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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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ECCLIASTICAL NOTES.

Not long before his death, the late Keshub Chunder Sen said in relation to what has been accomplished by Christian missions in India, "The success of Christian missions is no longer a problem. For myself I can say I feel no misgivings. I fully believe Christ has come into India, and has taken possession of India's heart. Some say India will be Christ's, but is not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved. When a native of India bears testimony, let not foreigners dispute it. I say emphatically that the spirit of Christ has gone into the depths of India's heart. I declare that the sanctifying and civilizing influences of Christ's life and teachings are working wonders in this land."

THE knotty problem of evil and pernicious literature confronts the Christian and the moralist everywhere. It is asserted that there are forty-five publishing houses in Lucknow and Cawnpore, India, engaged in printing infidel and pagan books. A Mohammedan of wealth recently gave \$4000 to aid in printing Mohammedan works, while the Hindu Prince had a million Hindu tracts lately printed and distributed at his expense. There are one hundred and three newspapers in India which advocate Paganism and assail Christianity. Fortunately for the Church there is a Church newspaper published in India which is surpassed by none of its older contemporaries in England.

SPEAKING recently at Farnham, the Bishop of Winchester expressed an opinion in favor of distinctive religious teaching. The question, he said was often asked whether it was necessary to have Church schools in order that religious education should be given, and whether it was not possible to have undenominational teaching. The answer to this was, that it was impossible for the teacher effectually to teach religious tenets unless he was deeply impressed with religious truth, in which case he would communicate his convictions to others. Undenominational teaching was, therefore, almost impossible. It was absolutely necessary to have a sound, definite basis for religious teaching.

A contemporary tells us that that man is the greatest gift of God to any people who acting for them in an emergency knows, as if inspired, just what to do and does it. It is pitiful that there are so few such leaders, when the multitude are only waiting to be led. They have no lack of confidence in a man who has confidence in himself. But the men who warrant such confidence are not over and above plentiful. Yet the law of supply and demand seems to prevail even here. When the hour comes there is the man. When the tale of bricks was doubled there appeared Moses.

THIS is an age of organization and systematic work in the Church. Guilds multiply on all sides and are found to be valuable auxiliaries to the parish. Now we hear of a distinctly pastoral guild or order which has been started on this side of the Atlantic, and which is similar to one started recently in England. It is called, "The Pastoral Order of St. Peter," and the following are the rules:—

1. To devote, at least, one hour daily to definite Theological reading.
2. To spend a definite part of income in purchasing Theological works.
3. To loyally observe the Rubrics of the Prayer Book.
4. To endeavour by word and deed to more and more elevate and spiritualize the tone of the Pastoral Office in Canada.
5. To make the Ember Days, as far as practicable, days of special intercession and self-examination concerning our work in the ministry.
6. To use daily the following Prayer:—"We beseech Thee, O Lord, to strengthen the members of this Order with the special power of the Holy Ghost, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true Godliness; and fill them, O Lord, with the spirit of holy fear, now and ever. Amen."

The Order is fittingly named after the Apostle St. Peter, and the motto is "Feed my lambs, Feed my sheep."

THE Bishops of Durham and Newcastle have sent a letter to their clergy, in which they say:—"We are anxious to call your attention to the extreme and pressing importance of securing proper religious instruction for the pupil-teachers in our various schools. The reports of the Archbishop's Inspector of Training Colleges show a grave and, we fear, an increasing deficiency in this department of Church work. This can only be remedied by the personal influence and efforts of the parochial clergy. It will be conceded that pupil-teachers have a distinct claim to receive religious instruction from the principal teachers under whom they serve. And this instruction will be most effectively given under the superintendence of the parochial clergy. We are glad to know that in many parishes the clergy regularly hold classes for the religious instruction of their pupil-teachers, and that in some cases these classes are attended by teachers from board schools in the parish. You will, we feel sure, agree with us that the maintenance of a high tone in the conduct of our schools, and, therefore, also no small part of the future well-being of England, will depend on the present formation of a distinctly religious character in our pupil teachers by the patient industry and care of the parochial clergy."

Christianity to Renew its Youth.

Some Presbyterian professors and leading men of other Protestant denominations have lately been striving for Christian unity, and at a meeting in New York, they thought that the coming Christianity would be founded by taking to heart the SERMON ON THE MOUNT. The *Living Church* thinks that this new stadium of Protestantism which is advancing will include all that our Church and creeds teach if it follows the teaching of the Sermon on the Mount, and thinks that in the light of this announcement, it will be a pleasant duty to contemplate some of the features of the Protestantism that is to come.

1. It will honor the Old Testament, with its polity, its worship, its ethics, its supernaturalism, its Churchliness. For thus said our Lord in the Sermon on the Mount: "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil." It will be pleasant in the coming years, the new time that is to be, to witness these Presbyterian professors

searching for the fulfilled institutes and precepts of the Old Law, where only they could have existed centuries before Presbyterianism began to exist in Geneva and Edinburgh.

2. The old notion of the justifying power of faith without works will no longer entrap men into Antinomianism, or at least into its congener, Emotionalism. For the Sermon on the Mount tells us: "That except your righteousness (your character and life as just men) shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." It must be a personal not an imputed righteousness and not a sham like that of the Antinomians of the old law—the Pharisees.

3. The Sermon on the Mount will cure the coming Protestantism of its wicked and Christ-dishonouring prejudice against the word "altar;" for our Lord said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Possibly this will lead to a careful study of those primitive ages of altar-Christianity when the disciples obeying the precepts of their Master were accustomed to ask each other's forgiveness before they approached the Holy Mysteries—a custom which has impressed itself upon all the Catholic liturgies, and is recognized in the rubrics of our own Church at this time.

4. The new style of Protestantism will utter no uncertain sound as to the doctrine of future retribution. Universalism, conditional immortality, and other errors of like import, will have disappeared utterly in that happier era when Christianity shall "renew its youth by taking to heart the Sermon on the Mount." For in that Sermon the Master said, "Whosoever shall say, Thou fool, shall be in danger of hell fire," or, as the Greek has it, Gehenna, *i. e.*, the abode of lost spirits.

5. Great advances are to be made in the matter of divorces. The present lax theories with their attendant grossness of practice will disappear in that purer day when the words of our Lord in His Sermon on the Mount shall be truly revered and liberally obeyed. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

6. Protestantism will hereafter adopt the practice of using forms of prayer. The old prejudice will fade away. Moreover it will no more be said that the Lord's Prayer repeated in public is a badge of popery, or at least a relic of prelacy. Because it will be noted that in the Sermon on the Mount our Lord said, "After this manner pray ye, Our Father, etc."

7. It is one of the marked features of modern Protestantism that it has suffered the holy ordinance of fasting to fall into disuse, if not contempt. To such an extent is this the case that the Lenten Season is the object of cheap wit and bigoted denunciation of the average editor who displays his ignorance and intolerance in sectarian papers. All this will be changed when "another stadium" is reached, and men discover that in His Sermon on the Mount our Lord gave particular directions as to the duty of fasting.

THOSE who have finished by making all others think with them have usually been those who began by daring to think for themselves.

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

THE Seventeenth Session of the Synod will commence with Celebration of the Holy Communion Tuesday, July 1st, at 9.15 a. m., and will be adjourned at 1 p. m. to 7.30 p. m.

The Bishop will hold a Visitation of the Clergy and deliver a Charge at 3 p. m. of that day.

A Missionary Meeting will be held on Monday evening, June 30, at 8 p. m.

By order.

JNO. D. H. BROWNE,
Clerical Secretary.

The Executive Committee give notice that the following business will be submitted at the next session of the Diocesan Synod:—

Passed at last Session and awaiting confirmation.

By Rev. J. D. H. Browne, with reference to place of meeting: "The ordinary place of meeting shall be the City of Halifax, but it shall be in the power of the Synod, at any regular meeting, to appoint a place other than Halifax for its next session."

By the Lord Bishop—"Resolved, That a Representative of P. E. Island be added to the Finance Sub-Committee, which is hereby authorized to act as the Assessment Committee of the Synod.

"That ——— be appointed as such Representative.

"That the Assessment be made early in each year in which a regular meeting of the Synod is to be held, and communicated to the Rector or officiating minister of each Parish not less than four weeks before Easter.

"That the amount assessed shall be due and should be remitted to the Treasurer of Synod immediately after the Easter meeting, and that no representative shall be allowed to take his seat at the ensuing Session of the Synod until the sum so assessed shall have been paid, together with any arrears that may become due after the confirmation of this resolution."

By Rev. G. W. Hodgson—"Alteration of No. 16, Rules and Regulations of Synod, by omitting in two places the words 'Regulation, Rules of Order.'"

By Dr. Crane—"That it shall be the duty of the Secretary or Officer entrusted with the publishing of the Journals of Synod to have the respective valuations for payment by each Parish, with the names of the substitute representatives, printed in the Journals in line with the names of the Parish and Lay representatives; and that this shall be done as soon as all necessary information shall have been obtained; and also, that, at least five copies of said Journal shall be sent to each clergyman in the Diocese not less than thirty days before each session of Synod."

REPORT OF COMMITTEE ON CREDENTIALS.

1. That the Chairman at the meeting in each Parish for the election of Delegates to the Synod shall, upon the election of such delegates, forthwith transmit to the Lay Secretary the certificate of election and also the certificate of qualification:

2. That the Treasurer and the Lay and Clerical Secretaries be a Standing Committee on Credentials, whose duty it shall be to examine such certificates, and also ascertain what Parishes, if any, have not paid the assessment for which they have been respectively liable, and report thereon to the Bishop on the day before the day of the meeting of the Synod, and the Bishop shall, immediately upon the opening of the Synod, lay such report upon the table.

3. If any objection be made to such report on behalf of any persons claiming seats in the Synod as lay delegates, the same shall be referred to a Special Committee on Credentials of seven members, of which the Standing Committee on Credentials shall be *ex officio* members, together with

four lay members, whose right to a seat in the Synod is unquestioned.

4. No delegate, whose right to a seat in the Synod is questioned, shall be a member of or vote for members of the Special Committee on Credentials.

5. In case the certificates of election and qualification have not been transmitted as herein before provided, the Synod may for good and sufficient cause permit any delegate at any time to take his seat who produces sufficient proof of election and qualification.

MOTIONS DEFERRED.

By Rev. J. D. H. Browne—"That on one evening of the Session, to be named by the Chairman, the Synod do constitute itself a Committee of the whole on the state of the Church, to discuss the present condition and wants of the Parishes, and to deliberate on the best means for promoting the material and spiritual interests of the Church throughout the Diocese."

By Rev. V. E. Harris—"That in every church in the Diocese an address be given annually upon the position and claims of King's College, and that at the same time contributions be solicited for the maintenance of a Professor of Divinity."

By Mr. E. J. Hodgson—"That the Representatives to this Synod from each Parish shall be communicants in the Parishes they represent."

By Rev. J. Padfield—"That in clause 15 of the Constitution and Regulations of Synod the word annual be substituted for the word biennial."

By Rev. J. Padfield—"Whereas, This Synod is the Executive Body of the Church in this Diocese, and is responsible for the carrying on of the work of the Church in all its branches;

"And whereas, The management of the funds of the Church is at present virtually in the hands of a few;

"Therefore resolved, That this Synod itself assume the direct administration of the funds at present administered by the Board of Home Missions, and that the Executive Committee of the Synod be a Standing Committee for such administration as may be necessary between the Sessions of Synod; but that all action of this Committee, whether in the making or reducing of grants, be confirmed at the next Session of Synod."

By Rev. G. W. Hodgson—"Alteration of Art. 2 of Order of Proceedings so that the roll shall be called only at Opening Session."

By Rev. G. W. Hodgson—"That if any Parish invite within the next year the Synod to hold its next regular Session in their Parish, the Executive Committee have power to accept such invitation on behalf of the Synod."

By Rev. W. Ellis—"Resolved, That a Committee be appointed to enquire into and report upon the condition of any Parish property, in this Diocese when requested to do so by any person or persons legally interested in such property in order to prevent misappropriation, loss or waste of the land."

NOTICES OF MOTION.

In accordance with authority given (see page 87 of Journal of last Session), the Committee will recommend a few minor alterations.

The Committee give notice of the following motions:—

"Rural Deans to be elected for a limited period."

"That form of Testimonial be adopted for Clergy leaving the Diocese."

"That Clause 3 of Article 3 of Constitution be amended so as to allow of a specified Theological Course instead of a full Arts Course when desired."

The following resolution, passed by the Synod of Diocese of Montreal, has been adopted by the Executive Committee, and is recommended to the favourable consideration of the Synod:—

"It is desirable, in the interest 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."

In accordance with the foregoing, the following Canon is suggested:

1. Women of devout character and approved fitness

may be set apart by the Bishop of this diocese for the work of a Deaconess, according to such form as shall be authorized by the Bishop.

2. The duties proper to a Deaconess are declared to be the care of our Lord's poor and sick, the education of the young, the religious instruction (under the control of the parish clergyman) of the neglected, and the work of moral reformation and duties of a kindred nature.

3. No woman shall be set apart for the work of a Deaconess until she is ——— years of age, unless the Bishop, for special reasons, shall deem it expedient to admit candidates at an earlier age, the age of admission in no case to be less than 21 years: it being provided further, that no woman shall be so set apart until she shall have laid before the Bishop testimonials certifying—(a) that she is a communicant in good standing in the Church; (b) that she possesses such characteristics as in the judgment of the persons testifying fit her for at least one of the branches of duty above defined. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered at least one year.

4. No Deaconess shall work officially in this diocese without the express authority, in writing, of the Bishop of this diocese.

5. A Deaconess may, at any time, resign her office to the ecclesiastical authority from which she received it; but no Deaconess having once given up her commission shall be re-appointed unless, in the judgment of the Bishop, such resignation was for weighty cause.

6. A Deaconess may be transferred from this diocese to another by letters dismissory upon request of the Bishop of the diocese to which she is transferred.

7. In case of Deaconesses joining together in one community, the constitution, rules and government thereof shall first be submitted to and approved of by the Lord Bishop of the diocese, and shall be in harmony with the usages of this Church, and the principles of the Book of Common Prayer.

