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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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BEGINNING AT JERUSALEM.

Church unity is the dream of the Christian thinkers and workers of to-day. The scattered sects of the Church universal have encamped for three centuries in the hastily constructed booths which were formed at the period of the Reformation. This scattered condition of the Church cannot be the ideal state of Christianity. It cannot be that the Church of the future is to reproduce this lonely experience of the post-reformation epoch.

We have learned a great lesson of self-reliance and of discipline during this long waiting period of three hundred years. Energies have been aroused; methods have been tested; the faith, on its ethical, intellectual, and emotional sides has been tried, and has stood the strain of every conceivable method of development and form of expression. Sects to-day are tired of worn-out issues; a larger spirit of that God "whose service is perfect freedom" is abroad. Teachers cannot repudiate the past; but at the same time they want a larger future. The old measuring lines are breaking down; it is a period of change and transition, a period which most certainly is the prelude to a new era of construction.

Believing in God's hand in the past, holding to the indications of his Providence in the present, what can the men of to-day do for the true catholicity of the future?

Let me point out a few steps in our present pathway toward a practical Church unity, as the condensation of a large subject into a series of definite propositions.

1. Begin with the practical; not with the ideal. Heretofore we have begun with the far-off ideal of Church unity, not with the practical. Our Lord worked his miracle of feeding the multitude with the small material he had on hand. Still it was something to begin with, and when the work began it grew. The apostles began at the practical Jerusalem, not at far off Athens or Rome.

2. Let fictitious forms of unity pass away. For myself, I believe that the "Evangelical Alliance" conception of Christian unity is a thing of the past. The spirit of unity demands a body of unity; a body means ribs and bones, and a structural spinal column. A rope of sand is not a structure. We must begin at that which will lead up to a structure.

3. Begin with the pattern of the Christian year. The cathedrals of Europe are built upon the pattern of the cross. The Church of Christ as a unit must be built upon the life of Christ. Already different religious bodies keep Christmas, and Good Friday, and Easter. Fill out the rest of the Church year. Take in All Saints' day, the memorial day of the dead; take in Advent, Whitsunday, Ascension Day, Trinity Sunday, and let the thought of the pulpit and the teaching of the Sunday school note the season the Church is keeping in memory of her Lord. This will save us from having the doctrine of the resurrection taught by the International Question Papers while the church is keeping in memory the Advent of her Lord.

4. Make the season of Lent the universal season of special religious interest. Change the week of prayer from its weak and unmeaning position at the first of the year—when bills are more plenty than prayers—to that season when the Roman, Greek, Anglican, and Lutheran Churches are hav-

ing special religious services as they are following Christ in his Passion. Surely there is power in sympathy. There is in likeness of service. There is contagion in sympathy; there is power in the thought of fellowship. Surely this is the season for special services of religious interest, when more than two-thirds of those who are named after Christ are in devotion upon their knees.

5. Let steps be taken for an Inter-ecclesiastical Church Congress. This might be held biennially or triennially, and on the same system as the English or American Church Congress system. Let it be held in the spring of the year, and let it take the place of the decaying May anniversaries, which were once such a power but now only a memory.

Let the representatives be clerical and lay deputies; let them come to this central meeting place not to vote, or to preach, or to hold any ecclesiastical functions. Let them come to tell what they have and what they lack.

Already, in the Church of England, and in the Episcopal Church in America, great results in the way of practical unity have been brought to pass by this Church Congress system. There is no short and easy road to unity. It must be brought to pass by the survival of the strongest conviction and the most permanent organization. The first step to be taken is to define our differences. Clearness of thought comes by all our efforts to define, and it may be that a far-off essential unity may after all cover while it crowns our manifold variety of methods.

6. Let there be room in all our plans for the spirit of God to work in. Who can estimate the power of prayer in such a field as this? Who can limit the possibilities of God's spirit when once it works mightily in human hearts and makes men willing in the day of his power? Who can tell what special blessing from the Divine Comforter—who has been promised to us on purpose to lead us into all truth—may be ours when once we begin to take the first right steps? The pathway is blocked with theoretical difficulties; we cannot see our way more than a few steps in advance. But we can never take the later steps until we begin with the first steps; we can never reach the ideal until we honestly begin with the practical.

Such are a few condensed thoughts on the subject of the first steps towards practical Church unity. We must begin with what we have; we must not surrender our past heritage, only we must not insist on lugging all the baggage of our forefathers into the long-expected promised land.

Honest effort, prayer, faith, a firm grip upon the essentials, a willingness to be taught, and a large-heartedness, will bring our weary feet at last into "a large room."

There is a reserve of conviction and of motive in this appeal which cannot now be considered. From that Church which is dear to all her children and is historically the mother of us all, this message goes forth to-day.

Is it in vain that a voice says, Cry?

If not, "Why then did ye despise us, that our advice should not be had in bringing back our king?"—Rev. W. W. Newton, in *Christian Union*.

EPISCOPACY.

One of the ablest of modern defenders of Episcopacy is a German theologian and philosopher, who says that even if history did not show that

from the first the Church was governed by an order of clergy higher than the elders of single congregations, reason would indicate this to the reader of the New Testament. For who would suppose, he asks, that a prudent man, like St. Paul, would so carefully keep in his own hands the great influence and power he exerted during his life time, and then make no provision for its transmission after his death?

But history does confirm this fact. As the preface to the ordination service says, "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons."

This is very moderate language. It is not only evident, but all Church historians, both those of our own and those of the Presbyterian Church, affirm that the order of diocesan bishops was well established before the death at least of St. John; and that especially, in the very part of the world where he spent his last days, the region of Ephesus. And the believer in Episcopacy safely challenges any one to find the record of a single church, before the Reformation of three hundred years ago, in which Episcopacy was not found and boasted of as the evidence of orthodoxy and descent from the apostles and so from Christ.

A second point to be observed is the very great practical value of the Episcopacy. The skeptical historian, Gibbon, when striving to account for the rapid growth of the Church from the earliest times, names its marvellous organization as one of the chief causes of this growth. The doctrine of the Gospel took firm and unrelenting hold upon the hearts and thoughts of men: but the effect might have been temporary, their efforts might have been dissipated in individual undertakings, had they not been united all in one society, which they regarded as the earthly representation of the kingdom of heaven. They were so united by this same superior order of ministers now called bishops. Each city had its union of congregations under one president clergyman or bishop; and the bishops from time to time met in council to decide what was the faith as taught by the Church and by Christ, in view of new theories and heresies which were constantly arising. This organization by cities or dioceses enabled the Churches to enter upon charitable and missionary labor, to regulate matters of worship by agreeing upon a liturgy.

BISHOP TEMPLE recently inaugurated a series of Christian Evidence lectures at Plymouth. His Lordship remarked that a quarter of a century ago the theory of evolution was received with the greatest hesitation in the highest scientific circles; but the hypothesis had since been examined with the greatest caution, and traced out with wonderful care by one of the most remarkable observers who ever lived. He was himself prepared to accept some of the conclusions of scientists, and contended that they did not conflict with what the Bible told them. He rejected the theory of the descent of man from the ape as hastily arrived at, far from established, as conflicting with the dignity of man, and with the spirit in which humanity was spoken of from one end of the Bible to the other. Very many of the ablest men have felt themselves unable to arrive at any other conclusion than that which Bishop Temple has arrived at as above.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

SYDNEY MINES.—The chief event of interest in this Parish of late has been the Musical and Literary Entertainment got up in aid of the Sunday School of Trinity Church. The library has become old and dilapidated, and is sadly in need of additions, so this means was taken in order to procure some money for the purchasing of new books. The entertainment came off on the 11th inst. The day, unfortunately, was foggy and disagreeable, and as the entertainment was for a Church purpose, and the amount realized would naturally depend upon the number present, and the number present would probably be seriously affected by the state of the weather, the hearts of the earnest workers interested grew rather despondent. But the doleful anticipations proved to be ungrounded. The weather did not clear up, on the contrary grew more unpleasant and threatening, but despite this fact Temperance Hall was crowded, many kind friends coming down from North Sydney to witness the performance. The

North Sydney brass band opened the entertainment, and during the evening gave several selections, all of which were well received. A piano duet by Misses Burnyeat and Bridge, a duet on piano and violin by Miss D. Burke and Mr. Wheeler, solos by Mr. Blowers Archibald, followed. With regard to the comparative excellence of these performances it would be difficult to particularize, suffice it to say that the audience showed its appreciation of what was really good by rapturously encoring in each instance. But the presentation of the farce "Poor Pillicoddy" was the hit of the evening. The performers acted in a manner that surprised one by its evidence of real talent and freedom from amateurish awkwardness. Except by professionals, with their resource of long experience, this laughable little comedy could scarcely be better produced. Miss Burnyeat and Miss H. Rigby, the former as "Mrs. Pillicoddy," the latter as "Mrs. O'Scuttle," were admirable, adapting themselves to their parts with surpassing ease and grace, and acting them to perfection. Miss S. Rigby, in her funny role of "Sarah," entered most thoroughly into the spirit of her part, and kept the house in constant roars of laughter. "Mr. Pillicoddy," the title role, was assumed by Mr. B. Archibald, who in the rendition of the character showed a power of self-forgetfulness, a fertility of resource, a skill in gesture, action and grimace quite unusual in one whose profession is not the stage. His impersonation displayed genuine talent, and took the audience by storm. Mr. Stavert, as "Capt. O'Scuttle," gave us that "colossal mariner" in the flesh. His stalwart form, clear, ringing voice and natural manner making his performance a great success, and drawing tributes of praise from all.

Masters Burchell, Partridge, Brown, Jones and Dorsey, five of the Sunday School pupils, sang in costume selections from "Pinafore" and "Trial by Jury," and looked "so sweet," and did so well, that they were demanded a second time. The little fellows did capitally, and by their efforts added greatly to the success of the entertainment and the gratification of the audience. At quarter past ten "God save the Queen" closed what all present declared to be a most enjoyable programme.

SHELBURNE.—Although not intended for publication, we cannot refrain from publishing the following from the Venerable Dr. White, and the Rev. gentleman, we hope, will pardon us for making so free with his note:—"Thanks to a merciful God, I am still able to work a little in His vineyard. Yesterday, for instance, He enabled me to have a full Morning Service in Church, with sermon; the same in the afternoon, at Church-over, where I had a burial also, and administered the Lord's Supper to a sick man, and travelled 18 miles. I am looking for Mr. Smith, from Albion Mines, about the beginning of July, to take my place. He is well spoken of,

and I feel very thankful and greatly relieved under the circumstances. I do not intend, however, to be a drone in the hive, but still to do whatever the Great Master may in His wisdom give me strength to accomplish."

BADDECK.—On Tuesday, 12th inst., the ladies belonging to the little Church congregation at Baddeck, held a dinner and bazaar, at which the various articles, useful and fancy, made by them during the winter, were sold for the benefit of the proposed Church at Baddeck village, the corner stone of which was laid on May 24th. In spite of the wet weather, the proceeds of the day amounted to \$107; and upon the following day, the ladies had the pleasure of handing \$133 to the Missionary, with which to procure seats and chancel carpet for the Church of St. Peter; and, if any remain, to form a nest-egg for an organ fund. The ladies, though few in number, are whole-hearted for the Church, and give much encouragement to the Missionary. It is hoped that the Church, though not finished, will be advanced sufficiently for the Bishop to consecrate in August.

KENTVILLE.—We regret to learn that the Rev. J. O. Ruggles, who was canvassing Windsor in the interests of King's College, has been quite seriously ill for the past few days. In speaking of the Confirmation, recently held in Kentville, it should have been "seventeen" males, instead of "seven, making the total number of Candidates 36, instead of 16.

DIOCESE OF FREDERICTON.

The Synod of the Diocese of Fredericton will be opened for business at the hour of 10 a.m., on the 4th day of July, 1883, at the Church Hall, in the City of Fredericton, New Brunswick. All Certificates of the Election of Lay Representatives should be sent to the Secretary on or before the 30th day of June, 1883, and the Assessments paid. By order of the Lord Bishop of Fredericton. CHARLES S. MEDLEY, Secretary to Synod.

N. B.—The Delegates will travel free on return journey, on payment of full first-class fare by Rail or Boat to Fredericton.

Sussex, June 18th, 1883.

DERBY.—The new organ to which reference was made in a recent number as having been placed in St. Peter's Church, in this place, was an "Uxbridge" make, supplied by Mr. Jas. C. Fairey, of Newcastle, and is highly spoken of by those who are able to judge.

WOODSTOCK.—A public Missionary Meeting, in the interests of the Diocesan Church Society, was held in the Town Hall on Monday evening. The Rev. Canon Neales presided. His Lordship the Bishop Coadjutor, Dr. Kingdon, gave a lengthy and very interesting address on the work and present needs of the Society. He was followed by Church Wardens Lt. Col. C. R. Raymond and Major J. D. Ketchum, and the chairman. Music was furnished by the St. Luke's Church choir, under the leadership of Capt. H. W. Bourne. The meeting was very interesting and profitable, but owing to the unfavourable state of the weather, the attendance was much smaller than we anticipated. At the close of the Missionary Meeting a meeting of the subscribers to the Society forming its Local Committee, met and elected Col. C. R. Raymond and Major J. D. Ketchum delegates, and Wm. M. Connell substitute delegate, to the Society for the current year.

The following resolution was moved by C. M. Raymond and seconded by W. F. Dibblee and carried by a standing vote:

Resolved. That the cordial thanks of this meeting be given to His Lordship the Bishop Coadjutor, for his kindness in visiting us at this time, and for his interesting address upon the work of the Church in this Diocese and its connection with the Diocesan Church Society.

The collection at the Missionary Meeting amounted to \$20.24 for the D. C. S.

On Tuesday there was a celebration of the Holy Communion at 8 a.m. in St. Luke's Church when the Bishop Coadjutor, gave an earnest address to the Communicants, founded on Acts xxvii, 36.

