful revival in the Church for the last forty years, but to take as our watchword, "Nothing has been done while there remains anything to do." For myself I desire to say that I have more to do than I can do to my own satisfaction; the Episcopal work has been steadily growing. The extraordinary development of the railway system which might be thought to facilitate my work, has also created an increased demand for it, so much that I am constrained so draw your attention again to the urgent necessity for a division of the Diocese somewhat on the basis agreed upon by the House of Bishops and by this Synod in the year 1877. The work has not advanced since then further than the appointment of a Committee, and I did not express the matter on your attention in consequence of the resignation of Bishop Oxenden, who entered warmly into the project, and because I was ignorant as to the views of the present Bishop of Montreal on the subject. But when we are publicly taunted with being as a Church in a relative numerical inferiority, it is worth while to consider how far that inferiority is connected with the unwieldy, unworkable size of our Dioceses.

The areas of this Diocese is 20,000 square miles—a territory as large as Scotland and in addition to the vastness of area, the multiplication of Churches and increasing demand

for annual confirmations remind me even more forcibly than they did six years ago when I addressed you on this subject that the duties of my office are outgrowing my ability to perform them adequately. It rests therefore with the Synod to decide what steps, if any, should be taken either, by reviving if possible, the Joint Committee of the two Synods of Montreal and Ontario respectively or in any other way that may be thought expedient. There is another point to which I ask the attention of the Synod. I am constrained to do so by the necessity of the case. I venture to remind you that the Bishop is one of the few Missionaries of the Diocese who is without a parsonage house. Being again compelled to change my residence the inconvenience and loss incurred by such constant removals are brought home to me in a very serious manner. I trust, therefore, that I may not be thought unreasonable to the Synod if I ask for a See House, or if that be not feasible by reason of the difficulty of locating it, for provision for the rent of one till such as a Bishop's house may be built. I think, brethren of the Synod, that you will not deem me to be premature or precipitate in making this request now that I have more than attained my Episcopal majority of twenty-one years service, indeed I should not make the request even now but that my official expenses for the past year having reached nearly \$600. This together with the fact that the Episcopal income has diminished absolutely by a decrease in the rate of interest obtainable, and relatively by the increased cost of living, leaves me no option but to ask your favourable consideration of this matter.

## CORRESPONDENCE.

Is it "of God" or "of Man"?

I.

To the Editor of the Church Guardian.

SIR,—In reply to one or two of your editorials and a letter from a correspondent in Kingston, I wrote in defence of the Salvation Army, expressing sympathy with the object they had in view, and also the novel methods which they have had to employ, besides explaining the meaning of these methods. Another correspondent, "B. W. R. T.," (the initials I recognize) at once produces an advertising hand-bill of the Salvation Army meetings in Port Adelaide, Australia, and then asserts that "No one whose ears are not dead to blasphemy can read the following extract from the Port Adelaide *Australia News*, and not feel that the sooner the Salvation Army dies a natural death the better."

I have to inform "B. W. R. T." that besides your poor, humble and despised correspondent, who is not ashamed or afraid to give his name in full, he must bear in mind that his sweeping assertion includes many names to-day in different parts of the world who cannot be affected by his taunt, that while sympathising with the Salvation Army their "ears are dead to blasphemy."

I am satisfied, though, with the company of one man (Rev. Dr. Wilson, of the Church of England, Kingston,) in thus defending the Salvation Army, and from what a gentleman just returned from Kingston informs me, the sympathizers with this movement have increased in the Church of England at least, with the gratifying intelligence that Dr. Wilson received recently 200 members into his church, a large number of whom were direct results of the influence of the work of the Salvation Army, I can afford to smile at the "idiotic ravings" of the "so-called" "B. W. R. T."

But I would like to direct the attention of my friend "B. W. R. T." to another lesson from the "Acts of the Apostles," which he would do well to study more closely. He professes to sit at the feet of Gamaliel in Acts v., 38, but he rose to his feet and only heard part of his teaching; for if I may judge from the tone of his writing, he needs the caution given by this doctor of the law, Gamaliel, in the next verse (Acts v., 39), "But if it (this work) be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." In "these last days" we must beware of limiting the operations of the Spirit of God to the Church of England or to the Presbyterian Church. If we see others "casting out devils," even if they are not "following us," let us remember the caution of Jesus in the words of Luke ix., 50, "Forbid him not; for he that is not against us is for us." I would also advise those who would wish that this Salvation Army were exterminated to study 1

Cor. i., 25-29, how "God hath chosen the foolish things of the world to confound the wise," and the weak things to confound the mighty, and oh! let us be willing to be nothing. This is a hard lesson, one of the hardest we have to learn here below.

In another letter I will examine in detail the points in which "B. W. R. T." errs sadly, and it may serve to widen the knowledge of general principles which recommend themselves to Christians of the various Evangelical denominations.

Yours, &c.,

D. MACGREGOR.

## Episcopal Supervision.

To the Editor of the Church Guardian:

SIR,—I agree with every word you say about more frequent visitations of our Bishops. Your remarks have a peculiar interest to me. They describe my case exactly, and in describing mine, I fear they describe too many others. I came here as a Deacon, and I was all alone for almost three years before I had his Lordship with me. Many difficulties which ought never to have occurred were due to want of knowledge, and had I had some one to advise with me, would have been removed at once, instead of being a source of anxiety and pain to me, and of loss to the Church and souls for long years. I know of several cases where the Bishop's oversight would have saved the wreck of a Parish and the loss of dozens of families to the Church. I know of others where grave scandals would have been prevented, had the Bishop only been a yearly visitor. But besides these things, I fully endorse what you have said about Confirmation. It is making a farce of an awfully solemn thing, to allow three years to intervene between the administration of a Rite so full of grace and blessing. It is particularly unfortunate and suicidal in these days of restlessness and change, for between the times of the Bishop's visits dozens come and go in every country town and village; and often even in more secluded places the changes are considerable within that space of time. I am satisfied that a majority of the country clergy could present every year as large, or very nearly as large, a class of candidates for Confirmation as is now brought forward at every triennial-visitations. It seems difficult to shake off our old fashioned notions, and assume the role and work of a progressive nineteenth century Church. If we are Apostolic in origin it does not follow that exactly the same modes of life and ways of work shall be as they were 1900 years ago. The Faith "once for all delivered," let us maintain; the ancient Canons, let us obey; but let everything be tried which will make attractive and effective what we have had committed into our keeping, not to be hid in a napkin, nor buried in the ground, but to be used and developed to the advancement of Christ's Church and the Glory of God.

ECCLÉSIA.

## "The Canadian Missionary."

To the Editor of the Church Guardian:

SIR,—Will you kindly allow me to say, through your columns, to the friends of "The Canadian Missionary" that the first number has met with such a favourable reception, I am encouraged to make it a monthly, commencing from July. The subscription will remain unchanged, viz., 50 cents a year, with club rates as advertised, and, if the Bishops and Clergy generally will only give me a hearty support, I can say confidently I shall have no difficulty, with the Divine blessing, in making this enterprise a success.

I would ask all who intend to subscribe, but have not yet done so, to send in their subscriptions, and all who have been canvassing to send their lists of names before the roth of July, that I may have my mailing list as complete as possible. Thanking my many friends and subscribers from the Atlantic to the Pacific,

I remain yours, &c.,

PUBLISHER OF "THE CANADIAN MISSIONARY."  
Amprior, June 22.



# The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

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## WHAT IS WANTED.

AN admirable letter, published in a contemporary some months ago, from the pen of the Archdeacon of Kingston, advocated the formation of a Society for the purpose of having published and circulated Tracts of an aggressive character, for the defence and maintenance of the Church. The idea is so excellent a one, and the importance of such a step so obvious, that it is being recognized more and more as a necessity; and we wish in this article to commend the project by a few statements bearing upon the subject.

It is truly surprising how satisfied we have all seemed to be in the past to see our Laity ignorant of the most important principles of the Faith, and totally unable to give a distinct and satisfactory answer to an inquirer who would know the arguments by which the Church's position is defended and upheld.

That this weakness has been felt in every section of the Church there can be no doubt. The Evangelical Party, equally with others, recognize the mistake of the past in not presenting the facts and doctrines of the Church clearly, forcibly, and constantly before her members. The *Record*, the leading Evangelical paper in England, has recently said:—"We believe that much of the half-hearted support which the Church meets with from Church people is simply the result of recoil. A deep attachment to our Liturgy and to our Church order, and a very warm interest in Church affairs, even when not strictly spiritual, ought to be common to all loyal Protestant Churchmen. There are, indeed, those who regard with cold suspicion the least enthusiasm shown by Churchmen about Church affairs. But why are we to be condemned if we feel as strong an interest in our 'particular' Church as a Wesleyan feels in his denomination, or, to take the lowest ground, an F. R. G. S. in his society?"

Surely it requires no proof in words to substantiate the *Record's* position? Baptists and Methodists, Presbyterians and Romanists, never cease to keep most prominently before their people and the world at large, their distinctive principles, and seize every opportunity to advocate their acceptance. And how could any Society or Institution flourish without constant and earnest efforts on the part of its officers and members to make known its principles and to advocate its claims?

