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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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HALIFAX. WEDNESDAY, JUNE 20, 1883. WINNIPEG.

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## THE TRUE ORIGIN OF PRESBYTERIAN FORMS OF CHURCH GOVERNMENT.

Of late several efforts have been made to trace back the system of Presbyterianism to the first ages of the Christian religion. Various theories have been started, but with a uniform want of success. Probably those who originated Presbyterian communities in the sixteenth century knew all about it. They uniformly represent that they did not desire to overthrow Episcopacy, but that they were forced into action by the overweening and tyrannical pretensions of Rome. It is to the evil action therefore of the Papacy that Christendom owes together with the hundred other distractions of Christendom, the institution of a Presbyterian Church polity. We give some quotations from Presbyterian authorities:—

"If they would give us such an hierarchy," says Calvin, "in which the Bishops did not rise above others as that they would not refuse to be subject to Christ, and to depend on Him as their only head—then, indeed, I should confess that there is no anathema of which those persons are not worthy, if any should there be, who could not reverence such an hierarchy and submit to it with the utmost obedience."

"If there be any," says Beza, "which you can hardly make me believe, who reject the whole Order of Bishops, God forbid that any man of a sound mind should assent to the madness of such persons." And speaking of the government of the Church of England by Bishops he said: "Let her enjoy that singular blessing of God, which I wish may ever be continued to her."

Luther declares that, "if the Popish Bishops would cease to persecute the Gospel, he would acknowledge them as fathers and willingly obey their authority," which, says he, "we find supported by the Word of God."

Melancthon lays the blame on "the cruelty of the Popish Bishops" that the Episcopal polity was destroyed, which, says he, "we so earnestly desire to preserve," and in writing to Cardinal DuBellay Bishop of Paris, he expresses his wish that "the power of Bishops should be preserved."

The articles of Smalcald, drawn up by Luther, declare that "the Church can never be better governed and preserved then when we all live under one Head, Jesus Christ, and all Bishops equal in office, though unequal in gifts," etc. The Apostles were equal, and afterwards the Bishops, in all Christendom, until the Pope raised his head above all.

The learned Blondel concludes his "Apology for the opinions of Jerome," with the following language: "By all that we have said to assert the rights of the Presbytery we do not intend to invalidate the ancient and Apostolical Constitution of Episcopal pre-eminence. But we believe that wheresoever it is established conformably to the ancient canons it must be carefully preserved; and wheresoever, by some heat of contention or otherwise, it has been put down and violated, it ought to be reverently restored."

The celebrated Le Clerc, a divine of the Presbyterian establishment in Holland, expresses himself as follows: "I have always professed to believe that Episcopacy is of Apostolic institution—that man had no right to change it in any place, unless it was impossible otherwise to reform the abuses that had crept into Christianity; that it was

justly preserved in England, where the Reformation was practicable, without altering it; and that therefore, the Protestants in England and other places where there are Bishops would do very ill to separate from that discipline."

The learned Bogerman, President of the Synod of Dort, is known to have expressed himself to the same effect when addressing the English Bishops who attended the meeting of that Assembly. Alluding to the happiness of the Church of England in retaining a Primitive Episcopacy, "Nobis non licit esse tam beatiss!" was his emphatic declaration.

Probably nowhere was the oppression of the Papacy more keenly felt than in Scotland, among a liberty-loving and high-spirited people, possessed of peculiarly bright intellectual endowments, and here, accordingly, Presbyterianism struck deep root. Irish Presbyterianism is not of native growth but is an importation from Scotland.—*Irish Ecclesiastical Gazette.*

## SPECULATIVE PROPHECY.

THOUGH the late Dr. Arnold anticipated that great results would follow the discovery (half-a-century ago) of the key to decipher the Egyptian monuments, he had probably no idea of the extent of these discoveries in confirmation of the story of the Exodus as recorded by Moses, as well as other portions of Scripture prophecy relating to Egypt. It is a remarkable fact that no secular historian has ever mentioned the conquest of Egypt by Nebuchadnezzar, king of Babylon, which was prophetically declared by Ezekiel in chapter xxx. of his prophecies. And it is only recently that the learned have become aware of the existence of documentary and contemporary evidence, both cuneiform and hieroglyphic, showing that the conquest of Egypt by Nebuchadnezzar, in the thirty-seventh year of his reign, had really taken place. So infatuated were the sceptical school on this point that before the discovery of this evidence Dr. Wiedemann, in his *Geschichte Aegyptens* declared that Ezekiel's prophetic statement was untrue, and that "even on the theological side men had ceased to defend it."