His Lordship the metropolitan, came to Woodstock on Tuesday and preached in St. Luke's Church in the evening of that day in his usual plain and forcible way. The offertory at this service amounting to \$10, was in behalf of the mission of Prince Arthur's landing in the Diocese of Algoma.

CAMBRIDGE.—A valued correspondent from Johnston writes:—We have enjoyed a gleam of light since the beginning of the year when this parish was placed under the care of the Rev. Canon Medley. We have had alternate services every four weeks by him and the Rev. Mr. Cowie, which we very much appreciate. We hope the B. H. M., will have sufficient funds at no distant day to establish a new Mission here as the people seem to be doing all they can and if the Rev. Mr. Cowie were placed in charge, we have no doubt of success as he is just the right man in every sense of the word.

DIOCESE OF MONTREAL.

The twenty-fourth annual meeting of the Synod of the Diocese of Montreal, was opened on Tuesday morning by Communion service in the Cathedral, at which His Lordship Bishop Bond officiated, assisted by the Very Rev. Dean Baldwin, Ven. Archdeacon Lindsay, Ven. Archdeacon Lonsdell, Ven. Archdeacon Evans, Rev. Canon Davidson, Rev. Canon Robinson and Rev. J. A. Newnham. An eloquent sermon was preached by the Rev. C. J. Machin, of Sorel, who took for his text the 12th and 13th verses of the 48th Psalm: "Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

The Synod met at two o'clock for the transaction of business. Rev. Canon Empson acted as Clerical Secretary, and Dr. Alex. Johnson as Lay Secretary. Prayer by His Lordship the Bishop. It was unanimously resolved to devote the offertory at the service in the cathedral in the morning to the Mission Fund. After the calling of the roll, the officers of the Synod were elected as follows:—Clerical Secretary—Rev. Canon Empson; Lay Secretary—Dr. Alex. Johnson; Treasurer—Mr. James Hutton; Auditors—Messrs. G. W. Simpson and Thos. Simpson. The Bishop appointed Mr. E. Carter, Q. C., Church Advocate. His Lordship then appointed the Standing Committees of the Synod, which were the same as last year, with the exception of a few changes. His Lordship suggested that the committee on the Superannuation Fund should be made a sub-committee of the Executive. The Bishop then delivered his annual charge to the Synod, which was full of interesting particulars of the work of the year, and of the conditions of the Parishes, and the needs of the Church. It also referred in touching terms to the death of Rural Dean Robinson. The Diocese is in a prosperous condition, and new Churches, and increased gifts for the Mission Fund, were specially referred to. [The address is so much of value not only to Montreal, but to the whole Church, that we shall give it in full next week.—ED. C. G.]

The minutes of the last annual session were taken as read.

His Lordship suggested that the various elections should take place to-morrow morning as follows:—Executive Committee, 11 o'clock; Delegates to Provincial Synod, 11.30; Diocesan Court, 12 o'clock.

Rev. S. Belcher moved that the Special Committee, which now appears under the name the "Corresponding Committee to act with Central Board of Domestic Missions," be changed in the following particulars:—That in the first it be made a Standing Committee instead of a Special Committee, and that as the Central Board of Missions is in a somewhat uncertain state at the present

time, instead of being called a "Corresponding Committee to act with the Central Board of Domestic Missions," the name be changed to the Diocesan Board of Domestic Missions.—Carried.

His Lordship appointed the Revs. Canon Carmichael, J. S. Stone, J. A. Newnham, Ven. Archdeacon Lindsay, Mr. G. W. Simpson and Hon. Thos. McWood as members of the Committee in addition to the Revs. J. F. Renaud, W. L. Mills, and S. Belcher and the Chancellor and Messrs. C. Garth and J. Hutton.

Mr. Strachan Bethune, Q. C. presented the report of the Committee on Canons, which submitted for the consideration of the Synod an accompanying revised edition of the constitution, rules of order, canons, rules and regulations of the Synod.

Mr. L. H. Davidson read the report of the committee on the appointment to rectories and self-sustaining parishes.

Mr. L. H. Davidson also read the report of the committee appointed at the last session of the Synod in reference to the use of the title of Metropolitan by another than the Bishop of Montreal, and as to what steps, if any, were necessary to establish and maintain the rights of this Diocese and of its Bishop in regard to said title and dignity. The committee were of the opinion that two courses were open to them:—First, that of an appeal to the legal tribunals of the country by means of an injunction to restrain the Lord Bishop of Fredericton from using the said title of Metropolitan, and to have the Lord Bishop of Montreal declared alone entitled thereto; and, second, further communication and a negotiation with the Provincial Synod, with a view of arriving at an amicable and just settlement of this dispute; that notwithstanding the disregard paid to the representations of this Synod in the past, the committee earnestly desiring to void an appeal to the civil tribunals, would recommend the adoption at present of the second course; and to this end advised the appointment of a committee to draw up and submit to this house a memorial to be presented to the said Provincial Synod at its approaching session in September next, setting forth anew the claims of the Diocese and of its Bishop; the steps heretofore taken by this Synod; the doubt admittedly existing even in said Provincial Synod as to the effect of its own action, and the grave danger to the Church at large in consequence of the present position of this question; and praying that immediate steps might be taken to settle and determine the validity of the claims of this Diocese, and to accord to its Bishop his rightful title and position under the letters-patent of the Crown to his predecessor, the Most Reverend Francis Fulford, D.D., and his successors.

Very Rev. Dean Baldwin submitted the report of the Committee on Library Books and Tracts. He also presented the report of the Committee on Sunday Schools, which reported progress in advancing the cause of Sunday Schools throughout the Diocese, though that advance, owing to various reasons, has not been as satisfactory as might have been expected. Also presented the report of the Committee on the Superannuation Fund.

Rev. Rural Dean Lindsay presented the report of the Committee on Works of Mercy.

Rev. Rural Dean Lindsay also read the report of the Committee on Foreign Missions, which urged upon the members of the Church the importance of the missionary work, and stated that they had arrived at a time when greater prominence should be given to foreign missions. The collections for the year had been: Dues, \$329.24; Church Missionary Society, \$363.40; Society for the Propagation of the Gospel, \$208.65; Madras, \$20; interest, \$4.87; total, \$926.16.

Rev. S. Belcher read the report of the Diocesan Board of Domestic Missions. The report stated a larger amount had been contributed by the diocese for domestic missions than in any previous year, which was undoubtedly due to the increased interest excited in domestic missions by the election of Rev. Dr. Sullivan to the Bishopric of Algoma. The whole amount received during the past year has been, for missions, \$1,568.56; for the Shingwauk and Wawanosh Homes, \$89.07; total, \$1,657.62; of which \$518.63 came from St. George's Church, Montreal. This, however, by no means represented the whole amount contributed by the Diocese, as many subscriptions—some of them large—had been sent direct to the Treasurer of the Diocese of Algoma, have been acknowledged in the *Algoma Missionary News*, and did not appear in the books of the Treasurer of the Board. The amount thus contributed direct, so far as had been ascertained, is \$2,072.10, which, added

to \$1,657.63, makes a grand total of \$3,730.03 raised in the Diocese during the year for Domestic Missions.

The reports of the Treasurer, Mr. James Hutton, and of the Executive Committee were also submitted. Several notices of motion were then given. The report of the Committee on Vestries in free churches, which was presented at the last annual session of the Synod was, on motion of Mr. S. Bethune Q. C., seconded by Mr. L. H. Davidson, adopted. The report recommended the desirability of petitioning the Legislature to amend the Church Temporalities Act.

(To be Continued).

DIOCESE OF ONTARIO.

(From our own Correspondent.)

The following is the Bishop's charge to the Synod:—

DEAR BRETHREN,—Since my last address to the Synod I have been engaged in visiting as many of the parishes and missions of the Diocese as I possibly could, and Confirmation services were held by me as follows:—

(Here the Bishop read a list of his visitations, which showed that he had confirmed 997 males and 1,292 females during the past eighteen months.)

"The total number of those confirmed is 2,289, of whom 2,163 received their first communion at the time of their confirmation. This is a very satisfactory result. Not only is the number larger than ever before in the same space of time, and with the same area, but it is moreover obvious to all interested that never at any previous time was the preparation for Confirmation more thoroughly made, as was evinced by the earnestness and devout demeanor of the candidates. I have held four Ordinations, at which ten candidates were admitted to the Holy Order of Deacons, and nine were promoted to the Priesthood.

The following churches were consecrated by me:—St. Paul's Church, Renfrew; Trinity Church, Shannerville; St. Anne's, Easton's Corners; Christ Church, Amherst Island; St. Thomas' Church, Torbolton; St. George's Church, Alice; St. Mark's Church, Pakenham; Holy Trinity Church, Chesterville. I also consecrated the burial ground of St. Anne's Church, Easton's Corners. I have to congratulate the Synod on the increased liberality extended to our Mission Fund, and to our Board of Foreign Missions, and in connection with the latter I recommend to the serious attention of the Synod the following letter received by me from the Lord Bishop of Algoma, which speaks for itself:—

Toronto, May 15, 1883.

My Dear Bishop,—In view of the approach of the annual meeting of your Synod, will you allow me to call your attention to a matter which affects the clergy of our Missionary Diocese very seriously.

Algoma, alone of all the Dioceses, so far as I know, has no fund for the Widows and Orphans of deceased clergy. This fact, amongst others, places a very formidable obstacle in the way of an increase of our little staff of clerical workers. Men with families will not readily enter a Diocese, where, added to other privations, they are required to confront a future containing no provision either for their own old age or, after they are called away for their wives and children. In this respect the Bishop of Algoma stands in even a worse position than the clergy, have actually forfeited the claim which he once had in the Diocese of Montreal by his acceptance of the duty to which the Church has called him. We all feel with one consent that the Church ought not to allow us to lie under any such disability, and we cannot but believe that many will be found in the Synods of the several Dioceses, prepared to sympathise with us and willing to adopt any reasonable and feasible method of relief.

The Diocese of Quebec, at its Biennial Synod last January, most kindly responded to my appeal by adopting a resolution providing for an offertory

annually, for three years, in every congregation, in behalf of our Widows' and Orphans' Fund.

Is there any insuperable obstacle in the way of the adoption of a similar resolution in every one of the other Dioceses in the Ecclesiastical Province? I cannot think so. Objections may possibly be urged on the ground of the multiplicity of special collections required throughout the year, but here we simply cast ourselves on the compassion of our brethren, and ask them whether this is not, in a peculiar degree, a case calling for the application of the Golden Rule and affording the Church in her collective capacity, a grand opportunity for the exercise of that "pure and undefiled religion" which, on its actively benevolent side, consists in "visiting the fatherless and widows in their affliction?"

If you, my dear Bishop, sympathize with us in our present distress, as I am sure you do, will you do myself and the clergy of Algoma the favour of making special mention of this matter in your charge to your Synod, and of suggesting some immediate action at its coming session, which will, at least, help to meet the difficulty?

If nothing else can be devised, we will be most grateful for the adoption of a resolution similar to that adopted in Quebec.

Trusting that this may be another added to many expressions of interest and sympathy received from your Diocese during the past year,—I remain, my dear Bishop, yours faithfully,

E. ALGOMA.

The Right Rev. the Lord Bishop of Ontario.

I am induced to address you on the status of the Church in this Diocese, as indicated by the census lately taken. That the Church has not grown relatively with other religious bodies is evident from the census, and this deficiency, which is not confined to this Diocese, but is general throughout the whole Province, has been commented on in the Bishops' charges, newspapers and pamphlets. Various causes are assigned for this state of things, but it seems to me that the most obvious reasons have escaped the attention of our critics, while those adduced seem exceedingly far-fetched and quite inadequate to have produced such results. I should have thought any one seeking a solution to this problem would not only have read the census carefully but the Journal of Synod as well. He would then have ascertained that there are 175 townships of 100 square miles each in this Diocese, besides cities and towns.

(To be Continued.)

DIOCESE OF ALGOMA.

The Treasurer begs to acknowledge the following contribution from L. London, \$100 for Widows' and Orphans' Fund and Steam Yacht, or at Bishop's discretion.

DIOCESE OF HURON.

(From our own correspondent.)

The following letter was referred to, but omitted in our last:—

THE CHAPTER HOUSE, LONDON, ONT., June 9, 1883.

MY DEAR BISHOP,—

I find that, after all my anxiety to facilitate the speedy election of a successor, it will be necessary to obtain the consent of the majority of the House of Bishops in Session, as the individual consent of the majority of the Bishops, of which you notified me, is not enough to give canonical effect to my resignation of the See of Huron.

I therefore wish you to consider my resignation, now in your hands, as absolute and unqualified, and would wish you kindly to bring the matter before the House of Bishops at the earliest opportunity.

Mrs. Hellmuth and myself intend (D. V.) leaving New York in the "Servia" on the 18th July, and should the House of Bishops not be able to meet before that date, I shall then appoint a Commissary to act for me until my resignation has been accepted in accordance with Canon VIII. of the Provincial Synod, of which fact I trust I shall receive an official notification.

Ever believe me, yours sincerely,

I. HURON.

The Most Reverend

The Lord Bishop of Fredericton, *Metropolitan.

CHATHAM.—A class of 23 candidates was con-

firmed at Holy Trinity Church on Sunday, May 27th.

St. THOMAS.—The new Parish of St. John's is making good progress. The Bishop visited them on Sunday, the 3rd of June, and confirmed 26 candidates presented by the Rector, Rev. S. L. Smith.

THE congregation of old St. Paul's Church, Woodstock, have increased the salary of the Incumbent, Rev. A. A. W. Hastings, to \$1200, and the congregation of All Saints, Windsor, that of their Rector, Rev. W. H. Ramsay, to \$1800.