8. No manual of devotion shall be used by any such community unless it be sanctioned by the Bishop.

9. No Deaconess shall be sent to any parish or mission without the consent of the incumbent of the parish or mission.

In consequence of constitution of a Central Board of Missions, some change will be necessary in the Boards established by the Synod.

The discharge of some Committees, whose services are no longer required, will be recommended.

Committees on Sunday Schools and on Parochial Organizations will present their reports.

DIOCESE OF FREDERICTON.

DORCHESTER.—The usual quarterly meeting of the Shediac Deanery was held at Dorchester on Wednesday last, 5th inst. The clergy present were the Dean, the Revs. D. Bliss, Arthur Hoadley, and Cecil F. Wiggins. Two visiting clergy, the Rev. Jas. Lowry, of Jeddore, and the Rev. V. E. Harris, of the neighbouring Parish of Amherst, were cordially received, and the latter was invited to affiliate himself with the Deanery, which he accordingly did. Mr. Hoadley reported concerning the establishment of the Branch Book Depository at Moncton, and informed the Deanery that \$140 worth of books (a portion of the grant made by the Central Depository of St. John) were now in stock at the store of L. A. McLean, Moncton. This Branch is entirely under the charge of the clergy of the Deanery, and will, it is hoped, prove a great convenience to both the clergy and laity of the Northern portion of the Diocese. The printed forms of opening service, prepared by the Dean, were used for the first time, and were found conducive to order and devotion. There was a public meeting in the evening, at which addresses were delivered by the clergy. The Rev. H. H. Barber spoke on "Individual effort in members of the Church of England," Mr. Hoadley on "The importance of the religious instruction of children in the Sunday School and at the fireside," and Mr. Wiggins on "What shall we teach in our Sunday Schools?" There was a choral celebration of the Holy Eucharist at the Parish Church on Thursday morning, at 8.30, at which the Dean was celebrant. A short address on the Holy Communion was delivered by the Rev. H. H. Barber. The offerings at both these services were for the benefit of the Deanery. The clergy, after finishing their business at a morning session, left for their separate homes. The clergy learnt, with deep regret, that the absence of their brother, Rev. H. B. Armstrong,

Rector of Shediac, was owing to an attack of diphtheria. It was decided that the next meeting should be held on the 3rd of June, at Westmoreland.

ST. JOHN.—The instruction in the Church of England Institute, course was taken on Sunday by the Rev. G. O. Troop in the Lecture Hall of the Institute, at 3.30 p. m., the subject being: "Why should I observe the Lord's day?"

PORTLAND.—A meeting of the parishioners of St. Luke's Church was held on Friday evening, in the school room, to consider the best means of removing the debt of the church. After some discussion it was decided to form a Ladies Mite Society. Mrs. L. G. Stevens was elected president, and Mrs. Vaughan vice-president. A young ladies society is also to be organized. Mr. Thos. Dale who takes a great interest in the young men of Portland, brought forward the idea of forming a young men's society, and this was accordingly done. A meeting will be held on next Friday evening for the purpose of organization. Several gentlemen at the meeting offered subscriptions amounting to \$100 and over towards the debt of the church. It is to be hoped that the Church will soon be altogether free from debt.

DIocese OF MONTREAL.

ST. JOHN.—A special meeting of the vestry of St. James' Church, St. John's, was held on Wednesday, the 27th ult., to appoint a Rector's Warden in the room of Mr. W. L. Marler, who has resigned in consequence of his promotion to the management of the Quebec branch of the Merchant's Bank. Mr. J. B. Stewart was elected to the vacant office.

Special Services are being held in most of the city Churches during the season of Lent. At the Cathedral there is daily Service at 5 p. m., besides Wednesdays at 8 p. m., and Friday afternoons at 4 p. m., with confirmation lectures on Tuesdays at 8 p. m., open to all. St. Martin's has also Services on Wednesdays and Fridays, in each Church the various city clergy exchanging with one another. An earnest appeal is made to the congregations to take part in these Services heartily, that they may be a season of Spiritual good to their souls. The card containing the list of the Services at St. Martin's has the following appeal from the Rector, the Rev. J. S. Stone:—"That the communicants of the Church will be present regularly at the Holy Communion each Sunday morning and specially pray for a blessing. First, on their own souls, that they may be more loving and faithful and fruitful in good works. Second, upon the Minister of the Parish, that he may be wise to win souls, and that his hands may be strengthened. Third, upon the Church, that it may be made a blessing to many."

GEORGEVILLE.—Thanks to the exertions of the ladies, and the amount of money which they have raised, a contract has been made to add a tower to the Church, at an expense of \$650. The work will be begun so soon as the spring opens, and is to be finished by June. This will add immensely to the appearance of the building, and will be a monument of the ladies' devotion and zeal.

DIocese OF QUEBEC.

RANDBOROUGH.—The Rev. A. Judge started a new mission here some time ago, and he has been so far successful in forming a congregation, and in creating an interest in the work that a Church is to be built in the spring. Two well known gentlemen in Quebec city have contributed largely to the object. A site has been secured, and the lumber is being obtained. With such an earnest man as Mr. Judge in charge the new mission must prove a success.

SHERBROOKE.—The temperance cause is being promoted here in a way that must give satisfaction to its friends. A juvenile branch of the Church of England Temperance Society has recently been formed which will give additional strength to the efforts of older members in the same direction.

QUEBEC.—The funeral of the late Judge Okill Stuart, took place from his late residence, St. Ursule street, March 8th, and was very largely attended. In the cortege that followed the hearse were the mayor, aldermen and councillors of the city, the bar of the district and a large number of prominent citizens, friends of the late judge and his family. The services were held in St. Matthew's Church, and the body was received at the Church by the Bishop and the Rev. C. Hamilton, M. A., Rev. G. V. Housman, M. A., and Rev. C. G. Nicolls. After the service in the Church the interment was made in Mount Hermon Cemetery. The flags on the French consulate, city hall and other public buildings were flying at half-mast. Quebec has lost in the death of Judge Stuart, one of her most prominent citizens, whose removal will be sadly felt by many beyond his own family circle and immediate friends.

DIocese OF HURON.

LONDON.—The Right Rev. Bishop Baldwin preached in the Cronyn Memorial Church on Sunday evening last.

THE Rev. W. H. Ramsay, of Windsor, preached in St. Paul's Church, both morning and evening. The collection in the evening was for the choir boys. The sermons were very eloquent and admirable.

BALDERSON.—The Church of England congregation have subscribed \$850 towards the building of a new Church.

WOODSTOCK.—Old St. Paul's Church, now used as a Sunday School was destroyed by fire Saturday week. Everything was lost save a few chairs. The building was the oldest in the town. A new organ and a fine library were destroyed. The loss is about \$1,000; insured for \$200.

LONDON.—On a recent Sunday there were special services in St. Paul's, with collection to be presented to the boys of the choir. At matins the assistant minister, the Rev. A. Brown read the morning prayers and lessons, and Rev. W. H. Ramsay, of All Saints, Windsor, preached an admirable sermon from the text, "Charity faileth not." At evensong Mr. Ramsay preached again to a large congregation. There was a Choral Litany service in the afternoon. These choral services are held monthly, and there is always a large congregation. Since the introduction of a surpliced choir, St. Paul's has become more and more a pattern of what a live and hearty service should be, and the increased congregations show how it is being appreciated.

A large congregation assembled in the Memorial Church Wednesday week to hear the first of a series of discourses to be delivered by Bishop Baldwin on each Wednesday evening during Lent. His text was, "I counsel thee to buy of me pure gold tried in the fire." He portrayed in words of earnest eloquence the nature and advantages of the Christian life.

CHATHAM.—A Sunday School entertainment of a pleasing character came off on the last Thursday evening of February in Christ Church School House. Mr. R. S. Woods, an indefatigable Sunday School worker presided, and in his opening address gave a gratifying statement of the progress of the Sunday School of the parish, which reflects credit upon the Rector and his willing and suc-

cessful workers. It appears that there is a membership of 435 scholars, and that the average attendance reached over 350. Certainly a very satisfactory exhibit. The musical and literary part of the evening's entertainment was exceptionally good. Miss Smith sang a solo exceedingly well. Mr. and Mrs. Cumming played a cornet duet, and had to respond to an encore. Miss Pratt played some selections on the piano, and so charmingly that she too was subjected to an encore. So also were Miss Little and Mr. Gordon, who sang a duet. Mr. Dallas sang a solo, and Mrs. Smith and Mrs. McCrory a duet. Mrs. Alexander, the well known elocutionist, delighted all with her recitations. In this parish, there are special services every Wednesday during Lent. On the second Sunday in Lent Rev. W. H. Ramsay, of Windsor, preached a special sermon to the young, which was listened to most attentively by the little ones and their friends who were present.

WARDSVILLE.—The officers and teachers of St. James' Sunday School met a few evenings since to present Mrs. Campbell, who has been connected with the school for many years, with an address and album, prior to her leaving for the North-west to join her husband. Special services are being held during Lent in this parish, Glencoe and Newlury every Wednesday, Thursday and Friday.

DIocese OF NIAGARA.

HAMILTON.—The Clerical meeting for March was held at the Rev. L. DesBrisay's house, on Tuesday, the 4th. After devotional exercises, the business of the evening was proceeded with, the various subjects brought forward for consideration were discussed with animation. Lenten services are being held in all the city churches.

Christ Church Cathedral.—Services are held on Monday, Tuesday, Wednesday and Friday evenings, and on Wednesday and Friday afternoons. Special mention might be made of the "Home Devotional Meeting," held every Tuesday evening. Dr. Mockridge holds himself in readiness to conduct a religious service in any house where he may be invited to do so. Each house will be open for all who may choose to attend. The first of these "Home Meetings" was held on March 4th at Dr. Ridley's, and was a great success.

Church of the Ascension.—Services are held three evenings in the week. The Rev. Canon Carmichael, of St. George's Church, Montreal, preached on Sunday, March 2nd. The occasion was the opening of the new organ (Warren, of Toronto, was the maker.) The church was very much crowded at both morning and evening services, many having to go away in the evening, unable to gain admittance. The preacher more than sustained his old reputation for earnestness and eloquence, delighting all who were present. The organ is a very handsome instrument, and its tones are rich and pure. It is placed on the left side of the chancel, and in a case of walnut, of exceptionally fine workmanship, designed by Mr. F. Darling. The front pipes are decorated in crimson flock, buff, and gold. The wind is supplied by a Sturtevant fan operated by a gas engine placed in the basement of the building, and conveyed in pipes underground to the reservoir in the organ. The organ has 3 manuals, with a compass of 58 notes CC. to A. Compass of pedals, 30 notes, from CCC. to F. Including mechanical registers there are 31 stops.

DIocese OF ONTARIO.

KINGSTON.—In my letter referring to St. Paul's Church Bazaar, your printer made me say that some of the ladies of the "Grit" party were great adepts at practical joking. If you will look at the MS. you will see that I wrote *leaders*, not *ladies*. I would not do any ladies the injustice of accusing them of belonging to either political party.

THE SALVATION ARMY—A very erroneous impression has been made on the minds of the public regarding the alleged success of the "Salvationists" in reformatory outcasts and evil-livers. I believe that their success has been exaggerated beyond all bounds. I have made careful enquiries from persons favourably disposed towards the movement, and when I pin them down to facts, it is amazing (in view of what the Rev. Dr. Wilson and the newspapers have said) how few instances they can adduce of outcasts rescued and down-right evil-livers reformed. The half-dozen names which are always mentioned in this connection are those of persons who were far from being outcasts, and who appear to have followed vicious courses rather from a craving for excitement than because they were addicted to vice for its own sake. This craving for excitement has now found new objects for it to expend itself upon, and consequently, for the time, vicious courses have been abandoned. But for the greater number of those who have been brought under the influence of the "Salvation Army" are young people of either sex, together with a few of mature years, who have been all their lives more or less closely connected with some of the existing "Churches," and who find in the "Salvation Army" meetings a novelty and an opportunity for personal display which they did not find in their old associations. The effect on these has been anything but salutary or desirable. From being quiet, orderly people for the most part, "living humble lives of modest worth," they are too often transformed into pert, conceited fanatics whose sole end and aim in life seems to be to *speak in public*, and engross for a few moments the attention of the gaping crowd before them. A species of spiritual intoxication has been produced which will be most disastrous in its effects when the inevitable reaction sets in. Yet by shallow observers the "testimonies" (as they are called) of these new "verts" are looked upon as sober reality; and so with the most confiding innocence they exclaim; "See how much good the Army is doing! What a number of souls saved! This work must be of God!" However, no perceptible lessening of the sum total of crime and dissipation has been produced by the Army's work in this city, during the past year. The theatre, the taverns and saloons, the police court, and the goal, are quite as much in vogue as they were before the Salvation Army came to town. No real attempt appears to be made by them to reach the lowest people. Their line of procession is always through the principal streets instead of through the lanes and by-ways of the city. Their aim seems to be to draw out crowds who will *pay well* for the amusement afforded them. Of course, the effect of their proceedings as a whole is most demoralizing. People who would once have been shocked at the very idea of frequenting places of amusement on Sunday, now pour into the "barracks" every Sunday afternoon and evening in great crowds, and there applaud and cheer to the echo such of the fantastic performances as please them, and hiss and groan and "tramp" down such as are too gross for their not over-delicate tastes. Holy words and names, as well as very unholy ones, are freely used to "point a jest," and raise a laugh among the mob of spectators,—everything the most sacred is made vulgar and common, and reverence, with these people, is a thing of the past. How an agency whose general tendency is so evil can have been the means of effecting any good whatever, even in isolated cases, is one of those marvels of the working of Divine Providence which no one can fully understand or explain. But when we consider that Mahomedanism, and even some very low forms of Paganism, being the only forms of religion known to their adherents, have been devoutly believed in, and such belief attended with good results in individual cases, we need not be staggered at *some* good being effected even amidst the fantastic and profane buffoonery of the self-styled "Salvation Army." God uses it as a scourge to chastise the Church for her grievous short-comings, and would fain provoke her to love and good works by the apparent sanction which in many instances He accords to the Army's

work. Let us hope and pray that she will profit by the chastening!