But however satisfactory it is to see science confirming the truth of Scripture in relation to "Fulfilled Prophecy," it is no less deplorable to see the injury which many well meaning Christians are doing at the present day in regard to what must be termed "Speculative Prophecy." This is very evident in a twofold manner: First, in the unlawful speculations which they are every now and then putting forth respecting what is popularly called "the end of the world." Second, in the extraordinary interpretations of certain prophetic parts of Scripture relative to Egypt. As regards the first of these speculations, the earliest writer on the subject is a Papist of the fourteenth century, one Leonardo Aretino, secretary to the reigning Pope, who published a work entitled *The World's Destruction*, in which he predicted that it would occur in the last fortnight of November, 1881. Next we have an old Yorkshire witch called "Mother Shipton," of the sixteenth century, who is said to have predicted the same year—

"The world to an end will come  
In eighteen hundred and eighty-one."

But these doggerel lines proved to be a hoax, invented by a Mr. Hindley, of Brighton, as may be seen fully set forth in *Notes and Queries*. Third,

Mr. Bird, of Clifton, editor of the *Banner of Israel*, has written very extensively on this subject, and though he appears to have varied his speculations as regards the date, he seems to have persuaded himself that he could name the true time of the end of this age. In one place he says, "The point for Christians to ponder is whether 1881 may not be the year in which will take place the public manifestation of the sons of God." In a paper dated March, 1879, he writes: "The length of the grand gallery in the great pyramid symbolizes the duration of the Christian dispensation, as destined to occur about July or August, 1882. The impending south wall shows the suddenness of the Lord's coming. Other calculations point also to A. D. 1881-2 as the beginning of the millennial reign of our Lord upon earth. Let me ask you to dwell on the marvellous favor shown to us British, being Israel, in that we are thus enabled to calculate the date of the Lord's return." But this writer seems to hesitate whether the return is to take place in May or August; as in one place he writes, "The dispensation of grace will come to a sudden close in May, 1882," while in another he names "August 6, 1882, for the terrible events we anticipate." As both these dates have passed without our Lord having returned according to Holy Writ, I understand that now Mr. Bird consoles himself in some mysterious manner with the belief that "the new dispensation began in May last." Fourth, the editor of the *Christian Herald* is quite opposed to the above speculation, and, as the organ of the *Futurist* school of prophetic interpreters, he assures his readers that "the second advent of Christ will not take place until 1890, because "3,500 years of 70 jubilees, commencing with the epoch of the Exodus B. C. 1610, will terminate A. D., 1890."

It is melancholy to reflect how completely all these writers ignore our Lord's solemn words, "Of that day and hour knoweth no man, no, not the Angels of Heaven, but my Father only.—*Bouchier Wrey Saville, Rector of Shillingford, in London Record.*

## "THE DECAY OF PREACHING."

It has been asserted very confidently that the influence of the pulpit is declining. I am not going to discuss this question, though I think a very good case might be made to show that it is not. I would merely say, that it seems to me that there is no reason why it should suffer any real decline, unless it can be proved that the power of the Holy Ghost is less than it was, or that the preacher of to-day has less ground to expect that it will be put forth through him, than that on which the preacher of a past generation was warranted in relying. It is, I think, quite true that the influence of the pulpit is less exclusive than it used to be, because its functions are now largely shared in by the press, and the Holy Spirit can and does use that instrumentality as well as this, for the propagation of truth and the salvation of men's souls. But, while the living voice continues to be the great means of communication between man and man, the preaching of the Gospel will remain one of the chief means of reaching human hearts with the Divine message, and its influence will be greater or smaller according as the Holy Spirit is present in greater or lesser power.—*Canon Peacocke.*

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

B. H. M.

*General Purposes.*—North Sydney and Sydney Mines, \$66.31.