Unfortunately, in the past, we have been met

with the cry of "no Popery" in any attempts to give a reason for the hope that is in us, but that time has happily passed away, and such a cry used against loyal men who would educate their people in Church principles has lost its point and force. We want no Romanism in the Church of England; we want no mediævalism; but we do want the earnest and faithful upholding of Catholic and Primitive—Scriptural and Apostolic—truth, against the "additions" of Rome on the one hand, and the "rejections" of the modern religious bodies on the other.

The Archdeacon of Kingston, in a recent pamphlet, pointed out some of the things needed to make us what we ought to be in this Dominion. He asks—"Are we aggressive enough? Are we, Clergy and Laity, as alive as we should be to presenting the claims and privileges of the Church, and pressing them on the people outside our own communion? What has brought about in the States the influx of members from the surrounding sects? Has it not been in great measure their *controversial literature*, their *active aggression*, and the feeling that *every Churchman and Churchwoman was bound to be a Missionary*? We know well enough how the Church is attacked on every side. How our people all over the country are mixed up socially with Dissenters. How wives and husbands, brothers and sisters, to say nothing of business partners and others in all the relations of life, are of different persuasions, and how, therefore, *our* members are exposed to a never-ceasing strain to desert their Church and the Catholic Faith. What weapons do we put into their hands—what defensive armor do we provide for our people's use the six days of the week?"

There can be no doubt but what we are surrounded by those who love to take advantage of everything within their reach to influence the minds of our people against the Church. Perhaps this is due more to ignorance of what the Church's doctrines and practices really are, than to any unchristian endeavour to slander and injure her, and this makes it the more important that the truth as to what she does hold and teach should be the more widely disseminated. Apostolic Succession and the Three-fold Order of the Ministry, Baptism and the Lord's Supper, Confirmation, Regeneration and Conversion, are among the subjects which cannot be too constantly dwelt upon by the Church's teachers, and which ought to be promulgated, not only from the pulpit, but through the medium of brief and pointed Tracts.

There should be a Church Defence Association formed in every Diocese, and Tracts upon such important Doctrines as we have named, not only circulated among our own people, but also scattered broadcast over the whole land, that those who are in ignorance of what we do believe, may, by God's grace, be brought to know and accept the Truth committed by Christ to His Church, and handed down from age to age through an Apostolic Succession of Divinely-appointed leaders.

## DRAWING TOGETHER.

THE distinguishing features a few years ago of parties in the Church are fast losing their significance, and are being adopted as the accepted practice of men of all views within the fold; indeed, many of them are not confined to the Church, but are being practised by some of the Dissenting bodies.

The Rev. E. H. Bickersteth, the honoured inheritor of an honoured name, has published a pamphlet with the title *Evangelical Eclecticism*, from which our readers will remember we made some extracts a short time ago, and in which he pleads for the adoption in Evangelical churches of "non-essentials in matters of ritual, with a view to use for the furtherance of the Gospel the prevalent tastes of the time." He asks for surpliced choirs, daily services, weekly Communions, and celebration of Festivals. The corporate life of the Church is the needed doctrine of the present day, just as the responsibility before GOD of the individual believer was the special need at the time of the Evangelical revival under Simeon and his co-labourers. It is added that only by such Eclecticism can the Evangelical school retain its influence over the future history of the Church.

We note these changes with great pleasure, not as the giving up of vital principles, but as the sensible acceptance of the demands of the age in the matter of non-essentials. Let us hope and pray, that with the removal of these aggravating battle cries which have disturbed the peace of the Church for so long, there may be substituted the more glorious watchword—"The Cross of Christ," and a united phalanx be formed to beat back the attacks of infidelity and sin which threaten in the face of a Christendom of opposing factions to triumph, but which must give way before a united and thoroughly organized Church as the mist before the brightness of the sun.

## THE SUNDAY SCHOOL.

THE subject of our present article has been dwelt upon at length in these columns more than once of late. The position of importance and prominence which the Sunday School occupies makes it necessary to enlarge upon its usefulness, as well as to point out its more striking failings, that Churchpeople may come to value and perfect it more and more in their respective Parishes.

Nothing that we have seen or could say, will better and more forcibly help the good cause along than to print the last Convention Address of Bishop Doane, of Albany. Its references, particularly to the need of distinctive Church teaching and a more definite Religious training, will appeal to many who deplore the lack of aggressiveness and Spiritual life which is so sadly lacking in our Canadian Church at the present time.

No faithful Churchman, no lover of the truth, can fail to appreciate the Bishop's very admirable remarks.

"At the outset, let me say there are Sunday Schools, *and* Sunday Schools. I have in my mind Sunday Schools in the Diocese, in which the Rector is virtually the teacher, always at the sessions, carefully selecting and carefully instructing his teachers, knowing the children all by name, and really fulfilling his duty, which cannot be delegated, of feeding the Lambs of Christ. In such instances as these the Sunday School is a valuable instrument of parochial efficacy. But it is the duty of the clergyman to see to it, that this state of things, which is exceptional, prevails. . . .

I am sure that the true basis of all children's teaching ought to be the Catechism and the Christian Year, as they set forth the great facts of our Lord's life, and the great truths of the Catholic faith. I think the true use of the Holy Bible in the Sunday School is to "prove the certainty of-

things" in which the children are catechised; and to familiarize them with the words of Holy Scripture, at least in portions, the Psalms, the Sermon on the mount and the Parables of our Lord. And I know, that the one point aimed at in Sunday School teaching should be the preparation of the children and bringing them to Confirmation.

"Running through all this must be the purpose of imbuing children with the system of the Church. I am more and more struck with the lack of Churchmanship in Churchmen. There is a large access, from year to year, of people trained in other religious systems, to whom something in the Church, the liturgy, the preacher, the social position of the congregation is attractive, or whom something in their own surrounding, their marriage, their intimate friendship, their own advantage draws to the Church. Besides these are the greater number whom strong convictions lead to the historical Church indistinctly recognized, and yet clearly enough, to bring them to us ripe and ready for full instruction. There is great impatience of doctrinal teaching on the people's part, and wide-spread neglect of it on the part of the clergy. And public catechizing is *not*. And the result is inevitable. People who leave the other religious bodies neither keep up their own good customs nor adopt ours. The week of prayer is dropped, and the Lenten observance not undertaken. The prayer-meeting is given up, and the daily service is not attended. The observance of the night before the infrequent reception of their communion is laid aside, and no Friday fast or Saturday withdrawal from the world takes its place. And the outcome is a distinct deterioration of religiousness, and the wiping out of distinctive religious belief and practice. We have no need to fault other people, with their ways of speech and methods of religious life. We are bound to honor the man, who as a member of any religious body, is careful and consistent in the practices of that body. But we ought to maintain, impress, uphold, display the peculiarities of our Church system. Where shall this be done? Surely the children born in the Church, or coming into it with their parents from outside, these are the hope of the future. And if the Sunday School is to do any work at all, it ought to do this; not amuse children, not teach them vaguely some religious platitudes, not cram them with inconsequent and unimportant facts of Bible History; but form their plastic minds and souls into the *types*, the mould of the "sound words" of Creed and Catechism and sacramental offices, that their religious lives may take the shape which the Church has the right to give them. The Church, let us remember, is a Kingdom, *the* Kingdom of God in the world. Into it we naturalize citizens; and as we do not want, in America, the nominal adhesion of various nationalities all keeping up their national feelings and ways—American Irishmen, American Germans or American Swedes—but Americans, framed and fashioned in their secular and personal lives into American citizenship; so the Church has the right and the need to make those whom she admits into her Kingdom, Church men and Church women and Church children. If we cannot have Parochial schools, if Sunday Schools are to be our only teaching places, then the Sunday School must give Church teaching, and form Churchly habits, and impress the stamp and mould of the Church upon the children, or it is unfaithful, unsatisfactory and self-condemned."

## CHURCH CONGRESS AT HAMILTON

(From our special correspondent.)

If I were writing fiction I should of course conceal the *denouement*, and take you a long way round before answering my riddle. But there is no occasion for suspense here. This Congress has been blessed with a very large measure of success and we may look forward with the most confident trust to its bringing forth much fruit and in many ways. You will have seen, ere this reaches you, accounts of the proceedings in the dailies, but you desire to have the views of one at least, whose heart may be supposed to be more specially in harmony with the event than the general reporter of the secular press could be expected to be, and to have details and impressions he would be unlikely to record.

His Lordship, Bishop Fuller, in opening the Congress explained the nature of it as distinct from the Synod. There is no voting, no legislation here as there; but that the minds of Clergy and Laity may be instructed by discussion, their hearts more firmly knit together by intercourse, and more firmly bound up with the dear old Church by the truths they should hear; and certainly the people of the Church require instruction.

The Bishop it may be mentioned was voted to the chair; and, although on this particular occasion such a course may have been more agreeable to his Lordship, and a source of pleasure to those assembled, yet we cannot but think the original arrangement of the Committee to be in all cases preferable, proceeding on the Law that the Bishop presides *ex-officio* at any general Church meeting in his Diocese at which he may be present.