DIocese OF TORONTO.

LANGTRY V. DUMOULIN.—Mr. Justice Ferguson has at last given his decision in this celebrated case. Stripped of all legal technicalities, the learned judge holds that the plaintiffs, *i. e.*, the city rectors, are entitled to share in the surplus of the St. James' Rectory Fund, after payment to Canon Dumoulin of \$5000 a year. The judgment abounds with recitals from statutes and other matters of no public or general interest. Its closing words are as follows: "I am of opinion that the plaintiffs are entitled to the declaration and the account that they ask. It was said, however, by their council at the trial that an account would not be necessary. I apprehend that an injunction, or a receiver, will also be unnecessary, if they are, the matter can be spoken to on settling the judgment." With respect to costs no decision has been given yet and the matter formed the basis of a separate argument on the 1st of March.

PORT HOPE.—*St. John's Church.*—At an apron sale and oyster supper held by the ladies of this Church recently, the neat sum of \$50 was realized. The Temperance Society in connection with the congregation is making rapid advancement in numbers and interest. Canon O'Meara is an indefatigable worker in his own peculiar way.

NORWOOD.—*Christ Church.*—At a meeting held recently, reports were presented showing the amounts subscribed towards the erection of a new parsonage. These reports were highly satisfactory. The Westwood congregation have subscribed \$200, Norwood \$400, Belmont \$40, while there are in hands \$163 contributed chiefly by the Sewing Society. A building committee was appointed consisting of the incumbent, Rev. John Gibson, and Messrs. Groom and Jotcham. Plans are to be drawn by Mr. Wilkins, and when they are ready tenders will be asked for and the work commence without delay.

GROCER'S LICENSES.—The vote on the by-law for the abolition of Grocer's liquor licenses in Toronto resulted in a majority of 359 in its favor. The temperance workers deserve congratulations on the result of this contest, seeing that they had a tremendous opposition against them. The complete returns show a very large vote and prove that the ratepayers were alive to the importance of the questions at issue. An effort was made by the licenced grocers to restrain the council by means of an injunction from passing the by-law, but on argument the judge decided against granting any injunction. Strenuous exertions were also put forth in the council to restrain the aldermen, but the victory was to be decided at the polls. The by-law has received the third reading. No doubt an extension of time will be granted for those in business at present to dispose of their stock-in-trade. One hundred houses at least are licensed in the city.

TORONTO.—*St. Georges.*—The costume concert, now a yearly affair with this congregation and held quite recently, proved very successful. The pretty dresses of the performers enhanced not a little the rendering of the various numbers on the programme. Mrs. Torrance, Miss Kathleen Sowdan, Miss Walker, and Mr. Burton in their various songs and duets were loudly applauded. The audience was select and very large.

TEMPERANCE ITEMS.—The C. E. T. S., at Haliburton, is doing an excellent work. Many hitherto irreligious and profane persons have been won to better things through its exertions. Meetings take place fortnightly. C. J. Bloomfield, Esq., takes a very active part in the work of the Society.

At St. Peter's Church, the branch is increasing rapidly. At the last meeting held in the school-room, Mr. Hoyles gave an interesting address.

Fifty names were added to the membership at the close of the programme which in addition to addresses comprised singings, readings, recitations, &c.

The Temperance Society of the Church of the Ascension has very large numbers at its fortnightly gatherings. The members now number over two hundred and fifty. The last programme consisted of a selection of piano solos, songs and readings.

AN EXCELLENT IDEA.—The new minister of education, Hon. G. W. Ross, has announced his intention of introducing the regular reading of the Bible into the public schools of Ontario at an early date. A passage of Scripture will be selected each day in the year and this "lectionary" will be forwarded to the public school teachers throughout the province. This, in premise, is partly in response to the large and influential deputations from the various Christian bodies of the country, and to the pleas they urged on the subject of religious instruction in schools before Attorney General Mowat months ago. The result will be gratifying to many, but it scarcely goes far enough to satisfy all.

MISCELLANEOUS NEWS.—Several bills referring to various ecclesiastical matters are now before the Local Legislature. A bill respecting Churchwardens of five churches has been reported by the private bills committee with slight amendments. Another bill relating to the Toronto Rectory lands is likely to meet with strenuous opposition from the people of St. James' Cathedral.

The last meeting of the Toronto Sunday School Association was held at All Saints school house on the 21st of February. Mr. Wood acted as chairman. A paper was read by the Rev. J. D. Cayley on separate services for children. The question was earnestly discussed and decided by the meeting in the affirmative.

St. Mark's, Parkdale, had a capital entertainment in the Town Hall on the 20th ult. After the programme of music, &c., had been completed, the young folks enjoyed themselves in the mazy dance for a couple of hours. Such a plan may help to recuperate the treasury, but we greatly fear its ill effects on the spiritual condition of the people.

At the last meeting of Trinity College Literary Institute the subject of debate was, Resolved, "That the spread of education has an injurious effect upon the supply of manual labour." After an interesting debate the question was decided in the negative.

Trinity Church, Toronto, gave a concert on the 18th ult. The programme was made up of solos, duets, quartettes, recitations, and readings. The musical selections were of a high order and were artistically rendered.

All Saints' branch of the Girl's Friendly Society, held an entertainment recently, which was well attended. Refreshments were provided and a very pleasant evening was spent.

Province of Rupert's Land.

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

DIOCESE OF BRITISH COLUMBIA.

VICTORIA.—The inconsistency of the Cummins' schism is shewn in the statement in a local paper that the Choral Service in the "Reformed Episcopal Church" at Victoria, held on Christmas Day, was to be repeated by the special request of the congregation. Fancy New Brunswick "Reformed Episcopalians" requesting the continuance of choral services!

Keshub Chunder Sen.

(Written for the Church Guardian)

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

THE *Liberal and New Dispensation* of January 13th contains the first instalment of an obituary notice of Keshub Chunder Sen, who died on the 8th, aged 45 years. It begins thus:—"We are very poor, indeed, to-day! The person whom we have been appealing to as our friend, guardian, and patron-saint, is no more! Bhai Keshub Chunder is dead! How the heart bursts when the word is uttered!"

Keshub Chunder Sen was born in Calcutta on the 19th November, 1838, and was the grandson of Ramcomul Sen, the friend of Horace Hayman Wilson. His family was the stronghold of Hindu orthodoxy, and a centre of education and enlightenment. It is said that in his childhood he shewed signs of future greatness, and that his playmates were proud of him, and were led by him in everything. He liked to dress well, and dress as a Chakta, that is, he would bathe every morning, put on a silk dhoti, and have his body painted with sardai. When he was ten, he lost his father, and his education devolved upon his eldest brother. All that he learned he made a point of communicating to others, and he was always imparting knowledge to the female members of his family. Thus, he once gave a recitation of the vision of Stirza, for the benefit of the ladies. Whenever a magic play was performed at the Town Hall, he would repeat it at his own house. Whilst he was at the Kirda College, he was an ardent student. He was fond of studying Shakespeare, Milton and Young, and gave great attention to Bacon's Essays. On one occasion he was found missing from the house. After an anxious search, he was found on the roof lying asleep, with a book in his hand. After leaving college, he developed a remarkable taste for the drama; his first attempt being a representation of Hamlet, at his native village of Garifa. Only the first act was performed, Keshub Chunder Sen, himself acting Hamlet, and Bhai Protap Chunder taking the part of Laertes. Later on, he appeared as a magician, assuming for the occasion the name of "Mr. Gilbert, who had shewn his feats at the Courts of St. Petersburg, Vienna, etc." He feigned so well the actions and the presence of an Englishman, that some Europeans on the spot mistook his nationality. (Mr. Sen appears to have revived this taste in another form, when he appeared as "the Magician of the New Dispensation," with some singular contrivances for the illustration of his doctrines).

After his marriage, in 1856, he entered upon a course of struggles and hard preparation for his life of ministration. "I entered the world," he said, "with ascetic ideas, and my honeymoon was spent amid austerities in the house of the Lord."

"He studied and thought much. The Bible was to him a treasure house of rich experiences and lessons; and even at that early age, he began to yearn after his own all-merciful God. Mr. Burne, Chaplain to Bishop Cotton, became his friend and adviser, and frequently gave him Bible lessons. He resorted to devices for the conversion of the world, posting up handbills in the streets, containing exhortations to give up sin and lust, which subjected him to satirical comments on the part of his friends. In 1857, he founded a Good-will Fraternity, which held weekly meetings at his house, and he also started the British India Society, for the cultivation of literature and science. At one of their meetings he moved a resolution that it was the duty of every member of the Society to pray."

"Soon after this, he joined the Brahma Somaj. It was the custom in his family, one of the most orthodox in Calcutta, for every one of its members to be initiated into the mysteries of Hinduism at a certain period of life. The ceremony was conducted by the chief priest, who paid occasional visits to the house for the performance of these rites. It was now Keshub Chunder's turn. He

was asked to prepare himself for initiation. To the wonder of his elders, the youth met the proposal with a simple "No." "Upon this curt monosyllable, the fate of the New Dispensation depended. The destinies of his Church were trembling in the balance; the infinite future was awaiting with eager curiosity the utterance of this 'No.' This turned the course of religious thought in India, and prepared for it a bright future." He repeated his refusal with increasing boldness. But the clouds of persecution grew thick upon his head. Where was the young hero to get comfort and counsel? He was drawn to the Brahma Somaj, and a visit to the venerable Maharshi Debendra Nath Tagore, chief Minister of the Society, fixed his resolution. From that time the "initiation" ceremony was practically at an end in the Sen family of Colootolah.

After joining the Somaj, Keshub Chunder Sen devoted himself with great energy to the cause of education, establishing a Brahma School, which became the "nucleus of the Brahma Somaj of India." His family in vain tried to divert him from his course by finding him employment in a public office. He combined great efforts of thought with his desk-work in the Bank of Bengal, and in 1859 commenced some English tracts on "The Theological features of Indian Theism." During all intervals of leisure he devoted himself to the preparation of a large work on "The Philosophy of the Brahma Dharma." He caused a sensation by steadily refusing to sign a declaration by which the clerks bound themselves to strict silence on matters connected with the Bank. In 1860, he went to Krishnagur to begin an experiment of Missionary effort. Here he gave a lecture, which brought him into controversy with Mr. Dyson, which made a great stir in the place, the sympathies of the young Bangahs being with the young speaker. Some Pundits from Naddea came to thank him for his efforts to refute the common foe. In the same year he was persuaded to visit Ceylon, in spite of the remonstrances of his family, for whom sea travelling had especial horrors. When he stole away unperceived, they were in despair. He remained some time in the Bank of Bengal, but in 1861 sent his resignation, saying he intended to embrace the life of a missionary.

About this time the Bengal Theists were commencing new practical work, and entering into correspondence with advanced thinkers in England. A letter was written to Professor F. W. Newman, bearing the joint signatures of the chief minister and Keshub Chunder Sen. They began to contemplate a Church of the future for the world, and not for India only. Professor Newman wrote, suggesting a new plan of national education for India, and the scheme was considered at a meeting of the Adi Brahma Somaj in October, 1861, but it eventually fell through. The narrative goes on to speak of the efforts made by the Somaj to relieve the distress caused by the famine in 1860, and the malarious epidemic in 1861. On the latter occasion Chunder Sen made an eloquent speech, and a large amount was collected; medicines were purchased, and packed off to the Mofussil.

Chunder Sen's intimacy with the venerable Maharshi increased, and it became the wish of the latter that he should succeed him as "chief minister" of the Adi Brahma Somaj. He went to the Maharshi's house on April 13, 1862, taking his wife with him, thus giving great offence to his family. The proposal to take a lady of an orthodox family to the house of an out-caste was considered heinous, and every step was taken to prevent him from carrying it out. But he was destined to triumph. But the result was, that he had to live in the house of the Tagores for a whole year, living as an out-caste, separated from his mother and other relations. He was also suffering from a sore, which necessitated some painful operations, which he underwent with singular patience. During his illness he was ministered to by his venerable spiritual father, who, it is said, was "the guardian angel to him." At last he recovered from his illness, and in the year 1863 ac-

claimed admittance to his ancestral house, where he was received with open arms by his mother and nearest relatives.

(To be Continued).

OUR AMERICAN BUDGET.

"THE Morgue" is the name of a drinking place in Boston, and the *Boston Transcript* thinks the title may be an illustration of the proverb, *In vino veritas*.

THE announcement of the resignation of the Rev. C. G. Currie, D. D., as rector of St. Luke's Church, and his call to Trinity Church, Newark, N. J., has appeared in the secular papers.

DR. PHILLIPS BROOKS never said a truer word than when he declared that, "If we could sweep intemperance out of the country, there would hardly be poverty enough left to give healthy exercise to the charitable impulses."

THE church expenses of New York are placed in round numbers at \$3,000,000, the police expenses are \$4,000,000, while the public amusements cost \$7,000,000, and the intoxicants \$60,000,000.

THE cause of the Ohio River floods, this year and last year, is generally supposed to be the very unusual fall of cold rains upon frozen grounds.

THROUGH the untiring industry of Miss Harriet McEwen Kimball, a cottage hospital has been started in Portsmouth, N. H., which has long been needed.

TRINITY CHURCH, Columbia, S. C., celebrated recently an interesting event in its parochial history, viz., the semi-centennial of the Rev. Dr. Shand's rectorate. Dr. Shand commenced to serve the Church as a lay reader in 1833.

IN 1830, fifty-eight of the seventy-six United States Senators, and 292 of 325 Representatives, were from States and Districts where illiterate voters held the balance of power.

DURING the last few weeks, the American Church Building Fund has received a gift of \$2,000 from some one in Boston; another gift of \$1,000 from Mr. Lemuel Coffin, of Philadelphia; a legacy of \$4,000 from an estate in N. J., and a subscription of \$5,000 from some gentleman in St. Luke's Church, Lebanon, Pa.

AT a Convention of the Church of England in Maryland, held at Charleston, Nov. 9, 1780, attended by three clergymen, Dr. Wilmer moved the following resolution, which was adopted: "Resolved, that the Church, formerly known in this province as the Church of England, be now called the Protestant Episcopal Church." This was the origin of the name.