*W. & O. Fund.*—North Sydney and Sydney Mines, \$19.75; Shelburne, \$3.48.

*Superannuation Fund.*—Shelburne, \$3.78.

B. F. M.

Shelburne, \$9.35.

S. P. G.

Eliakim Tupper, Esq., Aylesford, per Rev. R. Avery, \$4.00.

MR. ALPHEUS CROOKS is canvassing for the GUARDIAN in Nova Scotia.

HALIFAX.—*St. Luke's.*—On Saturday, 9th inst., the Lord Bishop confirmed 49 candidates which Mr. Murray, the Rector, presented. The class had been most faithfully prepared, and on the following day forty-five of the number received their first Communion.

HALIFAX.—*A Strange Coincidence.*—The following remarkable coincidence will be interesting to those who know the Rev. Rupert Cochrane, son of the late Rev. Dr. Cochrane, of this city. In 1872 on June 20, when he was "Morning Preacher" at St. George's, Hanover Square, London, he revisited Nova Scotia his native land, occupying at the Halifax Hotel room No. 30. Among the first English letters which he opened was one offering him the Living of Langton, Spilsby, which he now holds. Exactly ten years after, on June 20th 1882, he came again to look upon the scenes of his boyhood, occupying, as before, room No. 30 at the same hotel, when, among the first letters handed to him was one from a patron offering him another English Living. This odd coming together of things is common enough in three volume novels, but here we have another showing that "truth is sometimes stranger than fiction." Another feature in the strange coincidence is that both Livings are worth about £500 stg. a year each, and both patrons were strangers to Mr. Cochrane.

THE REV. J. C. EDGEHILL, in a recent temperance address, gave a leaf from his experience when in Halifax, which will be deeply interesting to many:—"As a chaplain he saw many of the best men of the different regiments with which he had to do ruining themselves through drink. Again and again he had been appealed to by the wives and friends of such men if he could not do something to prevent them from wrecking their lives. He was not then a total abstainer, for he held the view, and still held it, that men ought to be able to use drink moderately. He came to a decision on the question while in Halifax, Nova Scotia, for a soldier having been discovered dead outside his church there during Lent, the sole cause being certified to be drink, he felt he had received a Divine call, and he made a solemn covenant with God that he would henceforth not touch intoxicating liquor as a beverage. This was twenty years ago, and he had never seen cause to regret the step he then took.

CORNWALLIS.—*St. John.*—On the morning of the 27th of May, his Lordship the Bishop held Confirmation in the Parish Church. There were 15 candidates presented, four were absent, probably on account of unsettled weather, two of whom were an elderly couple from a distance, and one an invalid. The Font and Lord's Table were most beautifully decorated with flowers. A very large congregation of others besides Church people assembled to witness the Rite. There were present with his Lordship, his son, the Rev. Mr. Binney, who acted as Chaplain, the Rector, the Rev. F. J. H. Axford, and the Rev. Mr. Avery, Rector of Aylesford. After service his Lordship expressed himself pleased with the singing and manner in which the congregation responded. About four in the afternoon his Lordship proceeded to Kentville in the Parish of Horton, where he held a

Confirmation in the evening. On the succeeding morning at eleven, his Lordship consecrated Christ Church at Berwick, an outstation in the Parish of Cornwallis. The Church has been completed within the last two years and is, for a small country Church, one of the prettiest in the Diocese. His Lordship, expressed his approval of the building. There were present with his Lordship, the Revs., Mr. Binney, Mr. Avery, Mr. Ruggles, Mr. Sherman and the Rector of the Parish. The congregation was good, the Church nicely decorated, and his Lordship expressed himself pleased with the singing in this Church also. The Bishop and Clergy were hospitably entertained by Mr. and Mrs. Andrews.