SARNIA.—The Bishop of the Diocese held a Confirmation in St. George's Church on Sunday, June 10th, when the largest class of candidates ever presented for Confirmation in this Parish, was presented by the Rector, Rev. T. R. Davis. A large congregation was present, and many unable to gain admittance filled the porch. The Bishop addressed the candidates as to the engagements they were about to make, and afterwards preached from the text "For what is your life," James iv. 14. On Monday afternoon the Corner Stone of the new Church, which is being erected from the designs of Wm. H. Blacker, Architect of Sarnia was laid by the Bishop. The plan shows an elegant Gothic building with a spire 160 feet high, designed in the most elegant style of church architecture. The length of the building from east to west is 120 feet, and the west front, including the base of the spire is 67 feet broad. A large assemblage gathered to witness the ceremony of laying the Corner Stone. A silver trowel bearing a suitable inscription was handed to his Lordship by the Rector, who then proceeded to lay the stone which was incised as follows:—"Laid by the Right Rev. J. Hellmuth, D. D., Bishop of Huron, June 11th, 1883." St. George's Church, A.D., 1883." In the evening a Conversazione was held in the Town Hall, when an address was presented to the Bishop prior to his departure to England.

GODERICH.—Ven. Archdeacon Elwood has issued a card of thanks to the ladies of St. George's Church for their zealous labors in the Loan Art Exhibition. The handsome sum of \$219.12 was netted and placed in the bank to the credit of the Sunday-school House Fund, after paying \$66.43 for expenses. The ladies of the Church having now experienced how much good they can accomplish by their united efforts, have established a Ladies' Aid Society in connection with St. George's : President, Mrs. Walters; Vice-Pres., Mrs. J. Elgood and Mrs. Cottle; Sec.-Treas., Miss McMicking; active Chaplain, Rev. J. Walters; honorary Chaplain, Ven. Archdeacon Elwood, and a committee.

BAYFIELD MISSION.—The Rev. R. McCosh and family are comfortably ensconced in the admirable and conveniently arranged parsonage recently erected in Bayfield. The cost of the building, when outside improvements are completed, will be over \$3,000. The lot on which it stands contains one acre of land, and for beauty of location is unsurpassed in the village. They who have viewed the location, design and interior arrangements of the building, universally pronounce it to be one of the best and most desirable parsonages in the Diocese. The incumbent, members and supporters of the Church have good reason to congratulate themselves on the completion of this necessary and well ordered work.

DIOCESE OF TORONTO.

M E E T I N G O F S Y N O D .

THIRTY-FIRST SESSION.

A N N U A L S E R V I C E .

The opening service of the Synod of the Diocese of Toronto took place in St. James' Cathedral, on Tuesday the 12th inst., at 10 o'clock. The man-

ner of the service varying somewhat from the custom in past years attracted unusual interest, and the Church was crowded long before the service commenced.

The surprised choir consisted of nearly a hundred men and boys from the different Churches in the city, many of whom attended at great personal inconvenience and shewed their readiness to make the service worthy of the occasion. The procession formed at the school house and on reaching the Church, the organ pealed forth the hymn, "Onward Christian Soldiers." The choristers halted at the chancel to allow the Bishop and clergy to pass to their appointed places and then took their own seats. The number of clergy present in the procession was larger than has been known for many years, and in all respects, the service was of a brighter and heartier character than ordinary. The first part of the service was sung by the Rev. J. D. Cayley, the latter portion being taken by Professor Clark of Trinity College. The entire service was choral, the Special Psalms being xi., viii., i., xxxiv., and cxxii. Rural Dean Allen read the first lesson, and Rural Dean Johnson, the second, Archdeacon Boddy acted as Epistoller, Rev. Dr. Courtney of Boston, Gospel-leader, and the Bishop of course was Celebrant. The Rev. Dr. Courtney preached an admirable sermon from 1. Thess. v. 25, "Brethren pray for us." He said that the work of a minister was one of vast importance. The foundation of the Church of Christ was laid already by the Lord Jesus Christ, and what was required of the ministry was, that they should build on it. They should be careful in building the Church, that their work should be in good accordance one with the other. The Church was to be built as Solomon's Temple was. The stones were not brought to the spot until they had been already fashioned, and when laid at the foundation, they fitted into each other perfectly. This care was necessary with the ministers. They should have their work so well laid out and so thoroughly understood, that the great Church should be composed of perfectly fitting material. It was necessary that the ministry be prayed for by the laity. The clergy were ambassadors for Christ, and the laity had to pray that they might be blessed with faithfulness. In the second place the clergy held the office of stewards, and the prayers of the laity were desired that they might have wisdom in that capacity. In the third place they were shepherds of God's flock, and prayers were needed, that they might be tender and true custodians of the flock. And in the fourth place, the clergy were ministers to the wants of God's servants, and as such prayer was required that they might be given humility.

The Service was closed by the administration of the Holy Communion, a very large number remaining. The only drawback to the whole Service was that the musical portion of the Communion office was not quite what it ought to be. This being the Lord's Service it should not be considered as of secondary importance, while pains and care are taken to render what precedes. It is a fitting and becoming manner. We sincerely hope this will be remedied on the next occasion, and trust the Communion Service may receive more attention, and that one or two hymns may be introduced, while the choral portions may be thoroughly and fully prepared.

M E E T I N G O F S Y N O D .

At 2.30 p. m., the clergy and delegates assembled for business in St. George's School house, the Lord Bishop occupying the chair. The attendance of lay delegates was very large but quite a number of well-known clergymen were absent. After the usual routine work the Bishop delivered his

A N N U A L C H A R G E

which was a very lengthy and important document. We cull from it some interesting particulars regretting that our space will not allow us to offer it to our readers complete. After extending a greeting to those present and invoking the blessing of God on their deliberations, the Bishop referred touchingly to the removal by death from their midst of the Rev. Henry C. Avant, Bobcaygeon; George

Hallen, Penetanguishene; Joseph Gander, who had charge of the townships of Cardiff, Mammoth and Glamorgan, and Robert Shanklin, Rector of Thornhill. The services and zeal of the deceased clergymen were amply testified to by his Lordship. Several changes in the clerical staff were also noticed. Seven deacons has been ordained the year and seven clergy has been admitted from other dioceses. Against this however there were six vacancies caused by the removal of clergy from Toronto Diocese. The appointments of Canon Dumoulin to the rectory of St. James', and of Professors Clark and Schneider to positions in Trinity College, were referred to in complimentary terms as a great gain to the Church. The clerical roll now contained 135 names classified thus:—Engaged in parochial work 108; in tuition 10; retired 11; on leave 6. His Lordship expressed regret that Mr. S. B. Hartman had resigned the office of Chancellor. He also alluded to the death of Archbishop Tait, at whose hands our Bishop received the orders of deacon and priest.

E P I S C O P A L A C T S .

During the past year the Bishop held 82 confirmations, confirmed 1,352 candidates, delivered 126 sermons and addresses, administered the Communion 37 times, consecrated 9 churches, ordained 4 deacons and 7 priests, baptized 11 infants and 6 adults, and presided over a large number of meetings.

M I S S I O N S .

The mission work was in a most prosperous condition as far as funds were concerned. There had been an increase in the voluntarily contributed income of \$2,976.17. Under the new scheme of parochial missionary associations, the total amount paid in by means of monthly subscriptions was \$5,309.42, whereon this plan had been tried the contributions had trebled. If the whole Diocese had contributed at the same ratio their collections would have been \$20,000 for mission purposes. Three thousand dollars had been voted during the year for domestic and foreign missions. The Bishop regretted that he was unable to report any extension in the Diocese in the way of opening up new missions or subdividing old ones. On the contrary, several missions had fallen vacant, and he found himself temporarily short-handed for lack of men.

S T A T I S T I C S .

The annual Reports received through the Rural Deans, showed that there were in the diocese 14 rectories, 45 parishes, and 14 missions. These were worked by 108 parochial clergy, assisted by nine who were engaged in tuition or were on the retired list, and they possessed 51 rectory or parsonage houses—2 of stone, 23 of brick, 10 frame, 14 rough-cast, and 2 log-houses. The services of the Church were conducted in 180 churches, and 60 other buildings; of the 180 churches, 12 were stones, 69 bricks, 83 frame, 9 rough-cast, and 7 log. 89 had been consecrated. The churches furnished accommodation for 45,826 worshippers, and an average attendance at each Sunday service was reported of 20,616. The number of Sunday schools returned was 140, with 1,411 teachers, and 14,156 scholars. The contributions to clergy stipends showed a total of \$59,256. The amount contributed for parochial objects was \$74,249.27; to diocesan funds, \$18,000; for other Church objects, \$8,197; making an aggregate total of voluntary contributions of \$160,000. Nothing had been done, however, by the congregations to remedy the evil of having an underpaid clergy. The contributions to clerical stipends, including pew rents, were reported as follows: \$2,000 and over, 5; over \$1,200, 12; \$1,200, 1; \$1,000 to \$1,200, 2; \$800 to \$900, 9; \$700 to \$800, 5; \$600 to \$700, 3; \$500 to \$600, 12; \$400 to \$500, 13; \$300 to \$400, 15; \$200 to \$300, 8; \$100 to \$200, 11; \$80, 1; \$63.70, 1; 11, 4. This table showed that the ordinary grant of \$200 from the mission fund would leave the stipend of 64 of their clergy under the minimum sum which the Synod had pronounced to be adequate for the maintenance of them and their families. The effect of such policy would be the degradation of the profession in

intellectual and educational status, and in social qualities. When an ordinary mechanic could command \$3 a day, it was painful to think of the embarrassments to which so many of their hard-working clergy were subjected.

MISCELLANEOUS.

The Bishop referred to the Central Temperance Association recently formed in the city, to the importance of establishing branches of the useful society in the several parishes; to the Cathedral of St. Alban, and the need of having in connection with it a grammar school for the education of the sons of the missionary clergy; to the necessity of agitating in order to scare the reading of the Bible in Public Schools; to a memorial respecting the desecration of the Lord's Day; to the desirability of establishing a diocesan branch of the Girls' Friendly Society and to the anomaly existing as regards the question of vestries in Free Churches, &c., &c.

ELECTION OF OFFICERS.

After the reading of the Bishop's address, the Rev. John Pearson was re-appointed Clerical Secretary, and Dr. Hodgins lay-secretary. In the absence of the latter gentleman, Mr. N. W. Hoyles, was chosen secretary, *pro tem.* On motion Mr. W. P. Atkinson was appointed Secretary-Treasurer. The Synod subsequently adjourned to meet on the 13th at 10 o'clock.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Personal.*—The Bishop has left for a missionary tour in the distant parts of his Diocese. He was at Birtle on the 10th June.—Rev. R. Machray, B. A., of Sidney Sussex College, Cambridge, who was ordained Priest a Sunday or two ago, has been collated to the Professorship of Ecclesiastical History in St. John's College and the Canonry attached to the same, and was installed on the 10th.

Laying the Foundation Stone of St. John's College.—The Bishop laid the foundation stone of the new College on the 7th June. Strange to say the ceremony was strictly private, being confined only to the professors, masters and members of the College and the College School. Neither the day nor the hour was known to Churchmen in the city, and thus an opportunity was lost of enlisting the interest of Church people in this valuable Diocesan Institution. After special prayers, and a hymn sung by the boys of the College School, and a number of papers and articles had been deposited in the casket in the stone, the Rev. Canon O'Meara, Dean of the College, tested the stone with square and level, struck it three times with the gavel, as said:

Most Rev. Father in God, I find this stone well formed, true and trusty."

Bishop. Our help is in the name of the Lord.
Ans. Who hath made heaven and earth.

Bishop. Except the Lord build the house.

Ans. Their labour is but lost that build it.

Then the Bishop, striking the stone three times, said: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the corner stone of the building to be here erected by the name of St. John's College, and to be devoted to the work of Christian education."

The 150th Psalm and the Gloria in Excelsis were then sung, and the benediction pronounced. Upon return to the old College building, vocation was announced until the first Wednesday in September.

Closing of the Ladies' College.—St. John's Ladies' College closed with an interesting entertainment on the 7th. In the absence of the Bishop the Ven. Archdeacon Cowley presided. The rooms of the building were filled by friends of the institution, including all the clergy of the

city. We have only space for an item or two. The leading feature of the evening was the "Toy Symphony" and a representation from Tennyson's "Queen Mary." A large number of prizes were distributed by the Archdeacon. The Governor-General's medal was won by Miss Alice Schneider, who also won the medal presented by the Bishop for Scripture in the class taught by Rev. E. S. W. Pentreath, the gold medal for musical science presented by Dr. MacLagan, the first prize for piano, and a prize for ten first-class examinations. Miss Flora Taylor won the gold medal presented by the Lady Principal for observance of rules and lady-like deportment. Miss Logan took the silver medal for musical science. A special prize was given to Miss Florence Inkster by the Rev. Mr. Pentreath, she having missed the Bishop's medal for Scripture by only one mark, obtaining 90 out of a possible 100.

Christ Church.—The new Rectory has been completed, all but the brick veneering. It is a tasteful building, designed by W. C. Harris, late of Charlottetown. There are six rooms up stairs, and the lower part is laid off conveniently for a Rectory. The study is a feature of the ground floor, being handsomely and completely fitted with book-shelves, drawers, &c., in pine and walnut. It is pronounced by all who have seen it a model for a Rectory in a town or city.

PLANS have been drawn for the erection on grounds near Bishop's Court of the Deanery for the use of the Dean of Rupert's Land. Part of the money realized from the sale of the strip of land owned by St. John's Cathedral has been devoted to the supply of residences for the clergy attached to the Cathedral. The Deanery will be one of the first built. We have not yet seen the plans, but understand it is to be a handsome building of brick and stone.

MORRIS.—A bell has been purchased for All Saint's Church.

GLADSTONE.—The Church people are anxiously waiting for a clergyman. They have never had any but occasional services, but, with commendable enterprise they are building a parsonage. It is a great pity that such an enterprising mission has never been able to secure an Incumbent. Yet it is only one of many. The great want just now is active men.