Rev. Dr. Mockridge, Rector of Christ Church Cathedral, Hamilton, and Secretary of the Committee of Congress, was appointed Secretary for the occasion, and after prayer had been offered by him, the Rev. Provost Body of Toronto was called on for his paper on Clerical Education.

I will begin I think with general impressions. Much regret was felt at the absence of the Bishop of Algoma, who was unable to attend, and at the loss of Bishop Coxe's paper on the deepening of the spiritual life. The latter was in a sense compensated for by the timely and most eloquent addresses from the Bishop on other subjects; and one on Dr. Coxe's subject by Dr. Courtney, which was listened to with the most rapt attention by all present. This last address was much applauded; the utterance was an instinctive one, or, rather the result of habit first acquired and largely exercised, but there were many who followed the usual and preferable etiquette of silence after this solemn subject.

The paper of Rev. Prof. Clarke, of Trinity College, Toronto, was undoubtedly among the most able of those delivered. It referred specially to that of Dr. Kramer, of New York, but partially to that of the Rev. John Langtry. The main question was the increase of infidelity. But before we can measure that increase, your correspondent would suggest, we must decide between the evils of different forms of the same thing. Which is the preferable atheism? that which at the beginning of the century was so often found snoring in its pews on Sunday, and carried to bed on week nights as a rule after one, two or three bottles of port, or the aggressive and literary atheism of to-day? The age is more active, and also more literary. Atheism exhibits the characteristics of the age as well as Christianity. Is the active or passive atheism to be dreaded most? Prof. Clarke finds hope in the fact that infidelity has had to change its ground from deism first to pantheism, and thence secondly to atheism itself, a form of infidelity in which the human mind will assuredly not rest content; and further, that in the times immediately preceding the great Butler, matters were at least in quite as sad a state as they are now, perhaps infinitely worse. I ask, should we not do all in our power to support the Victoria Institute, Adelphic Terrace Strand, London, England, grounded for the express purpose of stemming the tide of infidelity by exposing its fallacies, literary or scientific? Its

pamphlets are to be had on applying to the secretary.

The union of the two Church organs of Ontario, was boldly proposed by the Rev. Lewis, of Toronto. But will it be done? Is it practicable? As one believing that an organ representing a separate school of thought is tending to perpetual divergence rather than unity; and admiring, as I do, the stand of the CHURCH GUARDIAN, whose columns are open to both parties, I cannot but deem such a combination as was proposed, though perhaps chimerical, much to be desired. On the subject of fiction, Mr. Lewis spoke with great care. But we believe that a comparison unfavorable to fiction is often made. We must not forget that much that is untrue passes under the name of history: since one historian is so often contradictory of another as to fact, and opposed as to opinion; one makes Charles a saint, and Cromwell a criminal; and the next one reads, reverses the verdict. But if history, as far as it goes, were positively true, its province, from its nature, is contracted. It can but treat of the actual and the past; it does treat almost exclusively of the public and well known. Fiction consists largely of unwritten biography, so to speak; treats not only of the actual, but the possible; and, therefore, while history is a necessary study, fiction is a marvellous supplement. To look practically at this question, is not Bulwer Lytton's *What will he do with it?* one of the grandest sermons upon charity; and his *Kenelm Chillingly* a magnificent educational essay? Let us pick out the positively good, and confine our reading to it; for fiction from a mighty mind has a vast, an illimitable influence for good or evil.

In the matter of clerical education, Provost Body, of Toronto, read an able paper. He had to treat, as I deem it, a question of an importance it is difficult to measure, because the educational question embraces practically the selection as well as training of our students. The Provost divided his subject into the two branches of technical education and general. The settling of the line between the two is a very important matter, but one on which the Provost did not very closely enter. He laid down the definition so often practically overlooked, that by education we mean the development of the whole man. We believe the misapplication of this very definition to have worked mischief, and, at all events, it requires an additive clause upon the one hand, and a limiting clause upon the other. The faculties of the man must be developed in proportion; the grander and higher faculties treated as grander and higher than the lower; while we must also be careful to avoid attempting to develop every human gift in every individual, not attempt, that is, to make men, as the vulgar vernacular has it, "Jack of all Trades" since masters of all we cannot all become. When the translators of the New Version met they found it absolutely necessary to enter on preparatory work both with regard to text and canons of decision. Would not the same thing happen if a consultation should take place between a few examining chaplains and principals of Theological Colleges, presided over by a Bishop? Would they not have to settle some great fundamental axioms first? What are the talents we seek to discover and develop; and what are the best tests by which to find them out and cultivate them?

Your correspondent read a Paper, touching intellectual culture, previous to taking orders. He thought that present systems were not properly selective. A Newton would be plucked by present systems, because while a high memoriter standard is attained too little attention is fixed to power of thought and ability to handle knowledge gained; and the great intellectual gift to which the Apostle points "aptness to teach" is little tested, almost overlooked. He demonstrated that the arrangement of marks by the examiners is the ruling principle in all systems, and contended that the percentage awarded to mere routine work was always largely in excess. The question of intemperance in study and the health of students, which demands the most immediate attention,

was unfortunately introduced. In private circles, it seemed to be a settled question that reading and the alphabet of ecclesiastical law are among the *sine qua non* subjects at all our examinations.

(Continued on page 6.)

### CONFIRMATION.

BENIGN, O Lord, a youthful hand  
With trembling hearts before Thee stand,  
They breathe the solemn words "I do,"  
And thus their covenant renew.

Once they as helpless infants came  
To be baptized into Thy Name,  
Brought by the friends most dear on earth,  
Here they received the second birth.

Now to Thy footstool they draw nigh  
The vows then made to ratify,  
They come to be confirmed by Thee,  
That they may throughly furnished be.

Lord to their humble prayer attend,  
Than with Thy Heavenly grace defend,  
Perfect in them Thy work Divine,  
That they may be forever Thine.

And grant that we with them may stand  
At the Great Day on Thy right hand,  
And hear Thee say to us each one,  
Thou good and faithful soul, well done.

W. E.

Sackville, N. S.

### THOUGHTS FOR THE SEVENTH SUNDAY AFTER TRINITY.

(Written for the Church Guardian)

"For when ye were the servants of sin ye were free from righteousness."

To be free from righteousness, what is this but the most terrible of bondage? Free from the yoke of Christ, but bound hand and foot in the service of evil! Yet some delude themselves with the idea that this is true freedom; to be untrammelled by the laws of God and at liberty to follow their own inclinations and desires is their idea of enjoyment and happiness in this life. But the Apostle asks of those who have exchanged the bondage of the devil for the sweet and holy service of their God, "What fruit had ye then in those things whereof ye are now ashamed? Ah, bitter fruit indeed! the end of those things is death. Who that has cast away the cords of sin and thrown himself at the foot of the Cross, does not think with deepest shame of that false liberty which was the freedom from righteousness? The cords may be silken cords, they may be invisible, unfelt by the wearer, but yet are they very fetters by which his soul is "tied and bound" and kept from tasting the true joy of God's children. Most blessed is the service of the willing soul paid to its God! no slavish subjection, but the glad obedience of a faithful child to the Father, all-loving and all-wise. "Come unto Me," says Christ, "and ye shall find rest unto your souls." Rest is the pause from labour in an earthly sense, but to be the servants of Christ, the labourers in His Vineyard, is to find rest in its truest and deepest sense—rest to our souls, rest and freedom, because the toils and the cares, as well as the sins and sorrows of the un sanctified life touch not the soul that is made one with Christ, cannot break in upon the inner sanctuary of his peace whose mind is stayed on Him.

Ah, which of us does not desire happiness—"our being's aim and end?" We all seek it in one way or another. Yet there is but one way of really securing it—it is in being made free from sin and the servants of God. Thus only shall we find that happiness here which will ripen into perfect bliss hereafter, when, not as the wages for our imperfect service, but as the Gift of God, and through the mercy of Christ, eternal life will be ours in the Presence of our Redeemer.

### HASTY WORDS.

Half the actual trouble of life would be saved if people would but remember that silence is golden—when they are irritated, vexed or annoyed. To feel provoked or exasperated at a trifle when the nerves are exhausted is perhaps natural to us,

in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which once uttered is remembered, which may burn like a blistering wound, or rankle as a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will almost be certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent till you shall be calm, rested, and self-controlled.

Above all, never write a letter when you are in a mood of irritation. There is an anger which is justifiable; there are resentments which are righteous; it is sometimes a duty to express indignation. But, if you consider the matter, the occasions for putting such feelings on record are comparatively few. They come once in a life-time perhaps, and to many fortunate beings they never come at all. Upon the whole—people—our friends and neighbors, and the community of which we form a part, are trying to do the best they can; and in hours of good temper and health, life always wears a bright and sunny aspect. Much of the friction which makes the machinery of living move roughly and discordantly, is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven and forgotten. But the letter written in an ebullition of wounded feeling, is a fact tangible, not to be condoned. There it lies with a certain permanence about it. You have sent it to friends, who, reading it a half dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away cannot be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire, months after you ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter, or write a letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe.

We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory, which shall be photographed there for the remainder of life, and of which you would in coming days be ashamed. Let who will be hasty and uncontrolled, the mother cannot afford to be either; and if she ask the help of her Lord daily, hourly, and every moment, she will be kept from this sin and peril.—Exchange.