WINDSOR.—After the enthusiastic meeting on Monday, 4th, the Rev. John Ruggles began to canvass the town for funds towards the Endowment Fund for King's College. Friday night of the same week two thousand dollars were subscribed. This is the sum which it was hoped Windsor would give. Large sums were given by men of the denominations in the town. We all feel very much encouraged, and are full of hope for the future. Had Windsor failed in her duty, it would have cast a dark cloud over the work, but now, we trust the example of those of our town will be followed everywhere.

*Personal.*—The Rev. Dr. Nichols of Liverpool, who has been spending some weeks in the South for his health, read the Epistle at the service in connection with the opening of the Convention of the Diocese of North Carolina. We have since learned that the Doctor has returned home. We trust he will regain good health, and be able to continue doing parish work.

## DIOCESE OF FREDERICTON.

DERBY.—A number of ladies and gentleman from Newcastle consisting largely of members of the choir of St. Andrew's Church of that place, gave a concert in the Temperance Hall, Derby, on Thursday evening, the 7th inst., to aid in raising funds to pay for the new organ lately purchased for St. Peter's Church of the latter place. The hall was well-filled notwithstanding the evening was dark and rainy. An excellent programme was admirably rendered and left no room for any but the most favorable criticism. After an hour and a half of rare musical enjoyment the audience separated wishing the entertainment had been longer and hoping for a repetition of the treat at an early day. The proceeds amounted to about \$35. After the concert the performers and a few other friends remained behind to partake of the refreshments supplied by the ladies belonging to St. Peter's Church, and a half hour was pleasantly spent in discussing the viands as well as matters of general interest, after which the company dispersed. By the kindness and liberality of J. C. Mills, Esq., of Derby, his new steam yacht "Laura" brought the performers from Newcastle, and the "Derby," another of his boats took them back the same evening.

BATHURST.—The Ruri-decanal Chapter of Chatham, met at Bathurst, on Tuesday, 5th inst., and following day. Proceedings were begun by celebrating the Holy Communion in the morning at eight o'clock. The Chapter met at 10.30 with all the members present, except one, and proceeded to business, spending the whole forenoon in the reading and discussion of the Epistle to Titus in the original. The early part of the afternoon session was devoted to the reading and analysis of Psalm II in Hebrew, and comparing it with the Septuagist. It was followed by the reading of a carefully prepared paper on "The Sacrificial Aspect of the Holy Communion" by Rev. E. P. Flewelling. This concluded the session, the discussion of the very important subject treated in the paper being postponed till the next morning. A missionary meeting was held in the evening, in the Parish Church, at which Addresses

were delivered by Revs. D. Forsyth and A. F. Hiltz. The former took for his subject, "The History and Work of D. C. S.," pointing out now that the various Parishes in the Diocese had been aided by grants from the Society, how that the rapid growth of the Church had made increased demands upon its funds which it was unable to meet, notwithstanding that in the meantime many parishes had become self-sustaining, and how that greater exertions were required on the part of individual parishes in order to enable the Society to meet the present and constantly increasing demands made upon it. Rev. A. F. Hiltz followed on "The duty of giving," pointing out some very cogent reasons why Churchmen in our Canadian Dioceses should give heartily and liberally towards religious objects. They had received much; they should give freely. The work of disseminating Christian truth had been committed to them equally with other branches of the Church, and they should be diligent in fulfilling the trust. They had a great North-West rapidly filling up and demanding the means of grace from older countries; and would they be the only ones to be illiberal while the hearts of many were responding liberally to the various calls which Christian work was making upon them.