REGINA.—You will see by the enclosed financial statement of the Wardens of St. Paul's Church, Regina, the work done during the six months, December, 1882, to May inclusive, 1883. This church numbers about 90 in congregation, including 21 communicants. That so small a congregation should have carried on during the past six months so great a work, speaks well for the Church here, and the debt shews their belief in the future, for all are business men, capable of judging the capabilities of the Church and place. The church will seat about 200, or 150 comfortably. It is a free church, furnished with chairs. We have a good organ, a neat prayer desk and lectern in modern style. The Lord's Table was given by a Presbyterian, and a chair by a Methodist. The Lieut.-Governor contributed handsomely towards the erection of the church, and others so far as they were able. The parsonage is a pretty structure, small but comfortable, creditable to the architect, builder and all concerned. Five building lots were given by Mr. Searth, and we have reserved a square on the corner of McIntyre Street and 12th Avenue for the future church, the present building (used as a church) being intended for a future Sunday school and lecture room. We are now trying to introduce the envelope system for the support of the clergyman and for current expenses. The climate is really wonderful, but a part of the winter is hard to bear, the cold being simply inconceivable to any person who has not experienced it. One is very favourably impressed with the class of people who have settled here.

The men of Regina are generally gentlemen in any and every sense of the term.

FINANCIAL STATEMENT AND REPORT OF THE WARDENS FOR THE YEAR ENDING EASTER, 1883, AND TO MAY 28TH, 1883.

Receipts and Expenditure for past Year.

Received.

Offertory Collections to date	\$ 163.55
Collections for Incumbent's salary	125.00
Collections for Building account	854.15
Discount given by certain members	491.25
Cash North British Loan Co	1300.00

Expendited.

Paid on Contract for Church	\$ 1259.00
Paid on Contract for Parsonage	700.00
Paid to retire note	500.00
Paid for Church Furnishings	103.95
Paid Incumbent's salary	125.00
Paid running expenses	217.96
Paid Discount on Cheques	1.12
Balance to next year's account	26.92

\$2933.95 \$2933.95

The indebtedness of the Church is as follows;

Mortgage to North British Loan Co	\$ 1500.00
Balance due Mr. Zindord	43.80
Balance due on Parsonage	725.00

\$2268.80

Against this is \$200 still due from the North British; \$75 still uncollected subscriptions; about the sum of \$40 due from Winnipeg subscribers; balance at the Merchants' Bank of \$26.92.

CHARLES JAMES,
W. C. HAMILTON,
Wardens.

BIRTLER.—The Metropolitan held a Confirmation at Birtle on Sunday morning, June 10th, when eighteen candidates were presented for the Rite, all of whom afterwards partook of the Holy Communion.

BOOK NOTICES, REVIEWS, &c.

"The American Antiquarian and Oriental Journal," a monthly journal, edited by Rev. Stephen D. Peet, and published by Jameson & Morse, Chicago, at \$3 per annum, contains so much of intense interest and value, that no Archaeological or Antiquarian Student should fail to possess it. There is nothing heavy about it, all its contents being entertaining and instructive. It is the only journal of the kind on this continent, and is worthy of support.

"The Sidereal Messenger," conducted by Wm. W. Payne, Director of Carleton College Observatory, Northfield, Minn. June, 1883. \$2.00 a year.

"The Biographer," illustrated. \$2.50 a year. 23 Park Row, N. Y.

Five beautifully Colored Picture Story Books for children, 25c. McGregor & Knight, Halifax.

"The Wheelman" for June is a charming number, and we hail its advent each month with pleasure. We don't "wheel" ourselves, but if bicycling develops such fine fellows as we have so admirably brought before us in these pages, we feel like advocating the establishment of clubs, everywhere. \$3 a year. The Wheelman Co. Boston.

Messrs. Buckley & Allan, Halifax, have laid on our table Harper's Magazine for July, which contains its usual quota of interesting and instructive articles. There is no occasion to speak in praise of Harper which has a recognized place among the very best of the world's magazines.

THE HON. DR. FORTIN has kindly sent us his valuable Coast Telegraph Chart of the Gulf and Lower St. Lawrence and Maritime Provinces.

G. E. Morton, Halifax, has sent us a map of Cape Breton, compiled by H. R. McKenzie, C. E., Government Land Surveyor, from the Admiralty Chart, and from surveys made by Hugh Fletcher, B. A., Wm. Fletcher, B. A., H. Gisborne, and John McMillan of the Geological Survey of Canada.

NOTES OF THE WEEK.

THE alleged wish of the Duke of Albany to succeed Lord Lorne as Governor-General, has aroused a very forcible expression of opinion on the subject. The leading papers note the difficulties likely to arise when Royalty attempts to combine the advantages of two incompatible positions. Royal personages stand in too close proximity to the divinity which hedges kings to be entirely subject to that complete control by responsible ministers which the exigencies of these times demand. It is the part of princes to perform great decorative offices with tact and amiability; it would lead to unpleasant results should a prince be put in a position where a responsible minister demanded some change in policy or conduct.

THERE is a superficial fascinating attractiveness about such appointments which makes people forget that a Governor General should be a born statesman, a man experienced in political problems and in the management of men and affairs. A thorough and versatile training is required unless the position is to be one of mere tinsel worth. At times, there may arise most delicate and embarrassing complications which an inexperienced occupant of the position could hardly keep from becoming disastrous. It has been necessary to recall Governors from the Colonies. A minister would be driven to despair should such a contingency arise while a royal personage held the position.

ONE thing is worth bearing in mind. Governor-Generals are responsible to the Cabinet for the conduct of their business. In fact, they become the servants of the English Cabinet. The *Times* says, "We have one appointment of this kind" (The Duke of Cambridge) "at present which suffices to illustrate the difficulty of maintaining over persons immediately connected with the Throne, that complete control to which all servants ought to be amenable." It would certainly require some men of more than ordinary calibre in the Cabinet to faithfully treat scions of Royalty as servants.

A CURIOUS question arises concerning the proposed annexation of New Guinea. At present the earth-hungry Queenslanders have seized on only a limited portion of territory. It is now claimed that New Guinea was legally annexed as far back as 1788. At that time the first Governor of New South Wales, read a commission in which he was given control of *all islands* adjacent to that colony. Norfolk Island was taken and held by virtue of that act; and the view is now pressed that any island within 800 miles of our Australian colonies is legally part and parcel of the British Empire.

As an instance of the growing careless handling of religious subjects in secular books, we may notice the latest freak of that erratic genius, Lord Randolph Churchill. "Wanted an Elisha" is a title of his for a political article in one of the magazines. This kind of thing has become the fashion lately. We have theatrical representations termed "In Paradise," "Herod," etc. In fiction we have "The Garden of Eden," "Magdalene," "Stolen Waters," "Joseph's Coat," etc., etc. Such titles betray a flippancy and supposed smartness most certainly beyond the canons of true taste.

WONG CHIN Foo, the editor of the *Chinese American*, has an article in Harper's July number which gives us a very high idea of the Flowery

Kingdom, and should bring the blush of shame to the cheeks of his American readers who know so well the great contrast it presents to American civilization (!). He says:—"In no other nation upon the earth are political honors based upon scientific attainments in all branches of study as they are in China, wherein are illustrated the true principles by which talent and wisdom are honored and rewarded, literature, science, morals, and philosophy encouraged, and a nation's happiness secured. The avenues to station and power are open alike to all. There are no distinctions save those of education: none relative to nationality, color, or previous condition of servitude. All are alike free to seek, and, if competent, to obtain positions of honor, from that of petty magistrate of a village to Grand Imperial Secretary—an office second only to that of Emperor."

SOME busy-body Churchwardens on the other side of the Atlantic have been subjecting their Rectors to a series of unpardonable insults. In too many instances the Bishops and magisterial authorities have shown unmistakeable sympathy with the Churchwardens. At last the Bishop of Rochester has answered a cantankerous Churchwarden according to that official's folly. The Bishop says that "from private letters which he is constantly receiving both from parishioners and members of the congregation, he is reluctantly compelled to believe that the liberty of worship and personal devotions of the congregation are systematically and deliberately outraged by the gross misconduct of certain persons who come into the church at the time of the celebration of Holy Communion, not to worship, nor to communicate, nor even to be quiet, but, as is alleged, rudely to scrutinise the communicants as they pass, to take notes, to converse with each other;—in a word, utterly to repudiate the sanctity of God's house and the respect due to His people at a most solemn moment. The Bishop cannot bring himself to believe that you, the Churchwarden, are to be found among them. While one duty of your responsible office is that of observation, it was never meant to be one of intolerable and offensive espionage." His Lordship then proceeds to give his emphatic disapprobation to such "cruel, odious and exasperating" conduct. This is all the more remarkable when we remember that the Rector has been thus tormented for many years past. But better late than never.

POOR EGYPT! Financial Spectres stare her in the face. The International Indemnity Commission has already adjusted upon 3,194 claims, and has awarded over \$6,000,000 to the claimants. What with a revised army, an army of occupation, a new troupe of English officials, and indemnity claims, the purse of the Egyptian will be as shallow and as empty as the coffers of the bankrupt Turk.

WHAT is meant by the announcement that the difficulty between China and France has been adjusted? Does it mean that the French are to withdraw from Tonquin; or that China has found France willing to recognize the Chinese Protectorate? Scarcely, we think. It is probably intended as a sort of breathing spell for both parties to make better provision for the conflict. China would of course, be quite content to maintain her present diplomatic relations with France, while at the same time pouring immense supplies of men and war material into Annam to assist her neighbour, but how long will France bear with that?

HOWEVER much the ecclesiastical authorities of Rome may attempt to disguise it, the efforts of the Pope to explain away his letter to the Irish Bishops condemning the Parnell Fund, looks like a humiliating back-down on the part of his Holiness. The impetus the letter gave to the fund, and the strong language used by the Irish in condemning his action in writing it, may well have warned him from attempting anything further in the same direction.

FOLLOWING this rejection of his authority in Ireland, the Pope has turned his attention to France, and has sent a protest to President Grevy in regard to Church matters in that country. If his words have as little weight in that land of Republican ideas and irreligious indifference, as they had among his Irish subjects, he will not have much on which to congratulate himself.

THE fact is the time has past for the thunderings of the Papacy to arouse that alarm among persons and nations which once they did. The spirit of the age will brook no despotic interference with what it feels to be directly outside spiritual matters. And the intolerant assumption of the Pope to universal supremacy in things secular as well as spiritual, has done very much to loosen men's faith in Christianity, and to bring Italy, France and Spain, into their present irreligious condition.

IN Harper's Magazine for July, George Cary Eggleston treats the subject of the Education of Women from a practical point of view, urging that a woman is of more value as a woman than as a scholar, and that her education should prepare her first for the homely duties and responsibilities that must devolve upon her, whatever else that education may include. Among much else that is good, he says:—"Our civilization is founded absolutely and wholly upon the family, and the wife and mother determines the character and life of the family. Is it not worth our while, therefore—nay, is it not our highest and most imperative duty—to take care that our girls, upon whose shoulders such tasks as these are presently to fall, shall be fitted by every means in our power for the due and happy discharge of functions so important? Is it not criminal folly for us to treat their education as nothing more than a preparation for the frivolous life of the ball-room? And is it any whit wiser for us to push them into wearing competition with men in university work, to the neglect of aught that belongs by right of life's need to their own proper education?"

EVEN in this nineteenth century, curious mediæval notions prevail, which, it may be supposed, must tax to the utmost the credulity of thinking people. For example, we are informed that the preliminary proceedings of the commission appointed by the Archbishop of Quebec in 1880 to prepare the case of the beatification and canonization of Monseigneur D. Laval, first Bishop of Quebec, for the submission to Rome have been completed, and the record, covering nearly 1,200 pages, will be at once forwarded to the Congregation of Rites. The commission had 93 sessions and examined sixteen witnesses, including the most noted ecclesiastical dignitaries and lay authorities in the history of the province. These witnesses were called for the purpose of testifying to miraculous powers which the late prelate possessed, and their several statements, certainly, go to show that the departed had these powers in an astounding degree.

(Continued from Page 10.)

and ought to be better spent, morals that once gave promise of a nobler and useful life, but are now dribbled away in amusements that develop no true manhood. These are not recreations but stimulants to deeper indulgence; for the more wasteful and destroying to the powers of life the amusement, the more deadly the stimulant, the more certainty of the victim's final ruin. The mothers and daughters of our land have it largely within their power to check these evils by making bright, sweet, and happy homes. If a man is a bread winner woman should be a home-maker. The true woman can compass it in two rooms as well as in a dozen, upon small means as well as upon ample. But to do this, many of the modern pursuits of our sisters and daughters must give place to the cultivation of more homely arts—a true home is one of God's institutions for the saving of man. There the overtaxed body and mind will find its best and truest indoor recreation, with social converse, the reading of agreeable books, in music, in the cultivation of flowers, the production of simple works of art—all these are within the reach of the most moderate income. With respect to social dancing, from my experience and observation, I cannot unreservedly condemn it. The evil is in the late and long hours, and the time, and thought, and expense thrown away upon dress. Here again Christian matrons have it largely in their power to work a reform by returning to the sensible and pleasant old-time hours for their social gatherings, say from eight till twelve. Then under the roof of a friend, and among the society of those known and esteemed, the social dance may be regarded as a very beautiful and simple amusement. But the hall at which a doorkeeper takes tickets bought in the market, where the company is mixed, and the hours are for all night, is plainly no fit place for a pleasure, so pure, so natural, so home-like, so liable to abuse, as dancing. What of card-playing? This is particularly delicate ground. The abuse is immense, and yet they supply a use. The wise way perhaps is to separate the use from the abuse by some principle of common sense. As a household amusement what can be more innocent? It is said that boys who have been from the first accustomed to cards commonly outgrow them or hold them in small esteem. Stolen bread is sweet, and many a boy has been morally broken down by the temptation to play an innocent game that was prohibited as sinful at home. Gamblers, it is said, do not come from households in which cards are among the trivial sports of childhood. It is claimed their fascination evaporates with the dew of youth. As a means of gambling, as a waste of time, they cannot be too sharply condemned. But the old maxim applies here, what may be harmless to one may be a snare of ruin to another.