### IRISH NAMES.

THE extent to which the so-called "translation" of Irish names has gone in both the Gaelic lands, but especially in Ireland, is something surprising. Doubtless in the latter country it may have been to some extent helped by the operation of the Catholic religion under the barbarous Penal Laws. The Catholic priest naturally desires that the child brought to him for baptism shall be placed under the protection of some saint. But the priest, who as a boy had been driven for his education to France, Spain, or Italy, was apt in manhood to return to Ireland with but a very slight knowledge of Irish Christian antiquities. The name suggested at the font by the godfather or godmother standing before him, might, according to their statement, and very frequently in reality, be the name of some old Irish saint whose fame had not travelled so far as Paris or Valladolid. But if it be anyhow twisted into the name of some saint of wider celebrity, we may be sure that the worthy man would not be sorry so to twist it. Many of these Irish saints were once famous in arms or song or learning or religion. But one and all they lie buried now—buried and forgotten—in the sacred earth of some dismantled Irish sanctuary,

amid the seven ruined Churches of Clonmacnoise or the sculptured crosses of Monasterboice and Kells. Would we seek them now, we must go to Irish stones, or books, or peasants, not to people of the so-called educated classes, whose knowledge of the antiquities of their country is too often sadly defective. Hence it is perhaps not surprising that the Irish Christian names should so generally have been lost, or at least hidden away by the queer process of "translation" of which I have given some examples. It may however be contended that, except from a sentimental point of view, the fact is not of much importance. Such is indeed the truth. Whether Domhnall O'Connell chooses or does not choose to spell his Christian name Daniel, is after all a matter of no very great consequence. Let me now say a word about another Norman race, the Byrons, or, as the name is sometimes spelt, Biron. There are doubtless many genuine Byrons in Ireland, as in other parts of the world. But it so happens that in times past there was a Milesian family which lorded it over a beautiful district in what is now the county Roscommon, and went by the name of O'Birn, now usually Anglicised O'Beirne, but sometimes O'Byrne. One would be interested to know whether there are many people of the name of Byron or Biron in the county of Roscommon at the present day, and whether their theory of origin is that they came into Ireland as conquerors with Strongbow or refugees from Louis the Fourteenth. In the same neighborhood there was, in times gone by, a clan called MacRaghnaill. In Skene's "Celtic Scotland," by the way, I find the name Anglicised "Reginald." But the Raghnaill of Roscommon and Leitrim have been less fortunate. Poor people, they now write themselves Reynolds. —*Mouth and Catholic Review.*

### THE EDUCATION OF WOMEN.

IT is the glory of our age that it has enfranchised women without robbing her of one the gentle prerogatives of her sex. The words which Mrs. Willard wrote in 1815 sound very strange in our ears to-day: "Thousands are expended for male youth, but what has been done for females? It is an absurd prejudice that if women's minds are cultivated, they will forget their sphere. They might as well reason that because now and then there has been a brawny woman who could lift a barrel of cider, her whole sex shall not be allowed to exercise, lest if they attain their full bodily strength, they would contest for prizes upon the wrestling ground, or take the scythe and hoe from men, and turn them into the kitchen." We can hardly conceive of the heroic struggles of that noble woman to found the first great American school for the education of women. Since that day, cheered by here example, this blessed work has been crowned with success. Woman has fought her own battle, and won her right to the highest culture. Universities in the old world and the new have thrown open their doors to her, not in pity for her weakness, but as a just reward for her intellectual strength. In modern tongues, and in the ancient classics, she excels in neatness and finish of translation. In mathematics she is exact, in literature an enthusiast, and a careful observer in scientific investigation. If treated as the plaything of an hour, the petted favorite of fashion, it is no marvel if her life is one of idleness and frivolity. But whenever a well trained childhood has had the privilege of higher culture, woman has taken her rightful place, in intellect as in heart, as a helpmeet for man. In this training of womanhood, the culture of the heart must go hand in hand with the culture of the mind. He is no true scholar, who, learning nature's laws, does not reverence nature's God. Without religion, man is an Atheist, woman is a monster. As daughter, sister, wife, and mother she holds in her hands, under God, the destinies of humanity. In the hours of gloom and sorrow we look to her for sympathy and comfort. Where shall she find strength for trial, comfort for sorrow, save in that Gospel which has given a new meaning to the name of "Mother," since it rested on the lips of the Child Jesus.



**STREET TALK.**

THERE is an epidemic of "slang." Men use it, boys shout it, and, what is far worse, young women and girls speak it. The fact that it comes from the "street" does not prevent its entrance into the parlor. In spite of its vulgarity, it is cherished by those who claim to be genteel. Parents and children should aim to banish it from polite society. This incident may teach the way of eradicating the bad habit:—

"Learn to talk like a gentleman, my boy! I am sorry to hear you talk 'street talk.' Do quit it."

"What is 'street talk,' papa?"

"What did you just now say to sister?"

"I told her to be quiet."

"But you said 'Hush up,' and said it very loud and rudely. What did you ten minutes ago, say to Martha?"

"I told her to get out of my way."

"But you did not say it half so nicely as that. You said, 'Get out of this.' And I think you called her some name."

"That is what I mean by street talk.—All such coarse, vulgar words, and especially the rough tone and manner, you hear on the street. They belong to those boys who have never been taught any better, and to those men who, though knowing better, yet do not care anything about the better way. But my boy should never use street talk."

IN addition to the pyramids, after some research on the part of Mr. Newton, who is in the employ of the English government, the foundation and many of the fragments of the mausoleum at Halicarnassus have been disclosed, which, with the mounds indicating the positions of the walls and gardens of Babylon, are the only remains of the "Seven Wonders of the World." The Colossus of Rhodes, composed of brass cast in pieces, was over-thrown by an earthquake, 224 B. C. The fragments remained until the ninth century, when the Saracens sold them to a Jew, who is said to have loaded 900 camels with them, they weighing 720,900 pounds. The original Temple of Diana was set on fire 355 B. C., by Erostratus, an obscure individual who sought by this means to make his name famous. It was rebuilt, but was again destroyed by the Goths, A. D., 256. The mausoleum gradually crumbled and decayed, though as late as 1440, A. D., parts of it were used by the Knights of Rhodes in the construction of a castle. The destruction of the Olympian Jove, at Elis, and the Pharos of Alexandria was probably accomplished by barbarian invaders.

NINEVEH was 14 miles long, 8 miles wide and 46 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was 50 miles within the walls, which were 75 feet thick and 100 feet high, with 100 brazen gates. The Temple of Diana, at Ephesus, was 420 feet to the support of the roof: it was 100 years in the building. The largest of the pyramids was 481 feet in height, and 953 on the sides; the base covers 11 acres, and the stones are about 60 feet in length, and the layers

are 208; it employed 320,000 men in building. The Labyrinth in Egypt contained 300 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles round and 100 gates. Carthage was 29 miles round. Athens was 25 miles round, and contained 350,000 citizens and 400,000 slaves. The Temple of Delphos was so rich in donations that it was plundered of £10,000,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

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**MARRIAGES.**

**HARRIS, — HORSFALL.** — At St. Luke's Church, Annapolis, on the 26th inst., by the Rev. James J. Ritchie A. M., Rector, Mr. Robert E. Harris, Barrister-at-Law, of Yarmouth, and Minnie L., only daughter of Mr. James Horsfall, Clements Grape, Annapolis.

**OTTY, — MURPHY.** — At Christ Church Cathedral, Fredericton, on the 27th inst., by the most Rev. the Metropolitan of Canada, assisted by the Rev. Finlow Alexander, Sub-Dean, Mr. Geo. O. D. Otty, Barrister-at-Law, to Emily Elizabeth Nugent, daughter of the late Mr. J. N. Murphy, M. D.

**WILSON, — SMITH.** — At the residence of the bride's father, by Rev. H. J. Winterbourne, Mr. John A. Wilson, of Staffordshire, England, (son of Mr. John Wilson, P. C. R. Dept.) to Sarah Grace, third daughter of Mr. D. J. Smith, of this city.

**WOOD, — FRANKLIN.** — June 6, at St. James's, Wigmore, by the Right Rev. the Lord Bishop of Hereford and the Rev. Sir Frederick Gore Ouseley, Bart., Precentor of Hereford Cathedral, and the Rev. E. Barton, Vicar of the parish, the Rev. Frederick John Wood, Vicar of Headingley, Leeds, to Rose Lucy, only daughter of Major-General Franklin, C. B., of Wigmore Hall, Herefordshire.

**ABRAHAM, — ANDERSON.** — June 7th, at Holy Trinity, Brompton, the Rev. T. P. Abraham, Rector of Troston, Suffolk, to Helen, fourth daughter of the late W. Anderson. Canadian papers please copy.

**RANKINE, — TAYLOR.** — At Paul's Church, on Wednesday morning, by the Rev. Geo. W. Hill, D. D., assisted by Rev. H. L. Almon, Henry C. Rankine, of St. John, to Fannie Elizabeth, eldest daughter of Robert Taylor, Esq., of Halifax.