WILLIAM AND MARY COLLEGE, of Virginia, has closed its doors, having but one student at the beginning of this school year. Next to Harvard this was the oldest college in America, having been founded in 1693, and was the only one that received a royal charter. Among the most eminent men educated in its halls were Washington, Marshall, Randolph, Tyler, Breckenridge, and General Scott.

THE Baptists of Maine are not prospering. In 1844 their membership was 23,860; at present it is 20,039. In 1846 they had 300 churches; now they have but 252. In other words, their membership has decreased 2,721, and 48 churches have been compelled to close their doors. These facts were brought out at the fifty-ninth annual meeting of the Baptists of that State, and would seem to indicate that after fifty-nine years of labor failure is staring them in the face.

"BISHOP SPALDING'S Commemorative Address," delivered on the Sunday after Christmas, December 30th, 1883, marks the completion of ten years of his Episcopate in the missionary jurisdiction of Colorado. The population of Colorado and Wyoming in 1870 was 50,000; in 1880, 214,000; an increase of 328 per cent. In 1873 there were 550 communicants; in 1883 there were 2012, an increase of 284 per cent. There are now about 28 clergymen in place of 7, when Bishop Spalding commenced his episcopate in 1873.

NOTES OF THE WEEK.

GENERAL GRAHAM has once more met the enemy, and gained a brilliant victory. The troops of Osman Digma fought with obstinate vigour and succeeded in killing one hundred, and wounding one hundred and fifty British soldiers. The stubborn resistance of the rebels at one time threatened to change the fortunes of the day, but the steadiness of the British line proved to be too much for the wildness of the Arabs. Osman's camp was taken and burned and his standard is in the hands of the British soldiers. Osman fled to the hills and the Arabs sullenly retired, defeated but not routed. The rebels loss is estimated at 4,000 killed and 6,000 wounded.

WHAT is to be England's next move in the Soudan? It is plain that the Soudan has not yet been pacified and that the war is assuming somewhat the character of the Fench trouble in Africa. In order to save the canal and English bond holders, England sent her troops to Egypt. This burden brought increased responsibilities, and now in order to save Upper Egypt, England must repeat in the Soudan what she did at Tel-el-Kebir. But where is it to end? English tax-payers, after the flush and excitement of the victory are over, will ask the question in full seriousness; for it is too plain that the tax payer is paying a large military bill not so much for the honour of England or the prestige of her army as for the protection of men with long purses who have preyed on the poverty of the Egyptian Exchequer. Finance is the ruling motor of this war.

THE extent to which trade is affected in Egypt by political and military operations was brought out very clearly by the Chairman of the Bank of Egypt at its annual meeting last week. The following table shows the effect of Arabi's rebellion, and the unsettlement inevitable from the transition period through which we are passing, more clearly than anything else:—

Exports.	Imports.
1879.....£14,270,000	1879.....£6,589,000
1880..... 14,239,000	1880..... 8,532,000
1881..... 13,518,000	1881..... 8,910,000
1882..... 11,268,506	1882..... 7,042,000

THE French have occupied Bacninh. The Chinese displayed but little courage on the occasion and were completely demoralized by the turning movements of the French General. The Chinese suffered severe loss. The place itself is of small importance, but its capture will be regarded as a declaration of war by France against the Chinese nation.

It takes some time to learn the inner workings of diplomacy, and to find the true germs of history. An instance of this is seen in the startling story just published by Dr. Busch. He says that a fortnight before the declaration of war between Austria and Germany, in 1866, Prince (then count) Bismarck caused the following proposition to be made to the Emperor Francis Joseph:—"Let us remain friends and you shall have the command of the South German troops and we will take command of those of the north. We have between us at the present time 1,000,000 men on a war footing. Let us face about and fall together on France, who is unprepared for war, we from the north and you from the south, and take Alsace from her in the same manner as she acquired it." "This proposition," says Dr. Busch, was by no means unwelcome to the Austrian Emperor, but

was not favored by the Ministry. The Minister of War was especially desirous of trying conclusions with Prussia, and the Minister of Finance counted upon a victory at Sadowa and a ransom of 500,000,000 florins to fill the exchequer of the empire."

THE commercial situation in Cuba is very critical. The low prices of sugar, the tightness of the money market and general distrust are accelerating a crisis that will involve all branches of business. Several of the large banking and mercantile firms have failed and especially firms connected with the exportations of sugar. The market is very much depressed.

SOME idea of the extent of the ice fields of the Atlantic may be had from the fact that Captain Williams of the steamer Norseman, which recently arrived at Boston, states that from lat. 43.30 to 42, long. 47 to 50, he steamed along a solid wall of ice for a distance of 110 miles. At the same time a large number of icebergs were in sight extending as far as the eye could reach, some apparently being 100 feet high.

A terrible coal-mine explosion took place last week at Lynchburg, Pa., and about 150 lives were lost. Fire damp is supposed to have been the cause of the horror which has sent desolation to many a home, draped the town with mourning, and thrown a heartfelt depression over the surrounding mercantile community.

THE American Copyright League has drawn a most important declaration from Mr. Frelinghuyzen, the Secretary of State. After stating that negotiations for a treaty have practically fallen through on the difficulty of domestic manufacture, says:—"I think the foreigner owning a copyright here should have the same privilege as our own citizens, provided our citizens have in the foreigner's country the same rights as the natives thereof; and thereupon I would leave to the mutual convenience of the holder of the copyright and the publisher the adjustment of their contract, and leave to the tariff the task of protecting the paper-makers, typefounders, printers, and other artisans who join in producing the book as a marketable article.

YOUNG America was in full bloom last week in one of the public schools near Philadelphia. A teacher in the school undertook to punish a refractory pupil, the boy drew a revolver and threatened to "clear out the whole school." Search was made, and on the persons of seven other scholars revolvers were also found. An investigation was held, when it was elicited that the youths were members of a secret organization known as the "Philadelphia Cow Boys." John Kaylor, aged 10, was captain, and had assumed the name of "Schuykill Jack." The result of reading sensational trash and lack of proper parental discipline in the home.

THE English Government have been advised to institute criminal proceedings in the United States against some of the leading Fenians for conspiracy to murder. An eminent criminal lawyer in an interview says the laws of the State of New York are, as he understands, wider than the British as to murder, including accessories before the fact as principals. The English detectives in New York are busy working up the case. Whether such a prosecution would succeed or not, looking to the large Irish element to be found in the American judiciary, is a question, but it would bring to light

the ramifications of the conspiracy in the United States, and probably arouse peaceable citizens to the necessity of having some guarantee that a presumably friendly country will not silently become the hotbed of the foulest human species in the world.

THERE is high talk of a threatened fenian invasion of Manitoba and fenian committees from the States are reported to be engaged in concentrating immense quantities of fire arms near the frontier. Canada need not be afraid. The treasuries of the local committees need replenishing and there must be some show of belligerent activity or murder before the money can be wrested from the purses of hard working girls and of ignorant Irishmen.

WE are to enjoy the blessings of a reduction in taxation and we hope that ere long the government will find its way clear to a still further reduction. The following condensed account gives the reduction of last year:—

Tea duty taken off.....	\$ 884,016
Coffee duty taken off.....	74,313
Tin, &c., duty taken off.....	91,719
Stamps duty taken off.....	200,000
Postage on papers.....	50,000
Tobacco duty taken off.....	700,000
Scrap iron.....	1,000
Periodicals.....	14,250
Wire, &c.....	50,000
Other articles making a total of.....	2,300,000

IN the House of Commons last week both the mover and the seconder of the temperance resolutions must have been surprised at the touching token of gratitude sent them by the Women's Christian Temperance Union. While the speeches were in progress two baskets laden with fairest flowers were placed before the speakers. This was no empty sentimental compliment, but was the outward expression of the heartfelt prayers and gratitude of Canadian mothers, wives, and sisters for the success of the advocacy of the temperance champions.

IT is proposed to bridge the St. Lawrence at or near Quebec, and the government has given its sanction to the scheme. A company has been formed and proposes to build a bridge which shall be a modified reproduction of the bridge now being built over the Firth of Forth. The total length from shore to shore is placed at 3,100 feet, the superstructure at 2,800 feet, the two shore spans at 550 each, the two cantilever post sections 150 feet each, and centre span 1,400 feet. The lengths of the superstructure of the Forth Bridge are about one-fifth greater. The cost of the bridge is estimated at \$4,000,000.

IT is understood that Col. Middleton, at present Governor of Sandhurst, will shortly be gazetted Major-General in the Imperial service, and subsequently be named successor to Major-General Luard. Col. Middleton has had some experience in Canada, and married Miss Doucet, a resident of Montreal. Major-General Luard and family have gone to England.

THE *Canada Gazette* contains the following:—"The Queen has been graciously pleased to give directions for the following appointment to the Most Distinguished Order of St. Michael and St. George:

"To be an Ordinary Member of the First Class of Knight Grand Cross of the Most Distinguished Order—

"The Most Honourable the Marquis of Lansdowne, Governor-General of the Dominion of Canada."

CORRESPONDENCE.

Vestments.

To the Editor of the Church Guardian.

SIR,—The following question appears in your issue of Feb. 13th: Why do ministers wear robes? Though the answer of the Rev. R. S. Barrett is concise, it will hardly satisfy those persons who use their national costume in the pulpit. As they pretend these garments are remnants of Romish ritual, we must try to convince them that though this were so, yet our Reformers thought it wise to retain them, because their use cannot be disproved by Scripture. In my opinion the use of both robes is sanctioned by Scripture. In all ages male attire has differed from female. I allow I am not unacquainted with the fashion plates of the Garden of Eden. But I would advise those who earn their bread by theatricals to read the 5th verse of Deut. xxii. In that ancient age, as well as in this, tailoring differed from dressmaking. As I have no inclination to exhaust the subject, I shall turn to the New Testament, and refer, first of all, to the Lord Jesus, who appeared in fashion according to the fashions of his sex. Phil. ii. 8. No doubt his female followers appeared in such modest apparel as became pious women (1 Tim. ii. 9.) Before St. Paul's time Roman ladies wore stoles, or, as we say, gowns, (*muliebris stola varr.*) The Jewish scribes wore stoles—Mark xii. 38—in this verse translated long clothing. In chap. xvi. 5, *stolen leuken* is rendered a long white garment; please observe the color. Now if we turn to 1st Cor., xi., we find a pious woman should wear a stole, or rather, a katastole. I suppose it is something after the stole or gown fashion, being a compound of kata and stola, and also have power to adorn her head, to appear comely before the ministers. Verse 13. The Greek preposition *epi* is not well interpreted in this verse 10. *Epi* (with the gen) is better rendered by over, when business is meant, as in Rev. ii. 26; Acts vi. 3. Thus, "I will give him power over the nations." Rev. ii. 26. "Whom we may appoint over this business." Acts vi. 3, &c. St. Paul meant that the woman should be allowed to decorate, adorn, or embellish her head as she pleased, and thus appear comely to the minister, angel, or messenger; by this also she was distinguished from the minister, whose stole, or gown, resembles a lady. In Matt. xi. 10, Mark i. 2, St. John the Baptist is called an angel. The angels or messengers of John the Baptist (Luke vii. 24., &c.) had (Angellos) been interpreted minister in all these places, or even messengers, especially in Cor. as above, the sense would be complete. Thus far concerning the white stole and the relative positions of ministers and people at church, and also the wickedness of such ladies as throw aside the stole and adopt masculine apparel. Indeed, Christian ministers of all denominations should cause their female converts to adopt the dress suitable to pious women, giving them power in the business of their head. Concerning the black gown, when John the Baptist bore witness to our Lord (John i. 15) he wore raiment of camels hair. The Lord's two witnesses (Rev. xi. 3) were covered in sackcloth when prophesying—that is, when preaching for he that prophesieth, speaketh to exhortation, to edification, &c. See Rev. vi. 12 for the color of the Baptist's garment, and the material, not black silk, but black sackcloth of hair. As camlet is made of camel's hair, I think black camlet should be worn in the pulpit.

WM. MONSON.

"Perfection."

To the Editor of the Church Guardian.

DEAR SIR,—In an interesting review of Her Majesty's new book—"Leaves from the Journal of a Life in the Highlands"—in the issue of the *Illustrated London News*, dated Feb. 16th, the reviewer writes as follows:—"A great teacher of Divine truth—the late Dr. Norman McLeod—was repeatedly at Balmoral. . . . He last

talked with her when he was in sinking health, and looking for the end which came ere long." Then, quoting the Queen's words, he proceeds:—"He dwelt then, as always, on the love and goodness of God, and on his conviction that GOD would give us, in another life, the means to perfect ourselves, and to improve gradually." Coming from such a source, I thought it of sufficient interest to trouble you with its insertion. Does this straw (?) show how the wind is blowing?

Yours,

HENRY HOW.

Newport, Mar. 8, 1884.

CONTEMPORARY CHURCH OPINION.

LORD BRAVE speaks thus of the staff of the Roman schism in England: "Is there any religious body in this country where so much fine energy is wasted? Learned priests, without anyone to buy their learned books! Aged professors, with two pupils apiece! A dozen large colleges, when one public school would be amply sufficient! Dioceses, with scarce a parish priest to a county! What is the use, under these foggy circumstances, of building great churches in a place where you can hardly get a server for Mass?" "We are a small body and poor; a convert from the middle class is unknown." On this adds the *Church Times* of the 8th inst.:—"This last sentence is very pregnant, for as it is not pretended that the Roman Church has even seemed to touch the poorer classes in England, and scarcely holding securely the Irish immigrants, who form the uncountable majority of its flock, it follows that all their convertism is done within a very small area of the upper class, including a few mashers and some of the most thick-headed of the clergy; and as such progress is eagerly advertized, no other progress at all is being made, and the boast of incessant and numerous conversions is shown up as a mere puffing trick to draw custom.