Rev. J. P. Lewis, speaking on the subject, confined himself to the matter of popular literature. The magnitude and importance of the subject, the brevity of time at his disposal, and the fact that there were others present better able to deal with the subject, all hampered him in discussing the matter. The phrase popular literature was very comprehensive. You could not always define in fiction where truth ended and imagination began. If they took works like Scott's, Shakespeare's, H. B. Stowe's and others, there was that which could not be properly called fiction. Then what was popular in one age and in one country would not be found so in another. As the world moved on literature was improving. Popular literature included much that was very good as well as very bad. Much of it had been written by the most brilliant geniuses, but if the thought expressed in it were bad, they should set their faces against it. The literature of our homes must be pure, and true to life. Exaggerated literature was sure to work evil in the minds of readers. There was much useful information to be gathered from what is called popular literature. In some of the fictions their plot was sometimes set on a solid basis of truth. But because a novel contained useful information they were not compelled to read it. Many of the novels had good in them, but not in paying quantities. It was not to a library of fiction that people went to gain a knowledge on which to build a foundation for their life's work. There were times, indeed, when people, unstrung by the activities of life, were benefited by reading a good story, well written, and at such a time they might be of great use and benefit. But some athletic exercise would have quite as good an effect on both body and mind. The excess of the reading of popular literature was most hurtful to the organism of the mind. The abuse of the imagination destroyed the judgment. If they looked into the face of a woman who was accustomed to read novels for years, they would find an instability in her eye. Such reading often led to the destruction of families, and brought misery to the home. Then he believed the excitement of the novel destroyed that deeper spiritual emotion which alone led to true happiness. The Church of England in Canada should establish a paper which would represent the feelings of the people throughout the whole country, which would go into every home and crowd the other worthless reading matter out. He would say to all fathers and mothers that it was one of their solemn duties to supply proper literature to their children, so that they might be wisely and properly instructed. In every church

there should be a young people's association, and in connection therewith a properly selected library.

His Lordship, the chairman, instanced a case where proper supervision had been paid to the matter, and the result was that every member of that family had been a credit to the Church and community in which he lived.

Mr. Davidson, of Montreal, said if there was any one thing in which the clergy neglected their work it was in the matter of urging the necessity of proper reading and recreation, and he was glad to see the matter as well handled as it was this morning. He thought fiction would always be read and therefore some means should be taken of having proper light literature placed in the hands of the people.

Rev. Canon Houston said, regarding cards, that if they were kept in proper bounds, even good might come out of it. He knew of a woman who had deliberately taught her children to play cards in order to keep them at home in the evenings, and in this way it had had a good effect. They should only be careful in the matter to separate the wheat from the chaff, the good from the evil.

Mr. Alex. Gaviller, of Hamilton, spoke briefly.

Ven. Archdeacon Read, of Grimby, said if young people wanted to decide in the matter of reading or recreations, they should first test themselves by asking the blessing of God on what they were about to do.

His Lordship Bishop Coxe said that if parents taught their children to read the best and purest of English literature, there was no fear of their turning to dime novels.

LAY CO-OPERATION.

Mr. Adam Brown read a paper on "Lay Co-operation." He would not discuss the purely religious aspect of the question. It was not well that the laity should feel that they had no purely religious work to do. The Sunday-school was one of the grandest fields for lay co-operation. Contributing was not all that was required—work was wanted as well. His experience taught him that the people fell far short of their duty in this respect. Men left almost all the work of the Sunday school to the women. The work of the Sunday school could not be over-estimated. It not only reached the children, but through them the parents also. The minister, however, willing or able, could not do everything. On every side he needed the help of the laity, and they could assist greatly in his success. The pew and the pulpit working together was the perfection of Church work. No church should allow its minister to neglect his higher duties to attend to matters of finance. All worry on this account should be taken from his mind. The minister should be assured of a good living, and that his family, if he was called away from them, would be properly cared for. It was in little things that most good could be done. Many people neglected doing anything because they could not do a great thing. The rule should be to look for the work, not to let the work look for them. There was a thousand ways to show the minister that he had willing hearts and hands all about him. Doing good was the true work of life. The laity should cultivate sociability among the people, and let it be seen that they were all labouring for the Church and for one another.

Rev. Mr. Baldwin read another paper on the same subject, beginning with the statement that in the early days of the Church the instruction of the secular schools was both used and advocated, and although it became afterwards a point of discussion whether such was right or not, still they were used. It was very difficult to overcome the innate feeling of the people of the Church of England that everything of an ecclesiastical nature must be done by a clergyman. Yet who could deny that much good has been done by lay help in the education of the young in Sunday schools, and this was found to be one of the greatest powers which the minister has in his parish. Still many felt that lay help in Sunday schools was a very different thing from lay help in service. He instanced a case where lay help had been of great service in the parish of Rev. Mr. Body in England. So successful was it that the question was asked why these helpers should not be raised to the order of the diaconate. He quoted from the late Archbishop of Canterbury (official year book, Church of England) showing that at present in London there were some 3,000 lay workers, 120 of whom had been set solemnly apart by the Bishop as lay readers. There was nothing, said the Bishop, to hinder laymen from expounding the Holy Scripture and leading the prayer and praise of God's people. The Bishop of Durham had spoken in the same strain, as well as others. The necessities of the work in England demanded lay help, and the necessities were equally great here. They were told that in cities the number of the Church was growing, but that in the country she is losing ground. It would be a weak and wicked argument to lay the blame for this on their hard working country clergy. Mr. Baldwin then went into a deep and strong argument in favour of the proper organization of lay work, showing its absolute necessity in the welfare of the Church. He also favoured the setting apart of deaconesses, for the peculiar work for which they alone were adapted.

Mr. R. Freeman said the previous speaker had said that in the cities the Church held her people, but in the country they did not. He had had great experience in the work in the country. He detailed his experiences at some length, and having undertaken for some time the duties of a clergyman he could heartily sympathise with the country minister. The reason of the falling off of the Church in the country was that the minister had too much work to do. He urged strongly the necessity of lay ministry in the Church; and if there was only a means by which it could be done by the authority of the Church there were many who would throw aside their shyness and come forth and perform the work.

Mr. Thomas White, M. P., of Montreal, expressed his gratification at being present. He said there could be no two opinions regarding lay work in the Church. Lay effort had proved of great assistance in Montreal, and he knew that the work of the young men in St. George Church in that city had accomplished much good. Since the devil had invented that new name, agnostic, which permitted infidels to shield themselves behind a term which was not generally understood, he knew that in our cities there were many young men who boasted of their ignorance. The hope of the Church was in the young people of the Church, and therefore in the interest of the laity themselves it was necessary that they should devote themselves to the work. He trusted that these congresses might go on from year to year, and that they may result in giving the laity a greater interest in the work of the Church, the importance of which was felt by all.

Mr. Davidson, of Montreal, spoke at some length. He held that there should be three orders, bishop, priest, and deacon. He strongly opposed preaching by laymen.

EXTRACT FROM THE FAREWELL SERMON

OF THE PRESENT ARCHBISHOP OF CANTERBURY, ON LEAVING WELLINGTON COLLEGE.

The following admirable words of Dr. Benson will satisfy the most exacting that a man full of ardor, full of wisdom, and full of devoted earnestness, has been called of God to the responsible and high position of Metropolitan of all England. After reading these happy thoughts, which express so much of tender love for his work, so much veneration for all that good in the past, and so much confidence in the future, we feel thoroughly convinced that such a man will nobly carry on the work of his illustrious predecessor:

"It has been given to me to watch for fifteen years God's wonderful work, and I thank and praise Him for all I have seen. You will pray for me too that the years may in no sense be lost to me, for I have seen a new growth in England, organic, spiritual, healthful, abiding. Its material nobleness is visible—pray that its invisible power be nobler far."

"How can I thank God for His works of grace, for the unfolding of high principle, and the expansion of strength and the kindling of Christian fire?"

"And I speak with diffidence and I speak with reverence, of the nearer counsel and goodness that has been by my side; no one has ever come to help me without some true touch of devotion to the high cause, some with an enthusiasm and a patience and a self-forgetting that leave you and me for ever their debtors, and their reward is not here."

"Thus for fifteen years I have labored, often in most salutary trouble, yet with ever-increasing happiness. The happiness cannot be taken away. . . . And now I go myself. I came to the newest educational and spiritual work in England, hidden to shape it. I go away to the most ancient. Here I have made rules for others; I go to strive to conform myself to rule. Here I had served the memory of him who snapped the yoke that was laid on modern Europe. I go now to serve memories that are green still, though they budded when Norman strove with Saxon, ere Saxon had done his strife with Briton. Nor can I now forbear one thought, for it is forced on me: if ever we are disposed to contrast by-gone ages unfavorably with our own, we may ask ourselves whether we think the systems we have arranged, the wheels we have just seen begin to turn will run as freely; will work as adaptably to the needs of seven hundred years to come, as the great institution of the past moves now when seven hundred years have passed over it, age after age ready to become young again. Yes, we may say—if ours, too, is built on humanity's best, on a true perception of humanity's needs, on a devout humility and eager acceptance of God's work in man and through man. But not other wise; not if we mistake troubled rills for fountains, and seek our immortality on earth, and hold doubt to be more wise and strong than faith."

"If we build into the same building and trust the same corner-stone, we shall stand like them and share their strength; for life is one and indissoluble, and so shall we be part of the Living Temple of God."

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OF THE DIACONATE.

THIS is the title of the last Canon or No. 18 of the Synod of the Ecclesiastical Province of Canada. The Canon is a model of brevity as modern Canons go, but it may, without violation of its force, be reduced to the following compass as to all that it means:—

A Deacon need not surrender his worldly calling or business (said calling being approved by the Bishop), and every Deacon who shall be given a separate charge shall be under the direction of a neighbouring Priest.

Why was it passed? The matter of ordaining Deacons is in the hands of every Bishop.

The Provincial Synod in this Canon desired to give to the Bishop more liberty in the ordaining of Deacons than could be used under the existing Canons of the Church of England.

Under Canons of 1603, No. 33, the Bishop may not ordain to the Diaconate without a title to pre-ferment. Under No. 34 a knowledge of Latin is a *sine qua non*. Nos. 75 and 76 forbid the following by a Deacon of worldly calling or business, under pain of excommunication. People have been led to misunderstand the object of the Synod of 1880 by the very erroneous use of the term Permanent Diaconate. No such term occurs in the Canon; indeed such a term is ridiculous. The office of a Deacon is permanent so long as the holder thereof remains without advancement to the Priesthood, and that advancement cannot justly be refused to any man who fulfills the necessary requirements. Doubtless one of the requirements would be that he should serve for a term, at the Bishop's discretion, in his office of Deacon without any secular business.

The way having been thus smoothed, have any of our Bishops yet ordained Deacons under the Canon XVIII? And if not, why not? Have there been no applicants properly qualified? The question have there been no applicants is a very serious one, for its answer in the negative will show one of two circumstances. Either that the Church has not sufficient hold upon the affection and zeal of her children to call forth volunteers who will give themselves thus to the service of the Lord for nought, or that the clergy have been afraid to seek such aid from among the earnest and pious of their congregations.

We are not unaware of the sad fact that the hold upon the confidence and affection of their

people is, in some cases, so very slight that certain Rectors and Incumbents fear the creation of a possible rival in popularity. We can only say that where such exists, especially after a lengthened incumbency, the best thing that could happen to the Church would be the severance, of course if possible in an amicable way, of a tie, which means the continuance of stagnation, spiritual sleep, or death in the congregation. We are not referring to the fact which, impelled often by a worldly spirit of the baser kind, is often found in the parishes of the most successful, pious and hard-working clergy, we speak of those cases where clergymen, after years of incumbency, have not gained the confidence of even a respectable minority of their people. If then the fear of a possible rival keeps any clergyman from presenting some earnest, pious and zealous member of his congregation to the Bishop for ordination under Canon 18 to the Diaconate, it argues ill, not for the wisdom of the said Canon, but for the whole discipline of the Church which fails to provide for such a case.

It will not, perhaps, be amiss if we dwell for a few moments on the great need for the increase of our Diaconate. The rapid increase of the Priesthood is at present out of the question. When the Church is thoroughly awakened, and her thousands of wandering sheep brought back to the fold, she will offer the means to support an increased Priesthood. To awaken our present congregations, and to gather in the outcast, the trumpet must be sounded more loudly and more frequently, and in more places than it is heard at present. To go out to the highways and byways, to conduct mission services in remote city and rural districts, to go into the wilderness to seek the lost sheep and "compel" them to come in, is now beyond the possible power of our Parish Priests. The ordinary duties of every parish among us so tax the energy and hours of our present staff of parochial clergy that there is simply no time for extraordinary efforts.

Why are the outcasts caught by the sounding trumpets of the Salvation Army? Because our Priests are too weak-handed to be able to go beyond the limits of their regular congregation, to whom, unquestionably, their first service is due? Why are sermons so wretched and services so cold and listless? Because your Parish Priest has more on his hands of parish work than he can at any time overtake in a month, and much of this onerous load of work is of a nature that could be well performed by a Deacon. Lay Readers have failed, we suppose, because they had no real recognized *status* in the congregations. It is true there is no fear of a Lay Reader being a rival in popularity to a clergyman, for he has little work in common with his Priest. A Deacon, with license to preach without manuscript in the mission house—aye, and in the street, too, if needful—assisting his Priest in the distribution of the Blessed Sacrament, has a position in the congregation which calls for the respect of those to whom he ministers, and calls out whatever there is of nobility in the man's own mind for the discharge of his—not as in the case of the Lay Reader, perfunctory—duties, and leads him by the surest road to a deep and lasting love of his holy office for its own sake, and of him under whose direction he is able to prove himself a living

power in the material and spiritual growth of the parish in which he lives and ministers.

THE BAPTIST BIBLE.