**DEATHS.**

**PAYNE.** — On the 29th of June, after a short illness, in the 69th year of his age, George Payne, leaving a wife and four children to mourn his irreparable loss. Deceased was for a number of years Livery Stable Keeper. (English and American papers please copy.)

**Provincial Educational Association.**

THE Fourth Annual Meeting of the Provincial Educational Association will be held in Freemason's Hall, corner of Granville and Saller Streets, Halifax, on the 11th and 12th of July,—first session at 10 a. m. on the 11th.

The programme embraces, besides the opening address of the Superintendent of Education, the following papers:—The Certification of Teachers, by Prof. F. H. Eaton, of the Provincial Normal School. Science in Schools, by Prof. Caldwell, of Acadia College. The Kindergarten System, by Miss Jessie S. Campbell, (Halifax.) A Proposed Method of High School Examinations, by E. J. Lay, Principal of Amherst Academy. Ample opportunity will be afforded for discussing the subjects of the above papers as well as for considering the Course of Study for High Schools to be submitted. Shorter papers on practical subjects will be furnished by several gentlemen. These will include Penmanship by Inspector W. D. McKenzie; Navigation as a Practical Art, by Mr. E. H. Owen (Lunenburg Academy)—by ex-Principal Calkin, of the Normal School. The exercises will be varied with suitable illustrative lessons by various teachers.

Arrangements are being made for an excursion to points of scientific interest in and around Halifax Harbour, in which it is expected that the N. S. I. N. S. and the Alumni Association of the Provincial Normal School, will unite with this Association.

Enrolled members of the Association, will, on presentation of certificate of attendance receive **FREE RETURN TICKETS**, on the Intercolonial Railway, the Spring Hill and Pictou Railway, and the Fishwick line of steamers. Members coming by the W. & A. R. R., the W. C. R. R., and the H. & C. B. R. will receive return tickets for one-third fare. It is expected that reductions will be obtained on all the principal lines of travel through the Province.

ALEXANDER MCKAY, Secretary.



**TENDERS.**

TENDERS addressed to the undersigned and endorsed "Tender for Horton Bluff Lighthouse," will be received, at Ottawa, up to the 10th JULY next, for the construction of a Wooden Lighthouse Tower, with Keeper's Dwelling attached, at Horton Bluff, King's County, Nova Scotia.

Plans and Specifications can be seen, and Forms of Tender procured, at this Department, Ottawa, at the Agency of this Department, Halifax, and at the Post Office, Wolfville, N. S.

WM. SMITH, Deputy of the Minister of Marine and Fisheries. Department of Marine and Fisheries, Ottawa, 8th June, 1883. July 4th.

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## PARAGRAPHIC.

Rev. Bransby Lewis Key has been elected as co-adjutor Bishop of St. John's, Kaffaria.

In the House of Lords the bill legalizing marriage with a deceased wife's sister passed its second reading by a vote of 165 to 158.

The subscriptions for the Free Christian schools of Paris have now reached the amount of £56,000. Those for the Church of the Sacre-Cœur, on Mont-Martre, are stated at half a million sterling.

The eminent French theologian, Dr. Pressense, holds that "the principles represented by the Salvation Army as set forth in the orders of General Booth should not be endorsed by Protestant Christians."

The plan for the cathedral at Albany, in the State of New York, provides for an interior length of 250 feet, with transepts 120 feet wide. The height of the west front will be 100 feet. The building is to seat 2,800; and will cost \$500,000.

The Bishop of Victoria, Hong Kong, is commencing two fresh Missions, one on the island of Hainan at Hoihow; the other at Pakhoi, on the mainland of the province Quantung—ports recently opened to foreign commerce.

The death of Dr. Colenso is announced as having taken place at Durban, South Africa, on the 20th inst. This brings to a close the anomalous state of things for which the Privy Council is responsible, that the Bishop deposed received the income of the endowment of the Diocese.

Time brings about strange reverses. An establishment for the production of cheap Bibles for general distribution now occupies the very spot in Scotland on which stood the Priory where the Pope's Legate, in the reign of Henry VIII., published a stringent injunction against the printing of the Scriptures.

The Rev. the Hon. A. J. R. Anson, moved by the appeal put forth by the S. P. G. for the newly-settled district in Algoma and Manitoba, has resigned the valuable and important Rectory of Woolwich that he may go forth as a missionary to Rupert's Land. The Church cannot be such a 'upas tree' of worthlessness and sloth when she can inspire such sacrifices in the hearts of her sons.

Earl Nelson, addressing a meeting at Salisbury last week, remarked that the Church was progressing to a high development. Churches had been restored, and the clergy had been roused from indifference; and the time was coming when they would all be filled with the devotional spirit which prompted them to do everything as God's servants.

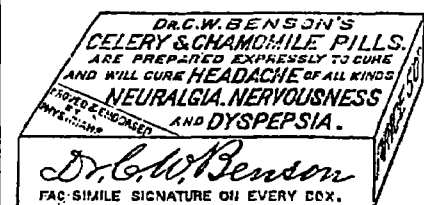
In Illinois, the Bishop of Springfield has set on foot a novel project, designed for the rest and recreation of his clergy. A site upon Lake Michigan, near Greenbay City, has been given by a layman; here every parish of the diocese is to own a lot of land, on condition on erecting on it a cottage for its clergyman and family to occupy during the excessive heat of the summer. The place is to be called *Anopauuma*.

In consequence of the numerous sacrilegious robberies which have lately taken place in the churches of his diocese, Cardinal de Bonnechose, Archbishop of Rouen, has been obliged to publish special regulations for the custody of the Eucharistic elements and the sacred vessels. In the diocese of Paris also, and many others in France, the same robberies have become more and more frequent.

All interesting correspondence on the Church in Wales has been going on in *Church Bells*. We gather from it that the prospects are very encouraging. The rising generation are returning in large numbers to the Church of their fathers, a statement of which we have much private corroboration, and which the increase in confirmation candidates (from 4,000 to 7,000 in three years in the diocese of St. David's) strikingly illustrates.—*The National Church*.

"The only great work that Newman accomplished was the revival of the Church of England. His work in the Church of Rome has been arduous; but its fruit has been inconsiderable. It has been brilliant, striking, celebrated: but it has not produced any considerable result. For the last forty years it has made no impression on the clergy or people of England. Converts are curiosities distinguished more by rarity than value. The Church increases by hundreds of thousands, while a few hundreds of Papal proselytes are won with difficulty, and by the use of contrivances of all sorts."—*Sir William Palmer in Contemporary Review for May*.

The death of the Rev. Edward Coleridge removes one of the founders of the Missionary College of St. Augustines at Canterbury, and at his funeral on Wednesday the presence of Mr. Beresford-Hope, who may be regarded as his co-founder, and of Dr. Bailey, the former warden, was a fitting tribute to the benefit which by this act of wise foresight he conferred upon the Church. No institution has done more to supply clergymen, trained on the wisest and highest principles, for all parts of the foreign missionary field; and though the steady, quiet way in which the College works, and the absence of any efforts to stimulate public interest in it, have kept it somewhat in the background in these days of competition and excitement, those who know it can testify to its value. Beyond the Anniversary Festival on St. Peter's Day, which is usually accompanied by the annual service of the Society for Propagation of the Gospel at the Cathedral, and a Meeting at St. George's Hall in the evening, the College makes no public demonstration; in fact, the quietness of its surroundings fitly symbolises its plan of operation.



Thousands of testimonials to prove the above assertions. We give a sample: "Had Neuralgia and sick Headaches for years. Chloral or other medicines would not cure, but your Celery Pills will."—S. G. Harburg, Casstown, O.

## My Mother.

Has been using your Burdock Blood Bitters as a liver remedy, and finds them very efficacious. Charles L. Ainsworth, 41 Vance Block, Indianapolis, Ind.

The German Reichstag has passed the Literary Convention with France.

## An Excellent Report.

Hon. Jos. G. Coodridge, of Brooklyn, N. Y., writes:—"I cannot express myself in sufficiently praiseworthy terms of Burdock Blood Bitters which I have used for the past two years with great benefit."

Mr. Bradlaugh announces that he intends to take his seat this session, unless a sudden dissolution occurs before the day on which he determines to do it.

## First Rate Evidence.

"Often unable to attend business, being subject to serious disorder of the kidneys. After a long siege of sickness, tried Burdock Blood Bitters and was relieved by half a bottle," Mr. B. Turner, of Rochester, N. Y., takes the pains to write.

A semi-official account published yesterday states that Captain Riviere's sortie from Hanoi was due to an insulting message from the chief of the Black Flags.

## A Fine Hit.

When the proprietors of 'Burdock Blood Bitters' put this renowned medicine on the market. They hit it exactly. They hit dyspepsia, indigestion, and liver and kidney complaints a hard blow, from which they will never recover.

The last returns of the Irish Land Commissioners show that 963 applications to fix rents were received in the month of April, bringing the total applications up to 95,662.

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

## Why Be Downcast.

True, you may be in a miserable condition—you may be weak, palid, and nervous. You cannot sleep at night, nor enjoy your waking hours; yet, why lose heart? Get a bottle of Burdock Blood Bitters. It will restore you to health and peace of mind.