BOTH the *Record* and *Rock* despair of the prospects of another Evangelical being raised to the Episcopal Bench in England. The *Rock* says:—"It is evident that whatever party, whether Conservatives or Liberals, sway the destiny of the nation, the Evangelical and Protestant school may bid a long farewell to any episcopal appointment which may represent it. The *Record* says:—"The systematic exclusion of Evangelicals from posts of influence in the Church will, it is to be feared, not be broken through while Mr. Gladstone holds the reins of office."

MEN appear, in some quarters, to be respected and admired in exact proportion as they keep themselves before the public, so thinks *Church Bell's*, and goes on to say, "The man who can secure a place on every committee and platform may be almost unknown by face to his own parishioners, but that is immaterial. His fame is assured before the world at large. And yet he is not the best kind of worker, his time is too thinly spread over multitudinous engagements to allow him to remain long at any; and the result is that neither his parish nor the societies profit much by his presence. There are some exceptions, of course, to this rule, men of unusual physique, untiring energy, and well-balanced minds, who astonish their friends for some years, and then break up under the strain. The majority, however, do not effect one-tenth of the good done by some parish clergyman, who keeps to the quiet, uneventful round of toil amongst his people. But where the one receives the admiration of many, the other gains the genuine love of the comparative few in whose lives he has been a mighty influence, and that's the difference."

THE *Pacific Churchman* says:—"When all called Christians offer the tenth of their incomes in worship as regularly as they pray or praise, then the Lord's treasury will supply the wants of his servants. Then neither selling nor renting pews will offend Him who said, "Make not my Father's house a house of merchandise." Then Christians shall cease to plead for fairs, sociables and receptions, against the plain direction of the Church."

OUR ENGLISH BUDGET.

It is reported from North Wales that the Bishop of Asaph contemplates resignation.

DR. STUBBS will be consecrated by the Northern Primate at Chester Cathedral in the last week in March.

THE guardians of the North Dublin Union have resolved to entrust the nursing of the sick in their infirmary to Sisters of Mercy and Protestant deaconesses.

A monument to the late Dean Stanley, subscribed for by old Rugbeians and schoolfellows, has been placed in the north transept of Rugby School Chapel.

A NEW and vigorous society has been called into life by the energy of some undergraduates at St. John's, who have set about organizing meetings for the discussion of social questions similar to those that have been going on for some time past at St. John's, Oxford.

CECIL MAJALIWI, who has just entered St. Augustine's, Canterbury, is an African by birth, who was enslaved about fifteen years ago, being then a little boy. In 1870 he was shipped for sale with a cargo of his fellow-countrymen, but the dhow was captured by the *Dryad*, and he was handed over to the Universities Mission at Zanzibar.

THE Dean of Westminster has written to the *Times* to say that he had received subscriptions to the amount of £550 for the Bishop of Sydney's library, and this, with £500 insurance, would amply replace the pecuniary value of the 2,000 volumes lost.

AN interesting interchange of civilities has just taken place between the Archbishop of Canterbury and the heads of the Christian churches in Egypt. Following precedent set by the late Dr. Tait, the Primate despatched to Egypt two clergymen with letters to the patriarch of the Greek Church and to the head of the Coptic Church, expressing sympathy with their work and a desire for closer fellowship. Courteous and friendly replies have been brought home by the emissaries, and have been conveyed to the Archbishop.

THE Choir of the Association of Lay Helpers for the Diocese of London have presented their conductor, Dr. George C. Martin, Assistant Organist of St. Paul's Cathedral, with an ivory Baton, mounted in silver, in testimony of their appreciation of his great ability and untiring efforts for the good of the choir, and in congratulation of his attaining the dignity of Doctor of Music.

THE Rev. Teignmouth Shore has organized a series of bright and shortened services in Berkeley Chapel, described by a clerical satirist as "belonging to the neglected classes, but in reality, the young patricians of Mayfair."

AT a concert in aid of the Esher National School last week his Royal Highness, the Duke of Albany, sang several songs with great effect, and thus, like a loyal Churchman and parishioner, gave his personal co-operation with his neighbours in support of the Church Schools in the parish.

THE Countess Grosvenor has sent through Miss Howson, daughter of the Dean, a gold cross to each of the lay clerks of Chester Cathedral who took part in the funeral service of her husband. The cross has on one side the letter "G." under a coronet, and on the reverse the date, "January 25th, 1884."

LONGFELLOW's bust has been placed in Westminster Abbey. It is said to be a remarkable likeness of the poet as he looked some eight or ten years ago. It has been placed on a pillar between the monuments of Chaucer and Dryden and near that of Cowley.

THE other day the Archbishop of Canterbury sent a lithographed circular letter to the clergy on certain matters. According to *Truth* many copies of the letter were returned through the Dead Letter Office, owing to change of residence etc. Several of the envelopes in which they were enclosed bore the address, "Mr. Ed. Cantuar, Addington Park."

The Church Guardian,

A WEEKLY NEWSPAPER

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INDEPENDENT!

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TEMPERANCE.

MUCH has been written and spoken for and against the temperance movement. We are near the end of our editorial labours in connection with the CHURCH GUARDIAN, and as we began, so we would end—a warm and uncompromising advocate of the Temperance Cause.

There are difficulties, and we are not disposed to make light of them, in the way of a Prohibitory Liquor Law; difficulties more and greater than appear upon the surface; difficulties which we admit are not so readily solved. At the same time we fully believe that the time is coming—is coming rapidly—when all difficulties will be swept away, and when, for the love of God and for the sake of suffering humanity, men will rise in the nobility of their Christian manhood, and with the spirit of St. Paul, free the land of its chief bane and curse.

It does not now require the sacrifice of friendships and of the pleasures of society in order to be a total abstainer. Thank God a great revolution has already taken place in the drinking customs of society, and men may meet with men, and men and women meet together in the social circle, with no curtailment of their enjoyment, without the aid of wine.

Among the questions in connection with this subject, which are now attracting attention and receiving the weighty consideration of temperance men, are, higher licenses, the reduction of the number of places where liquor is sold, and the providing of counter attractions in the shape of coffee houses, etc. These matters have been specially selected by the Church of England Temperance Society, and by it forced into prominence with the most gratifying results. Already in England much has been done in this direction, and the sale of intoxicants thereby greatly diminished.

Speaking of the Church of England Temperance Society, one is struck at the confidence and enthusiasm which the support of the Church has given the movement in the United States. As an evidence of this many proofs could be given. Among the latest and, perhaps, most important, was the meeting very recently held in Chickering Hall, New York, in favour of the high license which the Church Temperance Society has had introduced into, and which is now before, the New York Legislature. The occasion drew together men of all creeds and political parties, and we are

told that the "audience crowded the auditorium and gallery and trespassed upon almost every available inch of standing room," and that it was "attentive and enthusiastic." And who were the speakers? Who would suppose that Henry Ward Beecher and Dr. Howard Crosby would be there to support anything emanating from the Church? But so it was, and Mr. Beecher and Dr. Crosby, as well as Judge Noah Davis, who was also a speaker, said that they were there because they believed that the Church was able to do what no other human power could do. That her great wealth, the high social position of her members, and the tremendous force of her organization, added to her historical prestige, were the guarantee of the success of the undertaking. Mr. Graham, the organizer and very effective Secretary of the Church Temperance Society in the United States, has made it a power and a terror to the liquor dealer, while the Church's highly conservative position has evoked the support of a great number of men of influence and of moderation who could not otherwise have been induced to support a movement of the kind.

Now then, speaking of the Church in Canada, we ask, why have we not done more than we have done to influence public opinion in the right direction? We know that something has been done—that a great deal has been done—in the formation of Parochial and Diocesan branches of the Church of England Temperance Society, and that large numbers have been enrolled all over Canada, under one or other of its pledges, but, up to the present, the Church as an organized body throughout Canada, has done but little or nothing to make herself a leader and an overwhelming power in opposition to the evil.

The time has arrived, here as elsewhere, in this as in all other moral and religious questions, when the Church must prove her claims to be Catholic and Apostolic by leading—by occupying the post of honour—in the thickest of the fight, and so compelling others to acknowledge her, by her zeal, devotion and bravery, to be the Church of the Living God.

We sincerely trust that our beloved Church in Canada may receive this recognition, and that her children everywhere may feel that personally they are responsible for her present condition, and that they may together, through this organization, testify their own earnest desire to make her the instrument in God's hands in accomplishing that work which will redound not only to her own but to her Master's glory.

FROM HOUSE TO HOUSE.

In that intensely interesting book, the Life of the late Father Lowder—a truly remarkable life—Mr. Linklater, Mr. Lowder's assistant, attributes much of the success of the work at St. Peter's, London Docks, to visiting. We shall presently give the very words of Mr. Linklater upon the subject. It will be found that an importance is attached to it very much greater, we fear, than many are disposed to give it. Coming from one of the so-called Ritualistic school, and making a pointed reference to a section of the clergy of that school, its force is all the greater, and justifies us in calling attention to the subject. We do not believe, however, that the younger clergy among the Ritualists are the only ones who are disposed to undervalue visiting. Indeed Mr. Linklater's

words are applicable to more than the younger clergy of all views in the Church, for there is too much neglect of this practice on the part of the clergy generally.

We are not going to find fault with the clergy or to disparage their labours. We know how hard they work, we know what difficulties they have to contend with, we know how earnest and anxious they are to do everything in their power to awaken and strengthen the souls committed to their charge. We go farther, and, speaking from personal knowledge of the facts, we claim that the clergy of Canada will more than compare favourably with their brethren elsewhere. It is not our intention, therefore, to charge our dear brethren with dereliction of duty or of indifference to the needs of their flocks. But we believe there is not a proper estimate of the value of frequent and systematic visiting among many of our clergy, and that Father Lowder's life and actions, and Mr. Linklater's words, well demand consideration. Let us now see what Mr. Linklater says. He writes:—

District-visiting is dreadful work until one's blood gets hot. It requires an immense effort to make the start, and with a heart heavy with responsibility one knocks at the first door. But the work is so important and so real, that soon one is entirely absorbed by it. It is astonishing how much can be done by good, honest, thorough visiting. As it is the custom nowadays amongst a certain clique of the younger clergy to disparage visiting, and to say that the people must come to them, and that the priest's place is in the church and not in the parish, I am more anxious to give my testimony as to the value of house-to-house visiting in such a parish as St. Peter's. Our work was entirely done by visiting. We made friends with the people in their own homes, and thus got them to attend the services of the Church; if we had worked on the other principle, St. George's Mission might just as well have remained at the West-end. I have no patience with those who make a ridiculous theory the cloak for their own incompetence or laziness. Our blessed Lord chose not angels, but men as His ministers, in spite of their imperfections and unworthiness, that by means of human sympathy men might win an entrance into sinners' hearts for the Divine love. Besides, His own example is our best pattern in all true missionary work."

Mr. Linklater's experience will be found to have been the experience of many others. District visiting is "dreadful work until one's blood gets hot." We have in mind a clergyman who, after twenty years' successful labour, told us that he early recognized the value of visiting, but that it was with fear and trembling he put his hand on a door-bell, sometimes hesitating for a full minute before ringing the bell, but that he persevered, and God had, he felt, blessed that part of his ministrations more than any other, although even to this day he has not been able to shake off altogether his diffidence. No doubt this is not a solitary case, and it requires special prayer and special effort to overcome this natural feeling. But there are a great many others who, not from this cause, but from a want of appreciation of the value of visiting, neglect it. In some cases, it may be, they have seen or personally known of some evils connected with it. The clergyman's visit has not always been a benefit, perhaps, even when the clergyman has striven to make it

useful and spiritually beneficial to his people. It has degenerated into a quarter of an hour's gossip, or small-talk, certainly not conducive to the increase of spiritual life, if, indeed, not positively sinful. This, no doubt, is an evil, but it surely will not be classed as a necessary evil, or as an unavoidable evil, although it may be difficult to some to overcome it. It often happens that a clergyman, with the best intentions, pays a visit. He enters a house with a message from God to its inmates, and yet he may find himself utterly unable to deliver it. On the other hand, a second or a third visit may afford him the opportunity, and once having broken down the barrier, which five hundred sermons never could have done, he finds a soul awakened and his future visits a blessing both to himself and the person visited.

There are rules which are necessary for the guidance of every parish priest in this important work. In an article upon the subject some months ago we ventured to name some of them; and we strongly advise our clerical readers to procure Bishop How's "Pastor in Parochia," or some one of the other admirable books, which will enlighten them as to the manner in which such an important work should be conducted.

Some Groundings in the Truth.

(For the Church Guardian).

BY REV. JOHN CARRY, D. D.

I proceed now to allege several places of Scripture in which we shall find both word and thing illustrated; premising that these are found chiefly but not exclusively in St. John, who saw deeper and looked higher into the Eternal nature of the Son than his fellows.

(1) In Jno. viii. 13 the Pharisees say to our Lord, "Thou bearest record of Thyself; Thy record is not *alethes*." And He replies (vs. 14, 16, crit. editions), "My witness is *alethes*," and I can advance beyond this word, and say, "My judgment is" not only *alethes*, but more—"*alethine*," perfectly irreprehensible, without any possibility of wrong or error. Men's judgments may be true or false; Mine cannot but be true. In accordance with this, and its ground, He describes Himself in Revelation (iii. 7-14) as "*ho alethinos*," the absolutely True—"the faithful and genuine (*alethinos*) witness."

(2) He is "the true or real (*alethinon*) Light." (1 Jno. i. 9; 1 Jno. ii. 8.) The true or real light is not that which is perceived by our senses,—that furnished by the heavenly bodies or produced by man's art, because the office of light is to "manifest," and all created light shews us but few things, and these intermittently, and at best but dimly. In so far as created light shews us these created objects, it is indeed true and not false—it is *alethes*, and that only. But Christ is the real Light, *alethinon*, because He gives us the Vision of the Supreme Object of the faculty of sight—God Himself, and in Him the just and perfect view of all things. (cf. Orig. in Ev. Joan., Tom. i. fol. 24.) "All that is earthly and sensible (says an orthodox Lutheran divine, Luthardt) is a figurative speech, whose true and full reality is that which is spiritual. Thus Christ is the light, in contrast with all else that bears this name in an unjustifiable or subordinate manner. For His activity alone is in the true sense an illuminating—that is, a transferring into the realm of light and into the nature of light." And so we in Him "are light" (Eph. v. 8.) The same writer observes: "Still more important is the rich imagery of the speech, when it chooses bread, water, light, darkness, &c., to express spiritual good things and circumstances. It is not mere comparison, but the spiritual is the true and the real. What is earthly is only a type. The name belongs truly and exactly to what is spiritual. The earthly

thing corresponds to the name only inexactly and in an incomplete manner. Thus everything in the life of nature and everything in the historical life of Jesus becomes a figurative speech regarding spiritual, true, and heavenly things, proceedings, and relations. All becomes a *semeion*," sign.