At a Convention of Baptists, recently held at Saratoga, New York, it was decided by an overwhelming majority that the denomination shall no longer support the American Bible Society in circulating the Scriptures, but will in the future circulate only Baptist Bibles. While this step has long been threatening, it was thought by many questionable whether action of the kind would be taken, as it was so strong an admission that the Bible, which has been so beloved and treasured by the Christian world, does not only not teach the Baptist views, but is to be understood as being opposed to them. This, no doubt, had much to do with the delay, but in reality contributed very largely to the result. It is no secret that the more active propagators of Baptist principles found it altogether impossible to satisfy intelligent people that the Baptist doctrines were Scriptural with the Bible as it is, and so the only way to meet the difficulty was to make a Bible for themselves, and maintain that it and not the other is *the* Bible. This they have accordingly done. The *New York Times*, referring to this action, says:—

"The Baptists, who in point of numbers are one of the largest religious denominations in this country, have resolved to have their own private Bible. By a large majority the Baptist Convention in session at Saratoga has decided that Baptist Bibles only shall be circulated by Baptists, and that the denomination shall no longer support the American Bible Society by purchasing the King James version of the Scriptures."

"The trouble with the King James Bible in the opinion of the Baptists is that it uses the word "baptism" instead of "immersion." Some years ago certain Baptist ministers made a new translation of the Bible, adapted to Baptist views, and it is this version which the Baptists as a denomination propose to adopt. It is the beginning of a movement that may have far-reaching consequences. If the Baptists can have their own Bible why should not the Presbyterians have their Bible with the word "bishop" uniformly translated "elder," and why should there not be a Methodist Bible, from which all texts teaching baptismal regeneration are carefully omitted? The movement may go on until every Protestant sect has its particular Bible, as well as the distinctive doctrines which it is now compelled to draw from a general Bible."

"No consistent Protestant can find fault with the action of the Baptist Convention. There are those who still hold to the absolute infallibility of the King James translation, although the publication of the revised version has somewhat disturbed their faith. The same class of people may still hold to the doctrine that every type-setter and proof-reader of the American Bible Society is infallible, but unless they do hold this doctrine they must admit that the Bible as published by the Bible Society may contain typographical errors and perhaps errors of translation. The doctrine of the infallibility of the King James version can no longer be maintained and devout Protestants must limit infallibility to the original Hebrew and Greek text."

"There is, therefore, no reason why every sect which thinks that its own doctrines are contained in the Scriptures should not have a new translation in which its doctrine may be more clearly expressed than they are in the present version. The only objection which can be made to separate sectarian Bibles is that, as in accordance with Protestant belief the Bible is the only rule of faith, the unenlightened heathen would find it very difficult to find any sure rule of faith among half a dozen conflicting Bibles."

Our readers will see that there is a much more serious phase of the subject even than the immediate results which follow from the action of

the Baptists, and that the beginning of a great calamity, it may be, stares Christianity in the face. If every sect which rejects some truth or emphasizes some other, publishes a Bible of its own, among the many—and each claimed as *the* Bible—how are the people to know which is right, or whether, indeed, God has given to man His Word at all?

A gleam of light breaks through the heavy cloud. It may be that the contemplation of such a possibility may bring the question of Unity more distinctly and more forcibly before the minds of Presbyterians, Methodists and Churchmen; and the prospect of such a dire calamity as the New York *Times* has drawn attention to, and which we have sought to emphasize, may lead to greater and more decided efforts towards that oneness which was the prayer of our Blessed Lord, and which many of His followers in every age since have ardently longed for. Such a course seems shadowed forth in the very remarkable article published on our first page taken from a Presbyterian paper. May God incline all our hearts to work and pray for so glorious a result, so that what now appears fraught with danger may prove the moving cause of the drawing together of some, at least, of those who have hitherto helped to maintain a divided Christendom.

CORRESPONDENCE.

"Free Seats and Rented Pews."

To the Editor of the *Church Guardian*:

SIR,—I do not intend this as answering all the objections against Free Seats or Pews of your respected correspondent, whose communication had the above heading in the last issue. Most of those arguments have been, I think, ably met by you editorially, and by correspondence in the *GUARDIAN* from time to time. What I wish is the privilege to give expression to a few of the reasons why I, a layman of our good old Church, am opposed to the system of supporting the ministration of the Church through rented sittings.

In the Parish Church, where your correspondent attended years ago in England, all the "pews" were fitted up in various styles to suit the grade or pecuniary standing of their occupants—the first-class had velvet cushioned sittings and stools, high curtains hung on movable rings, and were expensively carpeted; the second-class were furnished less expensively, and were without curtains; third-class had rush kneeling stools only, and had a cheaper kind of fittings. The FREE SEATS were situated in the spaces between the pews and in a line with the drafts of the doors, and were benches in many cases without backs, and painted in the style of the "pauper coffins," i.e., of a durable lead colour. These were the *free seats* for the poor in this world's goods in a *reformed* Church of forty or more years ago. Can you not, Mr. Editor, sympathize with one having an "hobby" who was reared in a country where such a state of things were too common? The Rev. gentleman writes of "the Irish Church of bygone days with unrented and yet empty seats." Of this I cannot speak. Yet of the crowded Churches I saw on my last visit to the old country some twenty-five years since, of the hearty responding, of the signs of real, earnest Church life in Churches with free sittings only, of this I can bear pleasing testimony; and believe with very many of our Churches' truest sons, that the sweeping away of those unsightly boxes, and the making of uniform but *free sittings* has been one great help in the success of that glorious revival commenced some forty-five years ago. Your correspondent also writes he has "tried the envelope plan, the subscription list, and the pew rent." Well, now, I would respectfully suggest he leave off trying any more plans, but leave this matter

of providing Church expenses to those whose business it ought to be. I, for one, believe it to be a duty, a *privilege*, to give what I can afford to the support of our dear old historic Church; so cannot number myself with those who readily discover that "the clergyman has been preaching Popery, or has not visited him often enough."

Many of these remarks may cause some to think it's easy to find fault with systems of money-raising and would rather hear suggestions. As a humble member of the Church I would wish to see tried the volunteer system, pure and simple, which has often proved successful under the ministrations of clergy of every school of thought. It was tried in the small and isolated town of Pembroke, County town, Renfrew, where I resided previous to coming here, and considering the very small number of "men of means" belonging to the Church was very successful. It is not a question of "High" or of "Low" at all. The Church there progressed equally with the free church system, when under the charge of thorough Christian and working clergymen of opposite schools, i.e., Rev. Wm. (now Canon) Henderson, of Montreal, and Rev. A. C. (now Canon) Nesbitt, of Smith's Falls.

In conclusion, I would say educate the people in the "lost art" of giving. What! grumble in the pulpit about not getting money enough? Yes, this to me seem a clergyman's duty, to speak in terms not to be mistaken. Then, if God does not put it into the hearts of His people to give a reasonable amount towards the support of those who have been called to an office that often proves anything but a sinecure, they stile "the still small voice"; and every town sound—after due enquiry by their Bishop—to be able to properly sustain a minister and does not, I would take the clergyman away from for a time, even should such action cause one or more of professed Churchmen to "get religion" and join any of the every-day sects, even to the last and most noisy, "General Booth's "Salvation Army."

Yours respectfully,
J. W. POTTER.

Almonte, June 18.

To the Editor of the *Church Guardian*.

SIR,—Now that the period is approaching for purchasing stocks of fuel for the supply of the dwelling house in the next cold season, it seems well to again remind your readers of the danger to health that arises from the use of anthracite stoves, especially when placed in the principal lobby of the house. It stands to reason that when we find the stove from which the heated air is given off is too hot to be touched with the finger, that the air so supplied cannot be fit for breathing in the sleeping rooms. But as already explained, that is not the whole case, for an *equalized* air is needed for the sleepers—that is an atmosphere as nearly equalized as possible to our artificial modes of heating—whereas the system of heating by streams ascending from the ground floor provides for those on the floor above nothing but a *perpetual fluctus*, or hot and cold wave in this vital medium that has to enter the lungs.

A hard coal stove may not do so very badly in the day-time, for the ground floor alone, because the heated air ascends in a direct line from the stove, and is not breathed at all by those standing or sitting in its neighborhood. Also the lungs are not nearly so delicate while the person is awake. The mischief is that we cannot put out the anthracite stove at night, and though these bad effects may be somewhat mitigated by removing the stove into a sitting room instead of allowing it to be placed in the hall, it would be better still to be without it at night, and for that purpose to substitute a wood or soft coal stove on the ground floor, which can be put out, and adopt a small stove of any sort on the sleeping floor placed far enough from the couches. From this explanation it will be seen that wood or soft coal is preferable, and I am certain that the excellent rule of observing the sensations, will, wherever the two systems are tried, prove the truth of what I have advanced.

SANITAS.

Quebec, June 13th, 1883.

CHURCH CONGRESS AT HAMILTON.

POPULAR LITERATURE AND RECREATION.

The Rev. G. G. Mackenzie, of Brantford, read a paper on the "Attitude Churchmen should occupy towards Popular Literature and Recreation," from which the following are extracts:—There are many popular amusements which we all conscientiously approve of, recreations for body and mind, not only harmless, but positively necessary and beneficial; while there are more which we must unhesitatingly condemn and do our utmost to counteract. The history of England tells us that during the reign of the Tudors, when the national character was gathering strength, the only popular amusements openly encouraged by authority were those which associated skill with pleasure. Out-door healthful exercise with relaxation, hunting, running, leaping, and wrestling, were esteemed manly amusements. Cricket, football, lacrosse, running, and boating, all motion in the open air, under clear skies, is the finest and keenest recreation possible to a healthy-minded, full, pure-blooded man. So far as these out-door pleasures can be kept distinct from the curse of alcoholic drinks, and that bane of our popular amusements—the treating system—they cannot be too highly prized and encouraged. But, unfortunately, now the announcement of a boat or foot race—quite as much as that of horse-racing—brings together a class of the so-called sporting community, not so much for the old Eng. sh love of manly exercise, but to ply that most degrading vice of betting and gambling. There can be no two opinions as to the curse of gambling, whether it be in its first apparent harmless beginning at the gentleman's whist-table, or more developed at the gambler's haunt, once-rooted, cancer-like, in its work it may be slow, its result is sure—the destruction of all that constitutes true manhood. Is this not a work for the philanthropist and patriot, to rescue the manly sports of our land from being subverted by degrading vice? There are many places of popular amusement attracting their votaries every night in all our towns and cities. Theatres, billiard rooms, gaming tables, and public dancing assemblies, all with their attending drinking saloons, concerning which the Christian pastor and parent should have no indefinite opinion nor utter any uncertain sound of warning. Let all that can be said in favour of the imaginary theatre as exalting virtue and reprobating vice, and the play containing a moral, yet we must not forget that lesson. In conveying truth almost everything depends upon the medium; literal truths coming from false lives and feigned lips reach no man's heart. The claim of the ideal theatre as a school of morals, I fear, is practically a false one, not because it is necessarily immoral, but because it cannot, from its own nature, be a teacher of morals. The truth cannot proceed from that which is false. There are those who sincerely desire and believe in a reformed stage as a means of doing good. They are the few; the mass who patronize and support the theatre, desire no reform, nor would they patronize any reformed play-house. It is a matter of fact that though the Kemble's, the Siddons', and Macready played Shakespeare in a London theatre, it was to largely unappreciative audiences and unpaying houses. But, it is claimed, the theatre represents an art, and society never drops an art; the stage has stood for 300 years and shows no signs of decadence. The crucial question remains, may Christians visit the theatre? I should say if at all, very occasionally. When the play is pure and has some true worth, when the acting has the merit of art, and the place is respectable in its associations, then perhaps, no logical principle forbids it. But if theatre-going become a habit, and the average play an attraction, surely the mental status is weak, the moral sense low, and the taste somewhat depraved. When the higher life is realized I imagine the theatre is rarely, if ever, visited, the explosive power of a new affection has lifted the life from the sensuous to the mental and spiritual. Of billiard rooms, gaming tables, and public dancing halls, the writer has no experience, beyond the

knowledge that money, time, and morals are thrown away night after night in these places, money that parents, wives, children need; time that could
(Continued on Page 7.)

FAMILY DEPARTMENT.

GIVING AND LIVING.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To withhold his largess of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all.
Its joys is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it *lives* in the light it freely *loses*.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart is lightning motion;
And over and over we yield our breath
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate gains to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

THOUGHTS FOR THE SIXTIETH SUNDAY AFTER TRINITY.

(Written for the Church Guardian)

"For he that is dead is freed from sin."

These words taken by themselves are full of wondrous meaning and comfort. When our beloved pass through the gates of death into the place of the departed, the land of peace and rest, they are *freed from sin*. That which mars the beauty and dims the happiness of this life, which changes this bright and lovely world into a wilderness, that which is forever drawing us away from God and jeopardizing our eternal salvation, that which makes us hateful in the sight of Him who is of purer eyes than to behold iniquity, can no longer touch those who have been called out of this troublesome world. The tyranny of sin extends not beyond the border land. What sweet consolation is contained in this thought. The mother need no longer wear out her heart with anxiety about her child who was exposed to the myriad temptations of the world, the flesh, and the devil; the friend need no longer fear for the weakness of the dear one who would fain do right. "It is well" with them now; they are *freed from sin*, and are in the Presence of Him who died to redeem us from its power. But what the Apostle speaks of is another death—a death unto sin while yet we live in the world—a NEWNESS OF life—a rising with Christ into another state of being, while we are still surrounded by the temptations of the Evil One, and among those over whom he may have dominion. "Buried with Him by baptism into death," we are risen as the children of God, that *henceforth we should not serve sin*. The actual death of the body will alone free us from the assaults of sin, but this partaking of the death of Christ frees us from its mastery. Christ's servants *cannot* be the servants of sin, for the "Old Man," which would have been Sin's willing slave, "is crucified with Him." "Now if we be dead with Christ, we believe that we shall also live with Him." Here in the Spirit, there in His visible Presence, here by faith, there in full fruition, here in the weakness which can only serve Him through His strength, there in the per-

section of life which shall have no ending, of purity which can never know a blemish, of joy which can be only that of the sinless. And as we think of those who in the peace of Paradise are *freed from sin*, the thought leads us on to that day when we, too, shall have passed beyond its influence, when we with them, through the mercy of Christ, shall be safe and at rest, waiting for the perfect consummation and bliss for which we pray. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

KISS ME GOOD-BYE, DEAR.