Freemasons' Hall, London, is to be rebuilt so as to accommodate fifteen hundred person. It will cost from £30,000 to £35,000 more than the sums receivable from the insurance companies.

## Take Your Choice.

You can be weak, nervous, debilitated, and despondent, disqualified for work of head or hand, or you can enjoy a fair share of health and peace of mind. Burdock Blood Bitters will alleviate your misery and do you a world of good if you will persevere in their use for a few weeks."

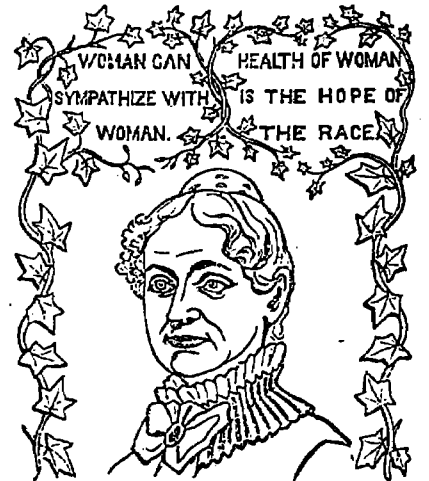
Mr. Senecal has given \$50,000 to provide a permanent exhibition in Paris for Canadian productions, and has appointed Mr. Deolet, of Montreal, to superintend it, whose annual salary he will also pay.

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

## 7 PER CENT NET SECURITY. THREE TO SIX TIMES THE LOAN

Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have Money to Loan.

D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans, St. Paul, Min. [Mention this paper.]



Yours for Health  
Lydia E. Pinkham

## LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhœa, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PROLAPSUS UTERI, &c.

Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods.

PHYSICIANS USE IT AND PRESCRIBE IT FREELY.

FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the Kidneys it is the Greatest Remedy in the World.

KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvellous in results as the Compound.

Both the Compound and Blood Purifier are prepared at 23 and 25 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3 cent stamp. Send for pamphlet. Mention this Paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. 25 cents. Sold by all Druggists.

## THE KEY TO HEALTH.



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

A. HILBURN & CO., Proprietors, Toronto.

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

# PIANOS AND ORGANS.

Pianos by Knabe (best in the world).

Pianos by Weber.

Pianos by Stevenson.

Pianos by Wheelock.

Pianos by Dominion Co.

Organs by Bell & Co.

Organs by Dominion Co.

Largest Stock, best value.

Easy Terms.

## W. H. JOHNSON,

Name this paper.

123 Hollis Street, HALIFAX.

### Aromatic



### A Summer

### Montserrat.

### Beverage.

### Montserrat Raspberry Cordial!

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

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

### Montserrat Saline Effervescent Salt.

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

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of 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., adds an Appealing 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.

Sole Consignees of the Montserrat Company (Limited).

## H. SUCDEN EVANS & CO., Montreal,

Toronto Agency—23 Front Street West.

### ARMY AND NAVY HAT STORE THOMAS & CO.

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

Civic and Military FUR GLOVE MANUFACTURERS.

MASONIC OUTFITS

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

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

44 to 48 Barrington Street,

CORNER OF SACKVILLE

HALIFAX, N. S.

## Geo. Robertson,

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### Finest Groceries,

Java and Mocha Coffees.

Fruits, Preserved Jellies, etc.

Retail Store—67 Prince Street,

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N. B.—Orders from all parts executed promptly.

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LARGE ASSORTMENT. Just in time for House Cleaning.

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For Bibles, Church Services, Prayer and Hymn Books, Poets, Cheap Standard Novels, Seaside Library, Current Literature, Birthday Books and Cards, go to

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## BLANK BOOKS.

Memo. Books, Pocket Ledgers, Ladies' and Gents' Pocket Books, Wallets, Pocket Photo Cases, Fine Commercial, Fashionable and Mourning Stationery.

Wholesale and Retail, Low. At

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## Acadia Powder Co.

(LIMITED).

HEAD OFFICE, HALIFAX, N. S.  
WORKS AT WAWERTY, N. S.  
AND AT BROWNSBURG, P. Q.  
Named "Pacific Powder Mills."  
D. G. SMITH, Manager at Works.  
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INCORPORATED  
1871, 1880, 1888.

MANUFACTURERS  
—OR—  
Sporting & Blasting  
Powders  
DYNAMITE  
—AND—  
DUALIN.

Authorized Capital,  
\$300,000.

Keep constantly on hand:

Electric Batteries, Electric Fuses, Mining Fuses, and Detonators.

C. J. WYLDE, Secretary.

70 Bedford Row, Halifax, N. S.

\$5 to \$20 Per Day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

## ARE YOU CONSUMPTIVE?

### USE EAGAR'S PHOSPHOLEINE

And if you are in the first or second stages of the disease it will cure you, provided that your diet and general mode of life are good, and even in hopeless cases it will afford relief. This preparation is a scientific combination of pure Hypophosphites, with the finest Norway Cod Liver Oil, a combination in which the ingredients are medicinally proportioned, according to the latest experience in the treatment of wasting diseases, the assimilation of oils and the necessity for such a combination in not only wasting diseases but dyspepsia, debility, &c., &c.

The celebrated Dr. Milner Fothergill says "that a perfect Emulsion should resemble milk." Eagar's Emulsion or Phospholeine is the only preparation in the market that resembles milk, and is the only preparation of Oil that will mix with water. Try it for yourselves and be satisfied.

DON'T WASTE YOUR VALUABLE TIME AND GET BEYOND RECOVERY by trying every greasy and much puffed compound which is offered to you; get a trial bottle, at 25 cents, of EAGAR'S PHOSPHOLEINE, and you will be benefited from the first dose.

Large Size 75 cents; Trial Size 25 cents. For Sale by all respectable Chemists.

EAGAR'S WINE OF RENNET for making Sweet Curd, Junket, Cheese Cakes, &c. This preparation combines the digestive principle of the stomach with the active principle of the Rennet of the sucking calf, and it is therefore an excellent remedy for Dyspepsia and Indigestion, as well as a delicious dessert. The coagulation of milk being the first step in the process of indigestion; the junket of milk made by this Wine of Rennet, (which is peptonized milk) will prove a valuable food for infants who have been deprived of the breast, and who have a difficulty in digesting cow's milk. As a preventive and in the treatment of Infantile Summer complaints, it has proved to be of great value both here and in the United States; and as milk contains all the constituents necessary for the healthy formation of bone, brain and muscle, it will when peptonized by Eagar's Wine of Rennet, prove far superior to many of the infant foods which are so largely sold. Be sure and get EAGAR'S. For sale by druggists and grocers.

EAGAR, Chemist,  
HALIFAX, N. S.

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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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Wholesale In variety, value, and extent, exceeding any we have heretofore shown.

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Advantages detailed above enable us to offer exceptional value in this department.

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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

## Minard's Liniment

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

### KING OF PAIN!

\$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

### MINARD'S LINIMENT,

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

### W. J. NELSON & CO.,

Proprietors, Bridgewater, N. S. Wholesale by Forsyth, 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.



# 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 Inflammation, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Dislocations of the Spine and Lame Back. Sold everywhere. Send for pamphlet to I. S. JOHNSON & CO., BOSTON, MASS.

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

## MAKE HENS LAY

### NOTE THE STATEMENT

MADE BY THE WINDSOR POSTMASTER RESPECTING

# Puttner's Syrup,

WHICH CONTAINS NO OIL.

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

G. E. PUTTNER, Ph.M.,

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

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

Your Syrup only requires to be taken to prove its merits.  
I am, yours truly,

P. S. BURNHAM, Postmaster, Windsor.

**BE CAREFUL AND GET PUTTNER'S SYRUP** as you will find it is prepared by skilful and experienced hands, and endorsed by the medical profession.  
**PRICE 50 CENTS.**

DISEASES OF THE

## Lungs and Liver

Immediately yield to the powerful influence

—OF—

## GATES' Life of Man Bitters, AND Invigorating Syrups.

Mill Village, N. S., Sept. 18th, 1879.

G. GATES, SON & CO.—

Gentl,—This is to certify that I was sick and under the Doctor's care three months from Lung and Liver Complaint, but the medicines he gave me had no good effect. I then took your No. 1 and 2

## Life of Man Bitters, AND Invigorating Syrup,

and received immediate relief. I believe they saved my life, and I would recommend them to all and every one suffering with the same complaints.

Respectfully yours,  
MRS. T. HENDRY.

For sale everywhere at 50 cents per Bottle. Manufactured by

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**\$66** A Week in your own town. Terms and \$50 outfit free. Address H. HALLER & Co, Portland, Maine.

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INDUBITABLE EVIDENCE (Condensed)

From Doctors, Druggists, Merchants, Farmers

Some of the additional home testimony received since publication of last pamphlet. GIVING ENTIRE SATISFACTION.

PICTURE, April 20. Gentlemen:—I find that your Pads are giving entire satisfaction, and wish you increased sales for so valuable a remedy for disease of the kidneys.