(3) Now, too, "the Father seeks the true (*alethinai*) worshippers," who "worship Him in spirit and in truth;" that is, not with our spirits and sincerely, without any conscious falseness or hypocrisy—for so holy men of old, Jews and Gentiles, always did; but in a new manner, neither known nor possible before, whose time was now at hand. Those true worshippers were the faithful Christians that were soon to be; whose worship is altogether transacted *in* the spirit, (Rom. i. 9; Eph. vi. 18), the great organ of communication with the Father of spirits, as being the seal of the image of God in which we were made. St. Paul describes this new race of worshippers thus: "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." (Phil. iii. 3, R. V.) Our spirit, our noblest part, is dead till it is quickened by the Holy Ghost dwelling in it. Then *in* the Spirit we worship God indeed. But God is to be worshipped as Father, and therefore we must receive the Spirit of His Son, the Spirit of adoption, that we may be able to utter the word of real worship, and cry Abba, Father! So we worship in Truth, too: not that we have merely got above falsehood and hypocrisy, but far above even the true worship of religious Jews, enjoined as it was by God. He is not a body but spirit, which casts no shadow; and therefore it is not fitting that He should be worshipped in figures and shadows. But now worshipping in truth we have reached that substance which was but shadowed in Jewish types, and that substance is Christ, who says "I am the Truth." Thus in this great saying of our Lord's we have the whole Trinity presented to our view. All this, however, does not exclude the use of material things in the worship of God—nothing that is not inconsistent with the Gospel. Hence we offer to God a *logike latreia*, a reasonable and spiritual service, befitting the Logos, when we "present our bodies to God." (Rom. xii. 1.) But this is not a bodily worship—it is the worship of the spirit, the act of the spirit, which "presents" the body as its sacrifice, employs it to express *its own* only true and fitting worship. Nor is it against the Christian Sacraments, which are the very truth figured in Jewish types. Nor is it inconsistent with as much rite and ceremony now as the spirit can absorb, that is, turn to its own account and help, in its limited earthly conditions. Anything beyond this is simply to be rejected. "Though these words (says Godet) exclude all subjection of Christian worship to the limits of place or time, yet because of its very freedom this worship may accept conditions of this kind spontaneously. But in that case, as Madame Guyon says, the external adoration is 'only a jet thrown up from the worship of the spirit.'" (For the same sentiment, Bishop Taylor's Life of Christ, "Of the Religion of Holy Places," p. 4, may be consulted.) Thus the sanctified spirits that feel their true kindred to the Father of spirits, and worship Him through the inspiration of the Holy Ghost, and in mystical union with the Eternal Son, are the true (*alethinai*) worshippers who are according to the Father's mind. On the use of ritual in worship Abp. Trench has these sensible observations:—"The idiosyncrasies of men, of nations, of the same people at different epochs of its spiritual growth, are so various that it can never be easy to fix the exact point where what should have been a help is in danger of becoming a hindrance. . . . It is impossible in a matter like this to do more than lay down the principle which should guide in rejecting or allowing. Nowhere will prudence, charity, mutual forbearance, be more needed than in the application of this principle; for wherever the line is drawn, it is certain that some will have to tolerate more of forms than they think desirable, and others to put up with less." (Studies on the Gospels, No. 3.)

(4) Christ is "the true Bread," *alethinos*. All that nourishes our bodies here is true bread. *alethes*—that is, it is not false; but it is not *alethinos*, for it lacks the highest reality. The intent of bread is to maintain life; but we know how uncertainly life is maintained by bodily food, how surely that life fails at last, while the higher life of the spirit is not touched at all by what is called bread. A mere shadow, therefore, it is of that which alone is entitled to be called truly and without limitation Bread—Christ given to us in mystery and Eucharist, nourishing us continually and perfectly, in body and soul, unto *everlasting* life.

(5) Christ is the True Vine, *alethine*, as Himself declares. He cannot mean to imply that the earthly vine which Himself created, and of which we have such commendation in His Word, is a false thing; but that this plant, so eminent for its beauty in the vegetable world, so remarkable for its productiveness, and so cheering and exhilarating in its generous juice, is only a symbol of those same qualities and energies eternally existing in Him, and in all the perfectness belonging to the Divine Nature. Thus till Christ came and expounded this symbol, its proper value was unknown. Now we know what the wine is that makes glad the heart of man, even, as Origen so quaintly says, "the most drinkable Logos," filling the heart with a sacred enthusiasm, inebriating it not with an irrational but a divine inebriation. The clusters of this Vine are truth, and its branches are fruitful apostles and saints. Apart from It, or not abiding in It, we are incapable of fruitfulness. If there were no union with Christ, the fairest works of the most accomplished men are not indeed, as Augustine too rashly said, "splendid sins," but they are in the just judgment of Christ "nothing"; nothing, that is, which can claim or hope to be garnered with the fruits of the Vine and its branches.

(6) Another illustration of this ideal perfection we have in Heb. viii. 2, where Christ is said to be "a minister of the true tabernacle (*alethine*) which the Lord pitched, and not man." Assuredly the Tabernacle in the Wilderness, built by Moses, at God's command, is not to be charged with being a sham, a falsehood, for the Tabernacle and its belongings were "the patterns" or copies "of things in the heavens," (ix. 23); "for, see, saith God, that thou make all things according to the pattern shewed thee in the Mount," (viii. 5.) The Tabernacle was *alethes*—it corresponded with the work of sacrifice, prayer, and intercession, of which it was the scene and the instrument; but it was not *alethine*—it did not come up to the "greater and better Tabernacle," wherein were transacted the eternal realities which satisfied the mind of God, and which He was pleased to command some dim adumbrations of in His Church below.

(7) So in the Song of Moses and the Song of the Lamb, (Rev. xv. 3), they sing, "Just and true (*alethinai*) are Thy ways, Thou King of Nations;" all God's dealings with the nations, believing or unbelieving, are irreproachably righteous; so that none shall ever be able to accuse Him of any injustice in all that He has done.

So again, a voice from the heavenly altar, and later on a great multitude, (xvi. 7; xix. 2), says, "Even so, Lord God, the Almighty, true (*alethinai*) and righteous are Thy judgments." They are determined by such exactness of knowledge, such perfect estimate of merit or demerit, such wisdom and justice and goodness, that a flaw might as soon be looked for in the Nature of the Almighty as in His judgments. This is a favourite epithet in Revelation of the sayings of God and Christ. "These are the true (*alethinai*) sayings of God." (xix. 9.) "The Alpha and the Omega" says "Write: these sayings are faithful and *alethinai*." (xxi. 5.) And the Angel says to St. John, "These sayings are faithful and *alethinai*." (I may observe that this is one of many facts which indicate identity of authorship with St. John's other writings.)

(To be continued.)

FAMILY DEPARTMENT.

The Faults of Others.

My neighbors' faults I see,
And yet
My own delinquency
Forget.

I have a standard high
You see,
The dust for them, the sky
For me.

To my own errors blind,
My sight
Another's fault can find
At night.

Oh that I had the grace
Within
My heart for love,—no place
For sin.

—George W. Bungay.

A CHRISTIAN MARTYR.

I.

RUTILIUS was a slave in the household of the rich Quintus Metellus, in Rome, in the days of the Emperor Hadrian. His home had been far away, among the brave simple folk who dwelt in the German forests. But he had been taken captive in war by the Romans; he had seen his home laid in ashes, and his father, the Chieftain, struck dead at the head of his men. His mother, and sister, and his two little brothers—he had never seen them since, and knew not where they were, or whether they still lived. He himself had been brought to Italy, and sold for a slave to Quintus Metellus, and his old name changed to that of Rutilius.

It would have been said that he was fortunate in his master, for his duty was to attend upon Metellus' son, Sergius, a boy of sixteen, who was kind and considerate beyond his years. But Rutilius, the son of a free German Chieftain, felt the yoke of servitude keenly; and longed for his liberty, for tidings of those dearest to him, and more than all, for some one to love him.

"I can't think how you bear it, Phormio!" he said to one of his fellow-slaves; "you never seem to feel your chain."

"I did feel it, at one time," said Phormio; "for I, too, have lost a home and parents. But I know now that there is a worse slavery than that of a Roman master, and a better freedom than liberty."

"What do you mean?"

"Can I trust you, Rutilius, not to betray me? I think I can. I have long looked forward to telling you this, for I saw from the first that you were true and good to the best of your knowledge, and—" Phormio's voice trembled a little—"I loved you, because you were like my own lost brother."

"I don't know what you mean," said Rutilius again; "but I'll never betray you. Come and walk here; we can speak more freely, and we have half-an-hour yet."

The two young slaves walked up and down the corridor, Phormio talking earnestly, in low tones, Rutilius listening, and every now and then asking a question or making a remark. At first he seemed careless, and almost contemptuous; but as Phormio went on, he became more interested, and at last he said eagerly, "I must hear more of this strange religion of yours. But is not the name of your Christ—"

"Hush!" suddenly said the other slave, for Sergius stood before them.

"What was that you said, Rutilius? Surely you are not of the Nazarene Sect?" asked the young Roman.

"No, sir, I am no Nazarene."

"I should be sorry," said Sergius, "to give either of you up to the authorities; but this hateful

Nazarene superstition must be stamped out; and I shall do my duty if necessary, whatever my own feelings might be. So take warning."

He looked hard at them both and passed on.

"It must come, sooner or later. I am sure of it," said Phormio to himself.

"What must come?"

"The Coliseum. Death in the lion's claws and teeth. You remember Placidus?"

Rutilius did remember the aged Roman soldier, who had suffered martyrdom in the Coliseum soon after he himself had become one of Metellus' household. He went to his work, pondering over what Phormio had told him about another life to come, in which he should meet his father again, and perhaps those other lost ones.

II.

Bright and clear broke the morning of the great games. There were to be combats of Gladiators in the Coliseum; the Emperor's favorite Greek, Lysippus, would fight with a famous swordsman from Tuscany; there were wild beasts from Africa; and best of all, there was a noble Libyan tiger, who was to crown the day's enjoyment by destroying a Christian slave.

Through the streets of Rome hurried a gay crowd, bent on securing good places in the enormous building which would hold, it is said, eighty thousand people.

"Ah! well met, Sergius! Are you going to see the last of your foolish slave?"

"Even so, Lutatius. I am sorry for him; but there was no help for it. My duty was clear."

"Duty. I should think so. One's duty is to destroy these villainous rebels like vermin, as they are. You have lost both your own slaves, though, have you not?"

"Yes. One seems to have corrupted the other. Rutilius declared he was not a Christian; but he was clearly infected, and I could not keep him. So my father got rid of him to old Hirpinus, the *lanista*; the fellow was big and strong, like all these Germans, and made for a Gladiator."

"So. Does he fight to-day?"

"I believe not," said Sergius. "You will think me soft-hearted, but I like the fellow; and I thought the sight of Phormio's end might cure him. So I made interest with Hirpinus, and he is to be employed with the beasts, as an assistant keeper."

"Worthy of Metellus' son!" said Lutatius. "You were always too kind to your slaves. Keep them down with a strong hand; that's my way! But here we are. Shall we sit together?"

"Even so, if you will." And the two young men entered the Coliseum.

III.

Rutilius stood in one of the cells that opened off from the arena in the midst of the Coliseum, watching the gaily dressed crowd rapidly filling the tiers of seats that rose one above another, up to the awning which was drawn over the top. He was now formally enrolled in the "*familia*" of Gladiators; but he was not to fight to-day, Hirpinus telling him he had not been long enough in training. Yet he wished with all his heart that one sharp struggle on that smooth sand, and then—he knew not what! might have been his lot, rather than the task which he was to fulfil that day.

As he stood, a blast of trumpets proclaimed the arrival of the Emperor. The whole vast assembly rose to their feet as one man, and shouts of "Hail, Cæsar! Augustus!" rent the air as Hadrian, bowing his acknowledgments, took his seat, and gave the signal for the games to begin. Then forth from the room where they had been waiting, came the long procession of the Gladiators who were to fight. They defiled around the arena, and passing beneath the Imperial throne, they broke into the terrible chorus, "Hail, Cæsar! dying men salute thee?" Rutilius turned away to prepare for his ghastly work; when above the voices of the Gladiators and the applause of the people, rose another sound—the roar of the Libyan tiger!

The games now began in earnest, and the shining white sand of the arena was stained a deep

red in many places. Gladiator after Gladiator had come forward and had fought, to be hailed as victor, or ruthlessly doomed to death as vanquished, by the crowd of men and women whose appetite for blood was whetted with the wicked spectacle. Rutilius, like a man in a dream, had scattered fresh sand over the arena, and helped to remove the bodies of the dead. He seemed to see and hear little, except when the roar of the tiger, confined in his cage hard by, struck upon his ear. He was thinking of the Christian prisoner, once his friend and fellow-slave, who was waiting his turn to die. Phormio's words, in their last conversation together, kept ringing in his ears; and his mind was full of conflicting and perplexing thoughts of this new, strange, wonderful faith of Christ.

Presently old Hirpinus, the *lanista*, called to him, "Lead out the Christian!" he said, "and let the tiger loose."

Rutilius started; he had hoped that other hands than this would have been chosen to give Phormio to death. But then he thought that by this means he should have the opportunity of a last few words, and bent his steps to the tiger's cage. Next to it, only parted from it by bars, was the cell where the Christian was confined. Rutilius opened the door into the arena; and a flood of light shone into the dark chamber, showing the figure of Phormio, quietly sleeping. For a moment Rutilius stood at the door amazed. Asleep! when the sounds of the awful strife and agony outside were but a few inches from him! When the claws and teeth of the tiger were tearing at him through the bars! When a horrible death was so close to him! What power could give this marvellous peace, this fearlessness, this calm and confident joy?