THAT is the phrase heard in the hall-way of many a home as the man of the house is hurrying away to exchange daily labor for daily bread in the mart of commerce.

Sometimes it is the wife who says it, sometimes infant lips prattle the caressing word, holding a sweet flower face for the kiss that is its warm sunshine of life, and the strong man waits a moment to clasp his treasure and is gone; and all day he wonders at the peace in his heart; at the nerve with which he meets business losses, or bears business crosses. The wife's kiss did it, and baby's kiss did it, and he realizes that it is not wealth, or position, or luck, that makes our happiness, but the influence we bear with us from the presence of those we love.

Kiss me good-bye! Oh lips that have said it for the last time! would you ever ask again in those pleading tones for the kiss so tardily given? Would we not remember that the relation the flower bears to the universe is as carefully provided as that of the brightest star; that the little action of a loving heart goes side by side with the deed of heroic worth; that love is the dew of life; that the parting of day may be the parting of life-time?

"How many go forth in the morning
That never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set aright!"

Many tears have been shed over unkissed kisses—over those dear "remembered kisses after death;" but the time to kiss is the present. Kiss your children, man of business, before you leave home; kiss the mother of your children, and that dear old mother who sits in the chair by the window—no matter if her cheeks are wrinkled, her heart is young—and then go about your day's work with a "thank God" in your soul that you have some one at home to love and to be loved by.

"For though in the quiet evening
You give us the kiss of peace,
Yet it might be
The better for thee
The pain of the heart should cease."

EVERY LITTLE HELPS.

God does not stand in need either of our money or our services. He can do without either. But He honors and blesses us by making us co-workers with Him. He gives us the opportunities of bestowing alms, employing time, and devoting energies to objects and enterprises which promote a common good, and He tells us plainly that we are so constituted that in doing for others we are doing for ourselves. But as plainly he gives us to understand that our spiritual growth, our highest good, will and must be measured by this cheerful, whole-hearted co-operation with Him. That no one may be discouraged, the smallest alms or services are as readily accepted from the poor as the largest from the rich. And we are assured that any amount, however small, will be readily accepted, and will be a real help. God does not look upon the amount, but upon the heart that prompts it. In the sight of men we may not seem to do much, but in the sight of God it may be very different.

In connection with the foregoing we would state that of the million and more dollars contributed to one of the great missionary societies of England

during the past year, by far the larger amount was made up by the pennies and shillings of the poor, but few large sums being contributed by individuals. They understand this matter in England better than we do. Our plan is to go to the rich and ask them to give large sums. We do not think it worth while to ask the many to give each a little, but we ask the few to give a great deal. We forget that God works by littles. He builds His mountains by the smallest particles of rock and earth. He spreads out the mighty seas and oceans, all made up of drops of water. The vast treasures of gold and silver, of iron, lead, and copper, are made up of grains. So of everything which enriches and beautifies the world.

And so it should be in all our deeds, and gifts of charity and benevolence. If it be more blessed to give than to receive, then let all share in this blessedness. If all our people would give of their money according to their ability, then would the treasures of our missionary and other benevolent societies be abundantly supplied—there would be no expense in collecting funds. If all who are able would do their part of the work, then nothing would have to be neglected or left undone. The Lord's cause would prosper everywhere, and his kingdom would come and be established in all lands and over all the world.—*Parish Visitor.*

FRIENDLY COUNSEL TO THE YOUNG

BY THE REV. E. H. DOWNING.

"I REVERENCE a young man, because he may be useful when I shall be in the dust." This was the remark of an aged and eminent man who had sought during his long life, and not in vain, to make himself useful. I look with interest on a young man, because he may become a blessing to his friends, an ornament to society, a benefactor to the world. Obedient to the voice of God, regardful of the claims of man, faithful in every relation of life, he may so fulfill his mission on earth as to leave behind him a name which shall be "in everlasting remembrance." Such may be the history of a young man who is now unknown beyond the neighborhood of his father's house. Such may be his history, but we cannot say that such it will be. It may be, unhappily, the reverse. He may neglect to prepare himself to discharge the duties, and encounter the conflicts of life; he may lightly esteem his obligations as an accountable being; he may be indifferent to the welfare of his fellow-men; and he may finally pass from the stage, after a life of inglorious selfishness, to say the best of it, leaving the world no better for anything which he had said or done. Many such idlers have passed away and been forgotten, and doubtless the race is not yet extinct. We are told that one of the heroes of heathen mythology, when a boy, was once visited by two messengers, one of whom set before him for his choice a life of virtue with its rewards, and the other a life of self-gratification with its rewards, such as they are. The boy wisely made choice of the former, and in the end was numbered among the gods. Though this is only a heathen fable, its obviously significant moral is well worth our attention.

There is certainly no fiction in the statement that every young man has the choice set before him of a life of honorable usefulness, or of its shameful reverse. It is true that for the former he is required to prepare himself, while for the latter he scarcely needs any preparation. If he would be a mere idler, if he would pass through life scattering no blessings on his way, and making no human being better or the happier for his existence, if he would be forgotten when his body shall have returned to the dust, he has only to abandon himself to idleness and ignorance, vice and folly, and his ignoble end is gained. But if, with aspirations becoming his immortal nature, he would make himself a man—a man of service—if he would be gratefully and honorably remembered after he shall have been gathered to his fathers, he must firmly resolve to do his duty, and must faithfully prepare himself to act well his part, whatever that part may be.

THE SNARL FAMILY.

DAISY is a little girl three years old. She has blue eyes that open wide with wonder when she is surprised, and twinkle with fun and mischief a great deal of the time—a pretty little rosy mouth, and an abundance of long golden hair.

Now this hair has always been a great trial to Daisy, for it has to be combed and brushed every day, and when she plays 'housekeeping' under the table with maple sugar for 'tea,' or creeps under the lounge to play 'bear,' the hair gets badly tangled, and fairly ties itself up in little knots, so that when it is combed there are a great many little shrieks and jumps from Daisy.

But one day when Auntie was brushing Daisy's hair she discovered what made all the trouble. And what do you suppose it was? Why a family by the name of Snarl had moved into Daisy's hair and they did not like to be turned out. There were Father and Mother Snarl, and Johnny and Susan, besides a lot of little Snarls, and even a baby Snarl. And so Auntie chased each one to its hiding-place she lectured them and remonstrated with them on their naughtiness in troubling Daisy so.

'There' Johnny Snarl, I see you hiding behind Daisy's ear. Aren't you ashamed to plague a little girl so? Now don't think you can escape; you'll have to come out.'

'Ah! that was Susan Snarl, that pulled so. She's a bad girl is Susan Snarl, and determined not to come out.'

'And here is Mother Snarl and ever so many of the little ones with her. Such a provoking family! Even Baby Snarl pulls as hard as he can.'

And Daisy gets so interested in the doings of the Snarl family that she forgets all about the hurt, and laughs aloud at the discomfiture of Johnny or the hard chase Auntie has after Susan. Sometimes the Snarls have company. A great many aunts and uncles and cousins come to visit them. This generally happens after Daisy has had a molasses-candy frolic, or some unusual romp. But the fun is greater than ever with so many to talk to and turn out of doors. And one day Daisy said:

'Mamma, does the Snarl family ever go into other little girls' hair?' And mamma said she didn't know, but perhaps there may be some little girls with long curls, whose mammas may find just such a mysterious family has been making them trouble as bothered little Daisy so long before Auntie found the hiding-place of the Snarl family.—*Central Christian Advocate.*

A VERY little boy was driving a cow along a country road, to the alarm of a city lady, who was on a stroll in the capacity of a summer boarder. Shrinking into the corner of the fence, she asked:

"Little boy, does that cow ever hurt people?"

Swelling with importance at being appealed to as an authority, he answered, consolingly,

"Sometimes she don't!"

MARRIAGES.

MORTON—SIMPSON.—At Birtle, Man., on June 11th 1883, by the Most Rev. the Metropolitan of Rupert's Land, the Rev. J. J. Morton, to Catherine Ellen, third daughter of the late Rev. Maltbyward Simpson, Rector of Wickfield, Suffolk, England. No cards.

OULTON—ESTABROOKS.—At Sackville, on 20th inst., at St. Paul's Church, by Rev. C. F. Wiggins, Rector of Sackville, assisted by Rev. J. Roy Campbell, Rector of Dorchester, Alfred E. Oulton, Esq., Judge of Probates of County of Westmorland, to Kate, third daughter of the late G. Butler Estabrooks, Esq., of Sackville.

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PARAGRAPHIC.

Some time ago, Mr. Temple presented to the vestry of the Church of the Holy Trinity, at Nineteenth and Walnut streets, Philadelphia, \$10,000 for a chime of bells.

On the feast of St. Philip and St. James, at St. George's Church, St. Louis, Mo., the bishop admitted Mr. Charles H. Bohn to the order of deacon. Mr. Bohn was a Methodist minister, and has done duty in Arkansas.

Messrs. Atkinson and Gibson, the former a grandson of the late Bishop Atkinson, and the latter, a son of an eminent Methodist Minister of Baltimore, were Ordained to the Diaconate last Thursday, 7th June, in St. Bartholomew's Church, in Baltimore.

The following is the rule issued by the New York Central and Hudson River Railroad Company: "147. The use of intoxicating drink on the road or about the premises of the corporation is strictly forbidden. No one will be employed or continued in employment, who is known to be in the habit of drinking intoxicating liquor."

A fine window in memory of the late Primate of England has been placed in the parish Church of Addington. It contains figures of St. Austin, Archbishop Langton, and Archbishop Tait; and also medallion pictures of Augustine preaching, Langton drawing up the Great Charter, and Tait receiving the American Bishops.

The Cathedral of Berne is said to be richer in archaeological treasures than any Protestant church in Christendom, not excepting Canterbury Cathedral. Their money value would not be less than \$300,000. They have undergone recent examination, and cases have been found which had not been opened since the Reformation.

Sir John Lubbock informs us, in an able statistical paper, that of the eighty-five millions of pounds—the annual expenditure of this country—perhaps not more than the odd five millions adds to our real happiness and comfort; the rest is the penalty of errors and insurance against evil. The sum of twenty-two millions goes to pay for the wars of the past, and twenty-seven millions to prepare for the wars of the future. Protection from criminals at home and settlements of quarrels amongst ourselves cost us six millions more—*The Church Standard*.

In the decennium ending in 1880, the increase of the population in England and Wales alone had become no less than 3,113,260. To provide for three millions and a quarter of souls at the rate of one for each 4,000,814 new incumbencies would be required; and to endow those incumbencies with £300 a year would entail an outlay of £10,000 each. This Church would cost another £6,000, the vicarage £1,500 the schools £2,500, and the endowment £10,000—in all £20,000 for each new parish; so that no less than £16,280,000 would be wanted to meet the increase of population within the last ten years alone, without attempting to touch arrears.

Mr. Ingersoll, whose eloquence makes women weep at Star Route trials and elicits roars of laughter when he discusses moral accountability, says that Shakespeare is his Bible, and Burns his Prayer-Book. Here is a verse from his Prayer Book which the *Living Church* says he ought to read every day of his life:

The Great Creator to revere,
Must surely become the creature;
But still the preaching can't forbear,
And even the rigid feature;
Yet never with wits profane to range
Be complaisance extended;
An atheist's laugh's a poor exchange
For deity offended!

Among the wonders of London at the present moment is the great exposition of fish culture. The following reflection from a well known writer strikes the key note to a proper reflection as one wanders through the strange scene. "Mankind are likewise abundantly fed by the waters of the sea; wherein the creatures of God multiply in a much greater proportion than by land, and are all maintained without the cost or attendance of man; they are a singular flock, which have no shepherd but Creator himself, who conducts them, at different seasons, in unmeasurable shoals, to supply the world with nourishment."—*Jones of Nayland*.

At a Diocesan Missionary meeting in Chicago some years ago, when after urgent applications for missionaries and appropriations, the treasurer had reported that so far from doing more, he had not the money then due, Bishop Whitehouse, having listened patiently, at last arose, and remarked that he knew of a plan by which all the indebtedness of the Board could be paid and ample provisions be made for the new stations that the Board would recommend. "It is this," said he, "if all the Churchmen in Illinois, who smoke, will give me the value of one cigar a day." That brings the thing right down from being a question of possibility to one of will, and that on the part of Christian persons.—*Church News*.

M. Pompe, who has lived for some time on the Continent, writes to us on the state of European morals generally. On the Continent there reigns nearly everywhere a fearful decadence of religion, which signifies itself by an equally fearful decadence of morals. The chief cause of this deplorable phenomenon is to be sought in the ungodly education system which unfortunately prevails in the best Continental countries. The school where religion is banished promotes corruption. Many learned men on the Continent have called the public attention to the truth. Dr. Scherr, in his "Study of Penal Laws," gives us the statements of the learned statistician Hansofer. Speaking about Germany, the so-called land of the intelligent, Hansofer in his statistics of 1872, shows clearly that there is a terrible proportion between irreligious education and the increased number of crimes, infanticides and suicides. From 1858 till 1863 the population of Berlin increased 20 per cent., and the prostitution 60 per cent. The maladies, the natural effects of this demoralization, have developed themselves to an incredible height. Never were there so many cases of divorce. And since the learned doctor wrote, evils have

still increased. The country of Kant, Fichte, Hegel, Strauss shows indeed what learning is without religion. Similar statements about France and Russia are to be found in the works of French statisticians.

"Fair Girl Graduates," whose sedentary lives increase those troubles peculiar to women, should use Dr. Pierce's "Favorable Prescription," which is an unfailing remedy. Sold by druggists.