J. B. MORDEEN, M. D.

BRIGHT'S DISEASE CONQUERED. ENTERPRISE, April 13. Gentlemen:—

Five years ago I fell with a bag of grain, which caused weakness in my back, and also brought on an attack of Bright's disease, and which caused me to lose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs., all pain and weakness has left. I would have been yet in the doctors hands, had it not been for my using your Kidney Pad.

W. FENWICK, Miller.

THE ONLY PERMANENT CURE. TAMWORTH, April 13. Gentlemen:—

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

J. A. FRASER, Manf. of Wooden Wares. ALL PRAISE THEM HIGHLY.

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

JOS. SUMMERS.

PRICES.—Child's Pad, \$1.50; Regular Pad, \$2.00; Special Pad for Chronic Diseases, \$3.00. Sold by John K. Bent, Sole Agent, Halifax; W. F. O'Dell, Truro, A. B. Cunningham, Annapolis; William A. Piggott, Granville; J. A. Shaw, Windsor; Geo. A. V. Rand, Wolfville; W. H. Stevens, Dartmouth.

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100 SUMMER

### Flowering Plants

Sent Carriage Paid, to any address in the country for \$1.00. Including Geraniums, Fuschias, Heliotrope, Verbenas, Pyrethrums, Var. Thyme, Aloysia Clradoula, New Musk, Daisies, Dahlias, Pinks, &c., with other varieties. Address

**Nova Scotia Nursery**  
OPPOSITE RAILWAY DEPOT,  
HALIFAX, N. S.  
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## The "Uxbridge" ORCAN,

The best in the Market, for  
**HOUSE OR CHURCH.**  
JAS. C. FAIREY, Agent,  
NEWCASTLE, N. B.  
References given. 5m Je 27



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ESTABLISHED A. D. 1849.  
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WATCHES, CLOCKS, &c.,  
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CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 8 in. diameter, (with gilt surface), to fit on Chalice; Cruets, 1 pint or pint size, as preferred. Price \$1.00; Cruets singly, \$3.00 each. Also, a select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

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WHOLESALE.

APRIL 2ND, 1883

## Our SPRING & SUMMER STOCK

Is now LETE in every Department.

## NEW GOODS

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

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Market Square  
And Chipman's Hill,  
ST. JOHN N. B.

## Crotty & Polson,

REAL ESTATE

—AND—

## Commission Agents.

LANDS BOUGHT AND SOLD.

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

PRESIDENT:

REV. CANON BART. D. C. L., M. A., OF OXFORD.

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

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

A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, T. RITCHIE, Esq., Halifax.

## The Collegiate School

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

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

## D. H. WHISTON, Jeweller & Silversmith, 181 Barrington Street,

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

Material Warranted to be standard quality.

## Swiss and American Watches

Sold at very LOW Prices.

D. H. WHISTON,  
181 Barrington Street,  
Halifax, N. S.

## 1883—SPRING—1883.

## McMURRAY & CO.

Have the pleasure to announce the opening of their NEW

## Spring Goods and Novelties.

Latest European and American Fashions in Straw Goods; Ladies', Misses' and Children's Hats and Bonnets; Millinery, Silks and Ribbons; Millinery Trimmings and Novelties; New Lacons, Collars, Ties, &c.; Gloves, Hosiery and Ladies' Underwear; 500 yards Hamburg and Swiss Embroidery; 500 Remnants do. do.; 1000 pairs Corsets—The Crompton, Corinna, Warner's Flexible Hip, and the Hearth Corset, Princess Adjustable, &c., a single pair at the wholesale price; Black Velveteens at 55c., worth 75c.; Black Velveteens at 55c., worth 90c.; Black and Colored Broche Velveteens; 7-4 Black Cashmeres 55c., worth 65c.; 7-4 Black Cashmeres 55c., worth 90c.; Courtauld's 4-4 Crapes, Courtauld's 5-1 Crapes; Bazaar Fashion Paper and Catalogues for March, illustrating new styles of the Bazaar Glove Fitting Patterns; 8-1 Heavy Grey sheetings at 25c. per yard; Sheetings and Pillow Cottons from the St. Croix Mills—the best in the Dominion; 8-4, 9-4 and 10-4 American Sheetings, Plain and Twilled; 40 and 42 inch Bleached and Unbleached Pillow Cottons; Lace Curtains, Lace Curtains, 75c. set; 90c. set; \$1.00 and \$1.50 set; Children's and Youth's New Spring Suits, from \$1.25.

## McMurray & Co's.

POPULAR

DRY GOODS & MILLINERY STORES,

273, 275 and 279

BARRINGTON ST.

Corner of Jacob Street.

NEWS AND NOTES.

The civil servant under the Crown longest in harness in England is Earl Granville. He has held office even longer than Mr. Gladstone, his present chief, whose record is so long and varied.

Life is full of disappointments. We recently offered to cure a bad case of Rheumatism for a year's subscription in advance, but just as we were on the point of lifting the skeletons, a sympathizing friend suggested Johnson's Anodyne Liniment, and the money and the patient vanished instanter.

The Mexican Minister for Foreign affairs, Ignacio Mariscal, has been appointed as special Envoy to bring about the renewal of diplomatic relations between his Government and that of England.

**"Golden Medical Discovery"** has been used with signal success in consumption of the lungs, consumptive night-sweats, spitting of blood, shortness of breath, weak lungs, coughs, bronchitis, and kindred affections of throat and chest. Sold by druggists.

The court of appeal in Brussels has decided that pickles, artificially coloured green by the contact of the vinegar with copper utensils, are not injurious to health, on the authority of M. Dumoulin, Professor of Chemistry in the University of Ghent, who declared with confidence that such salts are "incapable of doing any harm."

"Men must work and women weep, So runs the world away!"

But they need not weep so much if they use Dr. Pierce's "Favorite Prescription," which cures all the painful maladies peculiar to women. Sold by druggists.

A direct train from Paris to Constantinople, to perform the distance in eighty hours, started from the former city at 7.30 p. m. yesterday. The custom-house examination was to take place during the journey.

The soothing and restorative effects of Ayer's Cherry Pectoral are realized at once in all cases of colds, coughs, throat or lung troubles, while its far-reaching and powerful healing qualities are always demonstrated in the most serious pulmonary disorders.

**A Crowning Mercy to the Corned.** Unequaled by any remedy in the world—Putnam's Painless Corn Extractor, the new remedy for corns. Never fails to cure; never produces pain; never makes deep cavities in the flesh. A sure, prompt and painless remedy for corns. Sold by druggists everywhere. Don't fail to try it. N. C. POLSON & Co., Kingston, Proprietors.

A new geological survey of Belgium is now in progress, including an examination of underlying strata by means of borings in various districts. The expense is officially estimated at 88,000l., and the map is to be completed within sixteen years. It will be engraved on copper at Leipzig.

**PHYSICIAN'S STATEMENT RESPECTING PUTTNER'S SYRUP.** Made by W. B. SLAYTER, M. D., J. R. C. P. Eng., &c., Consulting Surgeon, P. & C. Hospital, and Prof. Obstetric and Diseases of Women, Halifax Medical College. HALIFAX, March 1883.

I have used C. E. Puttner's Syrup of Hypophosphites and find it well made and very palatable and admirably adapted to do good in cases in which the Hypophosphites are called for, &c. W. B. SLAYTER, M.D.L.R.C.P. Eng. &c.

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

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

After the lapse of more than a hundred years, service was resumed in the picturesque little church of St. Catherine's Temple, near Bodmin. The church was built by the Knight's Templars, and was mentioned in a valuation by Pope Nicolas (A. D. 1288-92.)

\*Write to Mrs. E. Pinkham, Lynn, Mass., for names of ladies cured of female weakness by taking her Vegetable Compound.

Cholera is raging in Egypt.

"Sick Headache for 40 years, Dr. Benson's Celery Pills cured me." Lucy A. Warren, Deerfield, N. Y.

The Daily News says that the negotiations for a new Treaty of Commerce with Italy have reached a satisfactory conclusion, and that England will be placed in the position of the most favoured nation.

The concentrated power and curative virtues of Ayer's Sarsaparilla render it the most reliable and economical medicine that can be used. It contains no dangerous or harmful ingredients, and may be safely administered to patients of all ages. When you are sick, the best medicine that can be obtained is none too good, and is the cheapest, whatever its cost.

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 one pill a night from one to twelve weeks may be restored to sound health, if such a thing is possible.

"Recent excavations at Mainz, on the bank of the Rhine, have occasioned the discovery of a large number of Roman remains. Two of the latest 'finds' are a bronze statuette of Mercury, and a dagger-sabbard, iron inlaid with silver.

The huge, drastic, griping, sickening pills are fast being superseded by Dr. Pierce's "Purgative Pellets." Sold by druggists.

A wonderful cave has been discovered in Badger canyon, near Bozeman, Montana, containing a chamber about twenty feet square, the walls and ceiling ornamented with hieroglyphics. A number of chairs of rude workmanship and rough tables crumbling to decay were in the room.