"Phormio!" called his friend, "thine hour has come!"

"I am ready," said the slave, rising collected and undisturbed. "What! Rutilius?"

And then, as the two walked out together to the centre of the arena, Phormio spoke his last words to Rutilius.

"I have seen my sister, and she is with my Lord. I go to be with her, and with Him. Thou, too, Rutilius, shalt follow me within six months. I have left thee my legacy in yonder cell." A hush of silent expectation had fallen upon the multitude. He looked back and saw Phormio kneeling with upturned face in the midst of the arena, with a look of such unearthly calm and joy, that Rutilius thought him transfixed. He drew back the sliding door that parted the cage from the arena, and himself took refuge behind it. With a roar that seemed to shake the solid stone, the tiger leaped out upon the sand. Phormio did not seem to see or hear him; his eyes were fixed on the clear blue heaven above. Then Rutilius saw the tiger crouch for a moment, and spring.

A mist came over his eyes, and he could see no more. But the sound of the cracking of bones, and the horrible growling of the animal over his hideous meal, was only too clear in his ears.

In Phormio's cell he found a little wooden cross. "Phormio to Rutilius" was roughly scratched upon it. "His last legacy!" cried Rutilius aloud. "The symbol of his faith and mine! of the death of Christ our Saviour!"

For that wonderful martyrdom had finished the work of Phormio's life, and Rutilius sought instruction and Baptism at the Bishop's hands. Nor was Rutilius the only one upon whom that calm and beautiful death had done its work. He was again taken into the service of Sergius; and when the slave stood at the Baptismal Font, his master was at his side.

IV.

In the Catacombs of Rome, where the early Christians worshipped, and laid the remains of their dead, two graves, side by side, bore the following inscriptions, surmounted by the crown and palm branch:

"Phormio, a sweet soul. In Jesus."

"Sergius and Rutilius, martyrs of Christ. May they rest in peace."

ANTS WHICH SEEM CIVILIZED.

In a lecture on "Ants," delivered at the Lowell Institute, recently, the Rev. J. G. Wood said that colonies of the common wood-ant are divided into civil and military groups just as civilized human beings are.

Among the ants, the civil insects are divided into artisans, nurses, servants, and so on.

The military is divided into officers and private soldiers. Four officers are allowed to each one hundred ants. The orders are given from the rear—a thing that we have just learned to adopt.

With our militia the rank is indicated by the uniform. With the ants, the size of the head indicates the rank of officers.

A STORY OF A COSSACK BOY.

ONE afternoon, a few weeks ago, a boy of thirteen years was admitted to a hospital in St. Petersburg, the capital of Russia. The lad was ill of typhoid fever; and no wonder, for he had just completed a tramp of one thousand five hundred miles, during which he had undergone many hardships.

His home was a Cossack village named Vladikavkaz. When a boy of six years, he had shown an aptitude for music, and at thirteen he decided to seek a thorough musical education. With no friends to advise him, he strapped a bag of biscuits to his back and bravely set forth.

At night he would make himself a bed of straw. During the day, he would push forward, and occasionally some good-natured guard would give him a lift in a cattle-van.

The adventures of the boy on the road probably would make a chapter as interesting as the ordinary romance. In this true story, however, the ending is not happy like the conclusion of novels generally are, as when last heard from the poor lad was very ill.

THE TEN COMMANDMENTS

A GENTLEMAN who was well known for his liberality was besieged by many children who were selling tickets for a fair. A dozen filed into his office at once, and many more would come. He could not be expected to buy of all, yet he hesitated to refuse any without a good cause. Said he:—

"I will buy tickets of all who can say the Ten Commandments."

Of the twelve not one could make the required recitation, and all belonged to the same Sunday school and the same class.

Another energetic young salesman made her appearance.

"How many commandments should you say there were?" she was asked.

"Sixteen."

"You place the figure rather high; but let's hear what you know."

"Well," she said, slowly, "I don't know but four."

"Say the four for me, then."

A moment's pause.

"I don't believe I know but two." "We will hear the two, then, if you please."

"I've forgot them," said the vender of tickets; a member of the same Sunday school and the same class before mentioned.

"Well, then, I guess I can't deal with you," and she was dismissed.

As many as fifty applied at that time, yet none could say the commandments except one little girl, of whom tickets were bought.

BEHAVIOUR IN COMPANY.

LEIGH RICHMOND gives the following excellent advice to his daughters: Be cheerful, but not gigglers. Be serious, but not dull. Be communicative, but not forward. Be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not.

Remember that God's eye is in every place, and His ear in every company. Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage serious conversation with those who are truly serious and conversable; and do not go into valuable company without endeavoring to improve by the intercourse permitted you.

Nothing is more unbecoming, when one part of a company is engaged in profitable and interesting conversation, than that another part should be trifling, and talking comparative nonsense to each other.

HOW EARLY?

ONE day a lady was teaching a class of little girls in a Sunday school. "My dear children," she said, "how soon may we give our hearts to God and become true Christians?"

They did not answer at first. Then she spoke to them one by one. Turning to the oldest scholar, she asked, "What do you say, Mary?"

"When we are thirteen."

"What do you say, Jane?"

"When we are ten."

"What do you say, Susan?"

"When we are six."

At last she came to little Lily, the youngest scholar. "Well, Lily," she said, "how soon do you think we may give our hearts to God?"

"Just as soon as we know who God is," said Lily; and she was right.

A CHILD'S THOUGHTS ABOUT HEAVEN.

"MAMMA, I had better go to heaven while I am little, for I might be bad when I get big, and could not get in." The mother didn't answer, and the boy went on: "But if I do go when I am little, who will mind me until you come?" "Oh," said mamma, with a tear in her eye, "God will manage it." "Yes, He will send an angel to care for me, and he will tell me as soon as you get there, so I can run and stay with you, and then I'll be all right, mamma," and mamma thought if they were so happy as to be shut in with God for ever, it would be "all right," sure enough.

BIRTHS.

How.—March 8th, the wife of the Rev. H. How, of a son.

BAPTISMS.

APPLETON—At Vale Colliery, by Rev. D. C. Moore, March 6th, Sarah Alice, daughter of Joseph M. and Mary Appleton. Born Jan. 7, 1884.

MARRIAGES.

HURD—BROOKS—At Almonte, Thursday, 13th, in St. Paul's Church, by the Rev. F. L. Stephenson, B. A., John Rosamond Hurd, son of the late Dr. Hurd, to Miss Jessie Brooks, niece of John B. Menzies, Esq., Almonte.

DEATHS.

MORSE.—At Bridgetown, N. S., on Friday morning, the 7th inst., Cordelia Anne, beloved wife of Albert Morse, aged 39 years. P. E. Island papers please copy.


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The Temperance Cause.

TESTIMONY FROM A NON-ABSTAINER.

MR. BROADHURST, member of the Imperial Parliament, thus addressed a workmen's club at New Southgate recently:—Any sensible man, he thought, would prefer to spend his time, when it was possible for him to do so, in an institution like that rather than spend it at the bar of a publichouse. He did not speak as a teetotaler, because he was not one, but he maintained that if a man wanted alcohol he should have it at home. If a man told him that alcohol was necessary to sustain physical exertion, he should say that, as far as his personal experience went, there was no necessity for it. He had worked, up to within ten years ago, as a journeyman stonemason at some of the largest buildings in this country, and his work was of no light character. He found he could get through his work much better during the day without the beer, and left off work in the evening much stronger and less tired than if he had drunk beer during his working hours. His work at the present time, while of a no less arduous character, was of a different nature, and he could express honest belief that it would be impossible for him to sustain himself during the usual hard day's work of a member of Parliament if he were not almost a teetotaler. One of the greatest obstacles to the progress of the working people, so far as the skilled mechanics were concerned, was certainly the drink, for workmen who spent their time in the public house were always a drag and an obstacle to every forward movement made by the working classes. Many of the great struggles which the working classes had fought would have been far lighter, and would have been much easier, if the working men had been more sober. With sobriety the working classes of the present day had advantages which, if utilized, would make them masters of the future destinies of this great country.

MANCHESTER is boasting, and not without good cause, of the lead which it is giving, as a diocese, to the Church of England Temperance Society. From statistics just issued, it appears that the membership of its Diocesan Church of England Temperance Society is stronger than that of any other diocese in the kingdom, numbering 40,000 members. London follows with 35,725; Lichfield returns 30,079; Winchester, 29,672; Gloucester and Bristol, 25,824; Rochester, 25,631; Ripon, 20,421; Liverpool, 20,000; York, 17,037; Salisbury, 16,619; Oxford, 16,000; Exeter, 14,939; Durham and Newcastle, 14,751; Carlisle, 14,748; Bath and Wells, 14,335; Worcester, 14,000; Canterbury, 13,850; Ely, 12,730; Lincoln, 10,847; Chichester, 9,880; Peterborough, 8,395; Llandaff, 6,224; Norwich, 6,065; Truro, 5,807; Chester, 5,800; Hereford, 2,292; St. Asaph, 2,000. The total number of members returned from the twenty-seven dioceses enumerated (St. Albans, St. David's, Sodor and Man, and Bangor, have not made returns) is 432,674.

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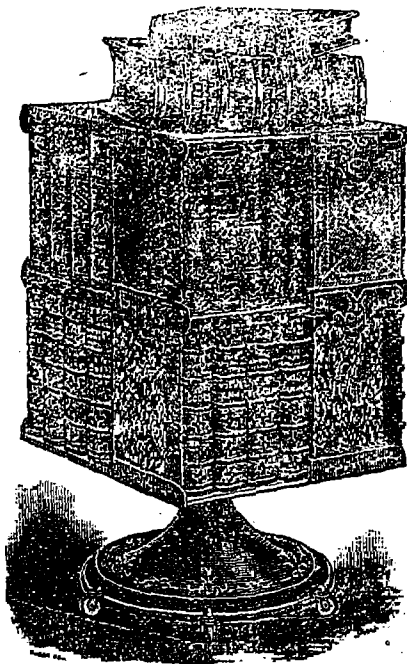
THE Rectorship of the Parish of Holy Trinity, Yarmouth, Nova Scotia having become vacant by the death of the late Rev. Dr. Moody, applications for said vacancy will be received, accompanied by testimonials and recommendations, by

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

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February will not again have five Fridays, as it has this year, until 1912.

A Certain Result.

If you blood is impure it will burst forth in blotches, pimples and sores, festering and unsightly. Burdock Blood Bitters will thoroughly cleanse the blood and eradicate all foul humors from the system.

It is estimated that 369,000 people have been made dependent by the Ohio floods.

Great Excitement.

There is always great excitement in case of sudden accident and injury. Every one should be prepared for an emergency. Hagyard's Yellow Oil is the reliable friend in need; it is for internal and external use, curing Burns, Scalds, Bruises, Lameness, Croup, Sore Throat, Rheumatism and painful affection wounds.

Credulous people in New England are still searching for the treasure supposed to have been buried by Captain Kidd.

Warning.

If troubled with constipated bowels never neglect it, or the system becomes clogged, the secretions dried up and the system poisoned with foul gases. Burdock Blood Bitters cure constipation by unlocking the secretions and regulating the glandular system.

A despatch from Atlanta, Ga., estimated that 600 lives were lost by the recent cyclone in the Carolinas, Georgia, Ala., while the pecuniary loss in Georgia is set at \$2,000,000 and in Alabama at \$3,000,000

She Declares it Saved Her Life.

Mrs. E. Taylor, of Toronto, was a great sufferer from inflammatory rheumatism, which for a long time baffled all treatment. At last she tried Hagyard's Yellow Oil, and declares it saved her life.

A writer in *Hygiene Partique* states that boots and shoes may be rendered waterproof by soaking them for some hours in thick soap water. The compound forms a fatty acid within leather and makes it impervious to water.

Proof Positive.

If you suffer from pain in the region of the shoulders, head ache, irregular bowels, faintness sick stomach, variable appetite, bad taste in the mouth and sallow complexion, your liver and biliary organs are seriously affected, and Burdock Blood Bitters is the prompt and certain remedy.

The volcanic dust with which the islands of the Indian Archipelago were so thickly covered by the recent terrible eruptions, has proved highly fertilising to the crops, which in general in the islands promised to be extraordinarily productive.

FANCY WOVE

Shirtings

in a great variety of FIRST CLASS patterns,

FAST COLORS,

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

FANCY DRESS

CHECKS

—AND—

Galatea Stripes

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

Cotton Yarns,

Carpet Warp,

—AND—

Cotton Hosiery Yarn

Of every description, White and Colored.

BALL KNITTING

COTTON

All Numbers and Colors.

Our Goods can be purchased in all first-class Dry Goods Establishments. Manufactured and Sold to the Wholesale Trade only, by

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

FERTILIZERS.

The Celebrated

"Ceres" Superphosphate.

(The complete Fertilizer). Three grades of

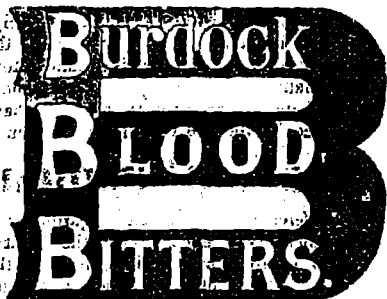
GROUND BONE.

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

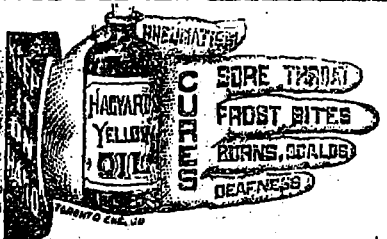
Chemical Fertilizer Works.

JACK & BELL, Proprietors,

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



ACTS UPON THE BOWELS, LIVER, KIDNEYS AND THE BLOOD.



PIANOS AND ORGANS.

Pianos by Knabe (best in the world).

Pianos by Weber.

Pianos by Stevenson.

Pianos by Wheelock.

Pianos by Dominion Co.