The Italians propose to have a world's fair of their own next year in Rome.

A Wonderful Change.

Rev. W. E. Gifford, while pastor of M. E. Church, Bothwell, suffered from chronic dyspepsia so badly as to render his life almost a burden. Three bottles of Burdock Blood Bitters cured him.

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Steamship agents estimate that 125,000 Americans will visit Europe this season. This is at the rate of 5,000 tourists per week for twenty-five weeks.

Mental depression headache, and nervous debility, are speedily remedied by that excellent blood-purifying tonic, Burdock Blood Bitters. The Editor of the *Mitchell Recorder* states, that he was cured of biliousness, liver derangement, and sick headache, by the use of this medicine.

Whoever lives for nine years forger will live to witness one of the grandest celebrations the world has ever seen. The year 1892 will be the fourth centennial of the discovery of America by Christopher Columbus.

The Editor of the *Grand River Sachem* says:—"We are usually sparing in our encomiums towards patent medicines, but observation and enquiry has satisfied us that the preparation of Messrs. T. Milburn & Co., styled 'Burdock Blood Bitters,' as a blood purifying tonic is worthy of the high reputation it has established among the people.

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

The coronation of the Czar will cost England \$30,000.

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

SOLID FACTS.

Dr. Benson's Skin Cure consists of internal and external treatment at same time and it makes the skin white, soft and smooth. It contains no poisonous drugs. \$1 at all drug-gists.

—Elegantly put up, two bottles in one package, is Dr. Benson's Skin Cure, All druggist's sure cure.

—Makes the skin soft, white and smooth. Dr. Benson's Skin Cure. Elegantly put up.

—Hair and Scalp diseases thoroughly cured by Dr. C. W. Benson's Skin Cure. None like it.

—Tender Itchings in any part of the body cured by Dr. Benson's Skin Cure. 'Tis the best.

7 PERCENT NET SECURITY.

THREE TO SIX TIMES THE LOAN

Without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have Money to Loan.

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

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



Friends for Health
Lydia E. Pinkham

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure
For all those Painful Complaints and Weaknesses so common to our best female population.

A Medicine for Woman. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History. It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the skin, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

Physicians Use It and Prescribe It Freely. It removes faintness, flatulence, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER
with emetics, every vestige of Humors from the Blood, and give tone and strength to the system, of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$6. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3c stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box.

Sold by all Druggists.

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,

123 Hollis Street, HALIFAX.

Name this paper.

Aromatic



A Summer

Montserrat.

Beverage.

Montserrat Raspberry Cordial!

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

Montserrat Saline Effervescent Salt.

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

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

H. SUCDEN EVANS & CO.,

Sole Proprietors, MONTREAL.

Obtainable of all Chemists. 50 cents per Bottle.

**MONTSENNAT
LIME-FRUIT JUICE SAUCE,**

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

"The Climax of Perfection."

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

Sole Consignees of the Montserrat Company (Limited).

H. SUCDEN EVANS & CO., Montreal,

Toronto Agency—23 Front Street West.

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

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

Civic and Military

FUR CLOVE MANUFACTURERS.

MASONIC OUTFITS

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

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

44 to 48 Barrington Street,
CORNER OF SACKVILLE,
HALIFAX, N. S.

**GEO. ROBERTSON,
ST. JOHN, N. B.**

CHOICE TEAS
A SPECIALTY.

FINEST GROCERIES,
Java and Mocha Coffees,
Fruits, Preserved Jellies, etc.

Retail Store—67 Prince Street,
Wholesale Warehouse—10 Water St.

GEO. ROBERTSON.

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

ROOM PAPER!

New Designs, Fast Colors, Lowest Prices. At

BUCKLEY & ALLEN'S.

Feather Dusters.

LARGE ASSORTMENT. Just in time for House Cleaning.

—AT—

BUCKLEY & ALLEN'S.

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

BUCKLEY & ALLEN'S,

124 Granville Street.

BLANK BOOKS.

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

Wholesale and Retail, Low. At

BUCKLEY & ALLEN'S,

124 Granville St.

Acadia Powder Co.

INCORPORATED
1857, 1858, 1859.

MANUFACTURERS
—OF—

**Sporting & Blasting
POWDERS**

DYNAMITE

DUALIN.

Authorized Capital
\$300,000.
HEAD OFFICE, HALIFAX, N. S.
WORKS AT WYLDEN, N. S.
AND AT BROWNSMITH, P. Q.
Named "Pacific Powder Mills."
D. G. SMITH, Manager at Works.
R. G. MEIKLE, Agent at Lachine, P. Q.

Keep constantly on
hand:
Electric Batteries, Elec-
tric Fuse, Mining Fuses,
and Detonators.

C. J. WYLDE, Secretary.

70 Bedford Row, Halifax, N. S.

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

CARPETS, FLOOR OIL CLOTHS

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

CLOTHING,

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

DRY GOODS

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

DRY GOODS

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

W. & C. SILVER,

11 to 17 George Street,
CORNER OF HOLLIS.
Opposite Post Office, HALIFAX, N. S.

30 YEARS.

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

Minard's Liniment

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

KING OF PAIN !

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

A Positive Cure for Corps and Warls

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

MINARD'S LINIMENT,

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

W. J. NELSON & CO.,

Proprietors, Bridgewater, N. S.
Wholesale by Forsyth, Satliffe & Co.,
Brown & Webb, HALIFAX; T. B. Barker & Sons, R. W. McCarty, St. John, N. B., and sold everywhere.

GEORGE H. DAVIS, Druggist, Wholesale Agent, Corner Queen and Regent Streets, Fredericton, N. B.

ARE YOU CONSUMPTIVE?

USE EACAR'S PHOSPHOLEINE

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

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

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

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

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

EACAR, Chemist,
HALIFAX, N. S.

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

JOHNSON'S ANODYNE LINIMENT (For Internal and External Use). CURES

Neuralgia, Influenza, Sore Lungs, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera, Morbus, Kidney Troubles, Diseases of the Spine and Lower Back. Sold everywhere. Send for pamphlet to I. S. JOHNSON & CO., BOSTON, MASS.

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 teaspn. full to 1 pint food. Sold everywhere, or sent by mail for 5 letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

NOTE THE STATEMENT

MADE BY THE WINDSOR POSTMASTER RESPECTING

Puttner's Syrup, WHICH CONTAINS NO OIL.

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

C. E. PUTTNER, Ph.M.,

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

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

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

I am, yours truly,

P. S. BURNHAM, Postmaster, Windsor.

**BE CAREFUL AND GET
PUTTNER'S SYRUP**

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

PRICE 50 CENTS.

STAR KIDNEY PAD. INDUBITABLE EVIDENCE

(Condensed)
From Doctors, Druggists, Merchants, Farmers

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

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

J. B. MORDEN, M. D.

BRIGHT'S DISEASE CONQUERED.

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

W. FENWICK, Miller.

THE ONLY PERMANENT CURE.

TAMWORTH, April 13. Gentlemen:—I was troubled with painful back, and could not retain my urinal secretion, from painful inflammation of the bladder. I have been treated by a dozen physicians to no purpose, but have worn your Special Pad six weeks. The pain, swelling and inflammation is gone, and I am well. Your Pad is the only cure for Kidney diseases.

J. A. FRASER, Manf. of Wooden Wares.

ALL PRAISE THEM HIGHLY.

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

JOS. SUMMERS.

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

Lungs and Liver

Immediately yield to the powerful influence

—OF—

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

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

G. GATES, SON & CO.—

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

Life of Man Bitters, AND—

Invigorating Syrup,

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

Respectfully yours,

MRS. T. HENDREY.

For sale everywhere at 50 cents per Bottle. Manufactured by

C. GATES, SON & CO.,

Middleton, Annapolis Co., N. S.

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

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

\$72 A Week. \$12 a day at home easily made. Costly outfit free. Address TRUE & CO., Augusta, Maine.



1883 SPRING 1883.

LONDON HOUSE
WHOLESALE.

APRIL 2ND, 1883.

Our SPRING & SUMMER STOCK

is now LATE 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.

Crotty & Polson,
REAL ESTATE
AND

Commission Agents.

LANDS BOUGHT AND SOLD.

Estates Managed & Rents Collected.

Office, No. 493 Main St., Winnipeg

OPPOSITE CITY HALL.

H. S. CROTTY.

S. POLSON.

POPULAR

DRY GOODS & MILLINERY STORES,

273, 275 and 279

BARRINGTON ST.

Corner of Jacob Street.

NEWS AND NOTES.

Oh, how my head aches! Remove the cause by Dr. Benson's Celery and Camomile Pills. 50 cents.

The number of letters reaching the Dead Letter Office at Washington now runs about 10,000 a day. The number received at the department during the past year has been over 4,000,000.

If any of the readers of this paper are growing deaf, let them get at once a bottle of Johnson's Anodyne Liniment. Rub well behind the ears and put a little into the ear with a feather.

The success of the British Post Office Savings Bank is extraordinary. The amount received last year was £12,821,230, which, with the deposits remaining, made a total for the year of £49,997,355.

It would seem that the commonest kind of common sense ought to prevent a man from buying trash, simply because he can get a big pack for 25 cents. Sheridan's Cavalry Condition Powders are strictly pure, and are worth a barrel of such stuff.

A German peasant recently found in a field a pot which contained 1,005 gold coins of the fourteenth century. The represented the German, Venetian, and Florentine coins of the period, and they were purchased for the Numismatic Music Museum at Mainz.

WASHINGTON, D. C., May 15th 1880.

Gentlemen—Having been a sufferer for a long time from nervous prostration and general debility, I was advised to try Hop Bitters. I have taken one bottle, and I have been rapidly getting better ever since, and I think it the best medicine I ever used. I am now gaining strength and appetite, which was all gone, and I was in despair until I tried your Bitters. I am now well, able to go about and do my own work. Before taking it, I was completely prostrated.

MRS. MARY STUART.

A piece of silver, having on one side a portrait of Attila, the scourge of God, with the inscription "Attila Rex," and on the other the outlines of a fortified place, and the word "Aqueileja" has been found at Brunn, in Moravia, and is about 1,500 years old.

Avoid by all means the use of calomel for bilious complaints. Ayer's Cathartic Pills compounded entirely of vegetable ingredients, have been tested for forty years, and are acknowledged to be the best remedy ever devised for torpidity of the liver, costiveness, and all derangements of the digestive apparatus.

A shield of Achilles, inscribed with Homer's words, has been found in Rome, and placed in the Capitoline Museum. A villa of the time of Hadrian with mosaic pavements, statues, and busts, and one on the Via Appia Nova, with a statuette of Minerva, have also been brought to light.

"Golden Medical Discovery" is warranted to cleanse the blood from all impurities, from whatever cause arising. For Seroful Sores of all kinds, Skin and Blood Diseases, its effects are marvelous. Thousands of Testimonials from all parts. Send stamp for pamphlet on Skin Diseases. Address World's Dispensary Medical Association, Buffalo, N. Y.

PHYSICIAN'S STATEMENT

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

HALIFAX, March 1883.

I have used C. E. Puttner's Syrup of Hypophosphites and find it well made and very palatable and admirably adapted to do good in cases in which the Hypophosphites are called for, &c.

W. B. SLAYTER, M.D.L.R.C.P. Eng., &c.

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

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

Thousands of ladies cherish grateful remembrances of the help derived from the use of Lydia E. Pinkham's Vegetable Compound.

A railroad was opened last month between Tiflis, the capital of Transcaucasia, and Baku, one of the ports on the Caspian Sea. It is intended to connect this last with the This road reduces communication from five days to fifteen hours between Tiflis and Baku. It is the greatest commercial achievement yet of Alexander III's reign.

"With Grateful Feelings,"

Dr. Pierce, Buffalo, N. Y., *Dear Sir*,—Your "Golden Medical Discovery" and "Purgative Pellets" have cured my daughter of Scrofulous Swelling and Open Sores about the neck; and your "Favorite Prescription" has accomplished wonders in restoring to health my wife who had been bedfast for eight months from Female Weakness I am with grateful feelings.

Yours truly,
T. H. LONG, Galveston, Texas.

Testimonial from Capt. Joshua Harper.

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

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

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

Yours very truly,

(Signed) JOSHUA HARPER.

Of the barque "Mary Lowerson."

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

Virginia expends for liquor every year the value of its wheat crop.

The Washington Post says: "There is but one 'Skin Cure' which can be relied on—Dr. Benson's."

Two coffins hollowed out of the trunks of oaks, and so resembling canoes, have just been unearthed near an old church in the English parish of Grimby. Something of bark still clings to the wood, and the lids had been fastened on with wooden pins. These reliques were found in a bed of solid clay. Two similar coffins discovered a generation ago in Aberdeenshire were considered by Scotch antiquaries to be as old as the year 400 A. D.

See, Feel and Believe.

"Truth conquers," and *Putnam's Painless Corn Extractor* is the embodiment of truth. "Actions speak louder than words, and its action on corns of every description has been the means of extending its reputation far and wide." The explanation of its success is that it performs all that it claims to do, viz.: To remove the worst corns in a few days without pain. Beware of imitation and substitutes. Sold by druggist everywhere. N. C. POLSON & CO., Kingston, Proprietors.

Total abstinence societies are being rapidly organized in Continental Europe. One recently formed in Switzerland has 1000 members, and is prospering.

Ayer's Sarsaparilla operates radically upon and through the blood, and is a safe, reliable, absolute cure for the various diseases, complaints, and disorders due to debility, or to any constitutional taint or infection.

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

Convincing Proof.

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

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

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

JOHN SNOW,
SENTON ST. PAULS,

UNDERTAKER
56 ARCYLE ST.,
HALIFAX, N. S.

Coffins & Caskets

Home Items.

All your own family
If you remain sick when you can
Get hop bitters that never fail.

The weakest woman, smallest child, and sickest invalid can use Hop Bitters with safety and great good.

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

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

Ask any good doctor if hop

Bitters are not the best family medicine on earth.

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

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

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

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

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

Various Causes—

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