**What it did for an Old Lady.**

COSHOCTON STATION, N. Y., Dec., 28, 1878. GENTS—A number of people had been using your Bitters here, and with marked effect. In one case, a lady of over seventy years, had been sick for years, and for the past ten years has not been able to be around half the time. About six months ago she got so feeble she was helpless. Her old remedies, or physicians, being of no avail, I sent to Deposit, forty-five miles away, and got a bottle of Hop Bitters. It improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbor's, and has improved all the time since. My wife and children also have derived great benefit from their use. W. W. HATHAWAY, Agt. U. S. Ex. Co.

A committee of ship owners will forthwith demand power to construct a second Suez Canal.

**Testimonial from Capt. Joshua Harper.**

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

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

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

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

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

Japan has the cheapest postal service in the world.

"Dr. Benson's Skin Cure has driven away all my eruptions." Ida C. Young, Hamilton, Ill.

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

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

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

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

**Home Items.**

—All your own fault. If you remain sick when you can get hop bitters that never—FALL. The weakest woman, smallest child, and sickest invalid can use Hop Bitters with safety and great good.

Old men tottering around from Rheumatism, kidney trouble or any weakness will be almost new by using Hop Bitters.

My wife and daughter were made healthy by the use of Hop Bitters and I recommend them to my people.—Methodist Clergyman.

Ask any good doctor if hop Bitters are not the best family medicine on earth.

Malarial fever, Ague and Biliousness, will leave every neighborhood as soon as hop bitters arrive.

My mother drove the paralysis and neuralgia all out of her system with hop bitters.—Ed. Oswego Sun.

Keep the kidneys healthy with hop bitters and you need not fear sickness.

Ice water is rendered harmless and more refreshing and reviving with Hop Bitters in each draught.

The vigor of youth for the aged and infirm in hop bitters.

**By Universal Accord,**

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

**JOHN SNOW,**  
SEXTON ST. PAUL'S,  
**UNDERTAKER**  
56 ARGYLE ST.,  
HALIFAX, N. S.  
**Coffins & Caskets**



**INTERNALLY AND EXTERNALLY.**

**TAKEN INTERNALLY** it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

**USED EXTERNALLY,** it cures Boils, Felons, Bruises, Cuts, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, &c.

The PAIN-KILLER is sold by Medicine Dealers throughout the world. Price, 25c. and 50c. per bottle.

**JAMES PYLE'S**



**PEARLINE**

THE BEST THING KNOWN FOR WASHING AND BLEACHING

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

Clinton H. Meneely Bell Co.

SUCCESSORS TO MENEELY & KIMBERLY; BELL FOUNDERS, TROY, N. Y., U. S. A. Manufacture a superior quality of BELLS. Special attention given to Church Bells. Catalogues sent free to parties needing Bells.

**Thos. P. Connolly,**

WHOLESALE & RETAIL.

Bookseller

—AND—

Stationer,

CORNER OF

GEORGE

And GRANVILLE STS,

HALIFAX, N. S.

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

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

**DRUGS**—of the finest qualities, and pure Powders.

**MEDICINES**—Pharmaceutical Preparations of official strength and unsurpassed excellence.

**CHEMICALS**—Heavy and fine Chemicals from the leading manufacturers of the world.

**SPICES**—Carefully selected and ground and packed by ourselves, WARRANTED PURE.

**OILS**—Machinery, Medicinal, and other Oils.

**DYE STUFFS** And Drysalteries of every description.

**PATENT MEDICINES**—All the popular Proprietary Remedies.

**PERFUMERY**—Soaps, Cosmetics and Toilet Goods.

**DRUGGISTS' SUNDRIES.**

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

**Seeds, Grocers' Drugs, Fine Teas.**

**MACDONALD & CO.,**  
 HALIFAX, N. S.

**Steam and Hot Water Engineers,**

IMPORTERS OF

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

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

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

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

**FRESH SEEDS !!**

1883.

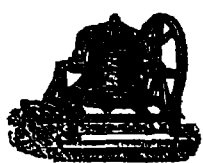
**WE** are now prepared to supply our friends with  
**FRESH AND RELIABLE**  
**FIELD, GARDEN & FLOWER SEEDS**

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

CATALOGUES FREE. Small Seeds sent Free by post.

**BROWN BROTHERS & CO.,**

DRUGGIST & SEEDSMEN, HALIFAX, N. S.



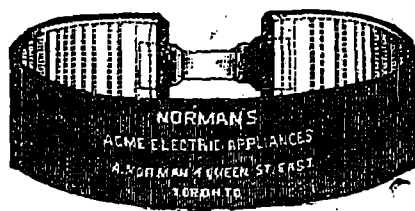
**McShane BELL FOUNDRY**  
 Manufacture those celebrated CHIMES & BELLS for Churches, etc. Price List and Circulars sent

Free Address,  
**HENRY McSHANE & CO.,**  
 Baltimore, Md., U. S.

**Clayton & Sons,**

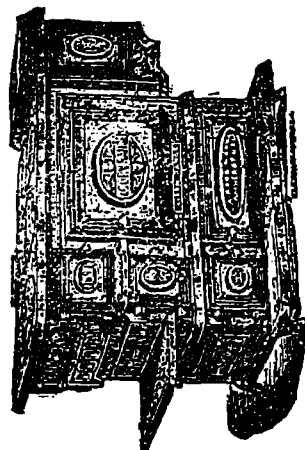
**Merchant Tailors,**

HALIFAX N. S.



**Norman's Electric Belts,**  
 ESTABLISHED 1784.  
 4 Queen Street East,  
 TORONTO.  
 Mr. J. A. HART, Agent, Montreal.

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



**The Acorn Range!**

Plain, Substantial, Convenient.  
 The Best COOKING RANGE in use  
 —ALSO—  
 Base Burners, Cook and Parlor Stoves, Stove Pipe, Tinware and Cooking Utensils of all kinds.  
 —AT—

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

WANTED.  
 Left-Off Clothing!  
 VERY HIGHEST PRICES PAID  
 Ladies and Gentlemen waited upon at their residences.  
 ADDRESS—  
 MR. or MRS. DAVIES,  
 Corner Duke & Argyle Sts.  
 Please mention this paper.

**EARS FOR THE MILLION!**

**Foo Cheo's Balsam of Shark's Oil**  
 Positively Restores the Hearing,  
 and is the Only Absolute Cure  
 for Deafness Known.

This Oil is abstracted from peculiar species of small White Shark, caught in the Yellow Sea, known as CAROHA RGDON RON-DELETH. Every Chinese fisherman know it. Its virtues as a restorative of hearing were discovered by a Buddhist Priest about the year 1410. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Empire. Its use became so universal that for over 300 years no Deafness has existed among the Chinese people. Sent, charges prepaid, to any address at \$1.00 per bottle.

**Hear What the Deaf Say!**

It has performed a miracle in my case. I have no unearthly noises in my head and hear much better. I have been greatly benefited. My deafness helped a great deal—think another bottle will cure me. My hearing is much benefited. I have received untold benefit. My hearing is improving. It is giving good satisfaction. Have been greatly benefited, and am rejoiced that I saw the notice of it.

"Its virtues are UNQUESTIONABLE and its CURATIVE CHARACTER ABSOLUTE, AS THE WRITER CAN PERSONALLY TESTIFY, BOTH FROM EXPERIENCE AND OBSERVATION. Write at once to HAYLOCK & JENNEY, 7 Dey Street, New York, enclosing \$1.00, and you will receive by return a remedy that will enable you to hear like anybody else, and whose curative effects will be permanent. You will never regret doing so."—[Editor of Mercantile Review.]

To avoid loss in the Mails, please send money by REGISTERED LETTER.

Only Imported by  
**HAYLOCK & JENNEY,**  
 Sole Agents for America. 7 Dey St., N.Y.

**I. & F. Burpee & Co.**

**IRON,**  
**STEEL,**  
**TINPLATE**  
 AND GENERAL.

**Metal Merchants,**

ST. JOHN, N. B.

**KNABE**

**PIANOFORTES.**  
 UNEQUALLED IN  
 Tone, Touch, Workmanship and Durability.  
**WILLIAM KNABE & CO.**  
 Nos. 204 and 206 West Baltimore Street,  
 Baltimore. No. 112 Fifth Avenue, N. Y.

**A VOICE FROM THE TRADE.**

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

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

Brown & Webb, Wholesale Druggists.  
 John K. Bent, Wholesale & Retail Druggist.  
 J. Godfrey Smith, Dispensing & Family Chemist  
 Thomas W. Walsh, Popular Druggist.  
 Jas. E. Gordon, late R. N. Druggist.  
 Thos. M. Power, Dispensing & Family Chemist  
 Geo. Irwin, Dispensing and Family Chemist.  
 W. H. Hamilton, Manager of  
 Apothecaries Hall. }  
**PUTTNER EMULSION Co.,**  
 Laboratory, 84 & 85 Upper  
 Water St., Halifax.

Forayth, Sutcliffe & Co., Wholesale Druggists.  
 H. A. Taylor, Dispensing & Family Chemist.  
 Avery F. Buckley, " "  
 A. A. Woodill, " "  
 E. A. Nisbet, " "  
 J. H. Margason, " "  
 Brown, Bros. & Co., " "  
 R. McPartridge, M. D. " "  
 W. H. Simson, Ph. G. " "  
 J. E. IRISH, }  
 H. K. BRINE, } Sole Proprietors.