Organs by Bell & Co.

Organs by Dominion Co.

Largest Stock, best value.

Easy Terms.

W. H. JOHNSON,

Name this paper.

123 Hollis Street, HALIFAX.

Aromatic



A Winter

Montserrat.

Beverage.

Montserrat Raspberry Cordial!

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

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

Montserrat Saline Effervescent Salt.

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

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of 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. SUGDEN EVANS & CO.,

Sole Proprietors, MONTREAL.

Obtainable of all Chemists. 50 cents per Bottle.

MONTSERRAT

LINE-FRUIT JUICE SAUCE.

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

"The Climax of Perfection."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 24 size bottle for 15. Retail of GROCERS, DRUGGISTS, &c., everywhere.

Sole Consignees of the Montserrat Company (Limited).

H. SUGDEN 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 SELK and FUR HATS are from the Best Makers in England, viz., Christy, Woodrow, Bennett, Curington, and Luck.

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

44 to 48 Barrington Street,

CORNER OF SACKVILLE.

HALIFAX, N. S.

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

CHOICE TEAS
A SPECIALTY.

Finest Groceries,

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

Retail Store—67 Prince Street,

Wholesale Warehouse—10 Water St.

GEO. ROBERTSON.

N. B.—Or to from all promptly executed

The Mission Field.

A VISIT TO A NATIVE KING.

BISHOP MCKENZIE thus describes a visit to a King in Swaziland:—"But there was little of interest shown by the fat, lazy young despot. He took, however a great fancy to my Episcopal ring, would have it off to look at, would try it on his finger, and ended, not only by begging for it, but by telling the others in the hut to beg for him. I was able to say I did not wear it for pride or show, but as the mark of my office, so that I could not possibly give it away, and after a short time I got it again. He was interested in hearing that Mr. Jackson has now a wife, and said he should come to see her, but not just yet. I had asked the King for two boys whom I might take with me, teach, and send back to tell them all about us. He shuffled about it at the time. As I was going away, I said, "And when am I to get the boys?" He replied, "Another day." He is not the first great man who talked about a convenient season." On our way back we left the road to call on the wife of the trader I spoke of. The husband is away in Natal, and the wife and children left in the little house with only Rebekah and a Tonga boy for company and help. She spoke most highly of Rebekah's conduct attributing the fact that her baby did not die a few days before entirely to Rebekah's care. I was able to have a word with Rebekah about herself, and about her boys."—Nt.

A NEW MISSION CHURCH FOR BATALA.

THE corner-stone of a new mission church was laid at Batala on November 21st, by the Lieutenant-Governor of the Punjab, Sir Charles Aitchison. Batala is well known as the town and district in which the Rev. F. H. Baring has carried on an important Mission entirely at his cost, and where also Miss C. M. Tucker (A. L. O. E.) of the Church of England Zenana Society, has laboured so devotedly for some years. In the course of his speech on the occasion, Sir C. Aitchison said:—"It gives me great pleasure to be present and to lay the corner-stone of this church; and I am glad to express my sympathy with the self-denying work of the missionaries here. Missionaries are frequently tried by seeing little fruit of their labours; but I feel assured that a great deal more silent progress is being made than has yet appeared"

SIR BARTLE FRERE has observed that he had rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on; and that the worst managed and least efficient missionary institution he had seen appeared to him far superior as civilizing agencies to anything which could be devised by the unassisted secular power of the Government.

THE increased activity in the Mission Field during the past few years will be reckoned among the phenomena of the age.

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.

MAKE HENS LAY

FIRE AND LIFE INSURANCE.

City of London Fire Insurance Company of London, England, Capital \$10,000,000. London and Lancashire Fire Insurance Company of Liverpool, England, Capital \$10,000,000. Standard Life Assurance Company of Edinburgh, Established 1825. Invested Funds \$30,000,000. Investments in Canada over 1,600,000. Claims paid in Canada over 1,500,000. Total amount paid in Claims during last 3 years over 15,000,000. ALFRED SHORTT, Agent.

In the Whole History of Medicine

No preparation has ever performed such marvelous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long-continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords, by its timely use in throat and chest disorders, makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have once used it never will. From their knowledge of its composition and operation, physicians use the CHERRY PECTORAL extensively in their practice, and clergymen recommend it. It is absolutely certain in its healing effects, and will always cure where cures are possible. For sale by all druggists.

L. & F. Burpee & Co.

IRON, STEEL, TINPLATE

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

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

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

TRURO, February 1st., 1879. MESSRS. C. GATES, SON & Co.—Gentlemen, I came home two weeks ago, and found my boy perfectly helpless, and crying with pain. I took your Acadian Liniment and Nerve Ointment, mixed them together, and bathed the painful parts, and they killed the pain immediately. I called in a doctor to see what ailed the child, and he pronounced it Inflammatory Rheumatism. I believe that pain cannot stay where they are properly tried. I have seen people who had Diphtheria use your

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

\$50 5-TON JONES OF BINGHAMTON

What is Catarrh?

(From the Mail, Can., Dec. 14th). CATARRH is a mucous-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxæmia, from the retention of the effeted matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous-tissue. Some time since a well-known physician of 40 years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 805 King street west, Toronto, and get full particulars and treatise free by enclosing stamp.

Books for Churchmen

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

From a Gentleman well known.

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

NEWS AND NOTES.

There are one hundred and ninety college papers in the United States.

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

Darwin says that the monkey can blush. He certainly ought to when he sees the way his descendants are cutting up.

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

Out of a population of 16,333,276 in Spain, 11,978,168 can neither read nor write.

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

An orange eaten before breakfast cures the craving for liquor and improves a disordered stomach.

I have used your Minard's Liniment for diphtheria with perfect success. I believe it will cure diphtheria in every case, if used according to directions.—MRS. REUBEN BAKER, Riversdale.

Archibald Forbes says that the great weakness of the Australian character is the hunger after titles and decorations.

Veterinary surgeons all over the country are fiercely denouncing parties who put up extra large packs of worthless trash and sell it for condition powders. They say that Sheridan's Cavalry Condition Powders are the only kind now-known that are worth carrying home.

There is a German artist, Ludwig Richter who at eighty years draws peasants and pictures for fairy stories with remarkable skill.

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

The Czar of Russia has been told by his physicians that a less secluded life is necessary to restore his nerves. He now devotes much time to social gayeties.

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

Shad were introduced in California waters but seven years ago, and now they are so plentiful that they are a drug on the market there.

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

The American Ornithologists' Union asks the assistance of field collectors, sportsmen, and all observers of nature in North America, in their investigations on the subjects of the migration of birds in the United States and British North America. They not only want time arrivals, but all data showing the causes influencing migration from season to season, such as the weather, opening of leaving and plans, abundance of insects, etc. affecting the robin, mocking bird, blue bird, catbird, barn swallow, bobolink, kingfisher, whippoorwill (when first heard), nighthawk (when first seen), and in fact all the migratory birds.

Itching Piles—Symptoms and Cure.

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

The English Government have decided to send a courteous despatch to America relative to the action of Americans in countenancing and assisting dynamiters.

The Duke of Bedford has made known to the Prince of Wales his willingness to contribute a thousand pounds towards the decoration of the new "Place" at Hyde Park-corner.

Johnson's Anodyne Liniment is richly worth \$10 a bottle in certain cases. For instance, in cases of diphtheria, croup and asthma when the sufferer is almost dead for want of breath and something is required to act instantly. It costs only 35 cents.

Experts in chemistry have estimated that the cost of London's winter smoke and fog is \$25,000,000 annually; that is to say, constituents of coal to this value escape unconsumed and assist in forming the sooty vapor.

A bachelor says if you hand a lady a new paper with a paragraph cut out of it, not a line of it will be read; but every bit of interest felt in the paper by the lady will center in finding out what the missing paragraph contained, even if it was only a Minard's Liniment advertisement, stating that it cures rheumatism and all aches and pains of the human race.

The Turkish Minister of War has forbidden under the severest penalties the enlistment of Albanians for service against El Mahdi. Earl Granville, replying to the Port's communication in regard to Turkish intervention in Egypt, says the Porte missed its opportunity. The Egyptians were more opposed to the Turks than to the English, and that an exchange of views on the subject must be postponed until the honor of the British arms has been vindicated and order restored, and that England recognizes the sovereign rights of the Sultan.

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.

ALLEN'S LUNG BALSAM. This Engraving represents the Lungs in a healthy state.

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

A Prize. Send six cents for postage, and receive free a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. At once address TRUE & Co., Augusta, Maine. 1861y

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

BOOKS in every department of Literature, Books in sets, elegantly bound Books, Poetical Works Children's Books in great variety. PRAYERS—Church Services & Bibles in Ivory, Russia Leather, Calf, Morocco, &c. ALBUMS for Photographs and Scrap, all sizes, styles and Prices. PURSES and Pocket Books, a very large stock direct from one of the largest Manufacturers, offered at Lowest Prices. Ladies' Hand Bags In Seal Skin, Calf Skin, Crocodile, Morocco, &c., newest styles.

Gold Pencils and Pens, Silver Pen and Pencil Cases, Watch Chains & Tooth Picks. Christmas Cards—Young's Artistic Xmas Souvenirs on Satin, Novelties in Plush, Canadian Scenery Cards, Ivory and Ivoride Cards, great variety English, French and German Cards.

ANNUALS—Office and Pocket Diaries, Almanacs, Bound Magazines, &c. NOVELTIES in Games, Ink Stands, Writing Cases, Porte Folios, Paper Weights. Send for our Christmas Book List sent post free to any part of the Province. Buckley & Allen, 124 Granville Street, Halifax.

PHOSPHOLEINE. All who have used it join in praise of it, and herald the facts of their cures. The Train Despatcher at Vanceboro, Vt. writes: M. R. Eagar, Esq.: Dear Sir,—My wife, Laura A. Finson, was taken sick early this year and suffered severely with a bad cough, accompanied by expectoration of mucus containing blood, and great weakness of the chest, general prostration and clammy night sweats, and continued to grow worse until I was recommended to procure for her some bottles of Eagar's Phospholeine and WINE OF RENNET. This I did, and after using about five bottles of the PHOSPHOLEINE, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your WINE OF RENNET, she became thoroughly well, her improvement commencing after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has vanished. I have to thank your medicine for her restoration to health. WALTER R. FINSON, Vanceboro, Maine, U. S. The statement of facts contained in the above certificate is in all respects accurate. I feel assured that I owe my cure to your medicines. LAURA A. FINSON. For sale by all Druggists. In two sizes—25 and 75c. per bottle.

Established, A. D., 1870. THE YOUNG CHURCHMAN, The Leading Paper for the HOME CIRCLE —AND THE— SUNDAY SCHOOL. Very largely used in the Sunday Schools of Canada. Terms—Single Subscription, per year, Weekly, .30 In quantities of 10 or more Copies, to one address, per copy per year, Weekly, .54 In same quantities, Monthly, .165 THE "Shepherd's Arms," A beautiful little Paper, for youngest readers, is furnished to Sunday Schools at the rate of 30 Cents per year, Weekly, or 10 Cents Monthly. Send for specimen copies. Address for both Papers, THE YOUNG CHURCHMAN, Milwaukee, Wis., U. S. dec 19 41

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

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

EASTER EGG BREAKING. To make money for the Sunday school, collecting money in this way is easy. Buy eggs, selling them at the breaking, one receives as high as 25c. at a single entertainment. Eggs, 5c per doz. Sample egg, 2c. Lists, secret recipes, and full particulars, free on application. DAVID O. COOK, 46 Adams Street, Chicago.

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M. S. BROWN & CO. Jewellers & Silversmiths, ESTABLISHED A. D. 1840. —DEALERS IN— Artistic Jewelry and Silver Ware, WATCHES, CLOCKS, &c., 128 Granville St., Halifax, N. S., CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 6 in. diameter, (with gilt surface), to fit on Chalice; Cruet, 1 pint or pint size, as preferred, Price \$14.00; Cruets singly, \$3.00 each. Also—A select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 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.

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.

THE

HANCOCK INSPIRATOR,

The most effective and reliable feeder for
Stationary, Marine or Locomotive Boilers.

Over 40,000 in use in U. S. A. and Canada. Will lift water 24 feet, and requires no adjustment for varying steam purposes.
Price List and Descriptive Catalogue on application to

MACDONALD & CO.,

STEAM AND HOT WATER ENGINEERS,
SOLE AGENTS,
Nos. 160 to 172 BARRINGTON STREET.

Clayton & Sons,

Merchant Tailors
HALIFAX N. S.

LONDON HOUSE

WHOLESALE.
APRIL 2ND, 1883.

Our SPRING & SUMMER STOCK
is now COMPLETE in every Department.

NEW GOODS

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

DANIEL & BOYD,

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

KNABE

PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
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Calling the attention of the public to the use of this preparation, as recommended for Nervousness, Dyspepsia, Mental and Physical Weakness, Rickets, Consumption, Cough, &c. We would say that

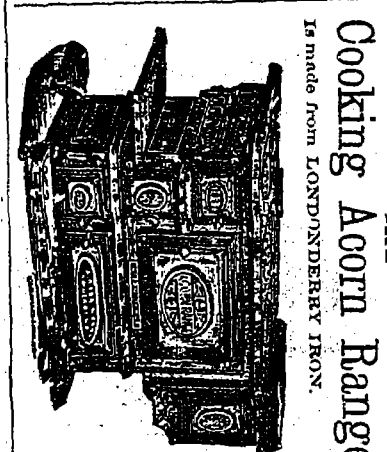
Parrish's Chemical Food

As made by our W. H. SIMSON is NOT A PATENT or SECRET Medicine, the formula being well known. It contains PHOSPHORUS, LIME, IRON, POTASH and SODA made into a palatable Syrup, and easily assimilated by the digestive organs. Much of the so-called Parrish's Food being made by unskilled persons is PERFECTLY WORTHLESS. W. H. SIMSON, who was a pupil of the late Prof. Parrish, has made a specialty of its manufacture, and guarantees all of his make to be equal to the original. Please see that the signature "W. H. SIMSON" is on the label, without which none is genuine. This Food is specially adapted for

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

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