On Wednesday, after Litany, at 9 o'clock, a.m., the Chapter met again, and engaged in a very interesting and somewhat protracted discussion of the subject of Mr. Flewelling's Paper, postponed from the day before. The election of officers followed, which resulted in keeping the old officers in their position. The Dean reported respecting the resolution passed last meeting, relative to the Parish of Welford. That the Bishop having cordially assented to the resolution of the chapter he undertook to arrange services, only to find that the Church was not in a fit condition to be used, due to the fact that it was being torn down preparatory to building a new one; but that having subsequently learned that a public hall might be procured for that purpose, had arranged with Rev. Wm. J. Wilkinson to take the first service. The Dean also reported on behalf of the Committee on the formation of Choral Union for the Deanery, that in order to test the practicability of such a Union, the Committee had made arrangements to hold a choral service in Chatham at which as many of the choirs in the Deanery as possible might assist: that the service had been held and the result such as to warrant the hope that a Choral Union might be formed in the Deanery with the best possible results; and that the Committee, therefore, report favorably to the formation of such a Union. The report was adopted and the Committee granted leave to continue their labors by drafting a constitution to be presented to the Chapter at its next meeting. After agreeing upon the work to be done at the next meeting which was appointed to be held at Richibucto on the 15th of October next and two following days, it was resolved that the Dean be requested to import a case of some good communion wine for use in the Deanery. The Chapter then adjourned to meet as per resolution. In the evening the usual Deanery service was held in the Parish Church at which Rev. J. H. S. Sweet preached from Tim. 16, 31, "If they have not Moses and the prophets, neither will they be persuaded, though one rose from the dead." It was an admirable sermon in which the preacher showed that the oracles of divine truth as responded and enforced by the Church are GOD'S means of converting sinners; and that, therefore, the laity should be most careful how they profited by them; and that the clergy likewise should exercise all diligence in adapting their teaching to the varying circumstances of the times and the spiritual wants of their flocks. It was a discourse well suited to the times and containing salutary warnings for those who are constantly craving some new form of religious excitement instead of the good old paths. The Rector deeply regretted that the services could not be held in the New Church now in course of construction, but confidently expects that it will be ready for consecration in July. It is a very fine building and when complete will be a great credit as well as a great gain to the parish.

BURTON.—His Lordship the Co-adjutor Bishop addressed a large meeting in the Temperance Hall, Oromocto, on Thursday evening, May 31st, on behalf of the Diocesan Church Society. His Lordship pointed out the fact that though there were no less than forty-two thousand people belonging to the Church in this Diocese, yet that only three thousand contributed to the funds of the Diocesan Church Society; and that unless Churchmen gave far more liberally than heretofore to the D. C. S., that many Missions must be closed. He earnestly deplored such a result as must ensue—infants unbaptized, the sick and dying unvisited, and unable to enjoy the privileges and comfort of the prayers of the Church and of Holy Communion. The Bishop also dwelt on the fact that in devoting to the Giver of all Good a portion of our substance, a blessing was ever resting on the cheerful giver. He stated that but a few years ago the Diocese was receiving from the Society for the Propagation of the Gospel the sum of twenty thousand dollars yearly, which grant is now reduced to but eight thousand dollars, owing to the demand on the funds of that Society for opening new dioceses in North-West America, Africa, Asia, New Zealand, etc., and bade his hearers face the fact, that ere long we must be self-sustaining, except for the very limited grant that could be drawn from the D. C. S., unaided by the Home grant. He commended Dissenters on their liberality, in not only supporting their missions, but in building places of worship, colleges, and in giving to foreign missions, and asked if they were really more wealthy than the members of the Church? The meeting closed with Hymn, A. & M., "Who givest all," which was heartily sung. It is pleasing to add that several new names have been added to the list of subscribers in this Parish, and that in a few instances (would it were more) the subscriptions have been increased.

#### DIocese OF ONTARIO.

(From our own Correspondent.)

On Monday evening a service in connection with the opening of Synod was held in St. George's Cathedral, when the Rev. J. W. Burke, B. A., of Belleville, preached an admirable sermon.

The Synod of the Diocese met on Tuesday, the 12th, for the transaction of business. A large number of clergy and laity were present.

After roll call, the Rev. A. Spencer was re-elected Clerical Secretary, Mr. R. V. Rogers, Lay Secretary, and Mr. R. M. Moore, Treasurer.

The Auditors submitted their report, which spoke in the most complimentary manner of the Secretary's books and of the finances. The Treasurer's report was also received and laid on the table.

After several notices of motion Synod adjourned.

Resuming in the afternoon, the Bishop delivered his annual address, the most important point in which was suggesting the advisability of affording relief to himself, as the work is more than one man can do, and recommending a division of the Diocese. A see house and other matters of importance were also referred to.

After considerable discussion upon the various points touched upon, on motion separate committees were appointed to consider the following objects: 1, The letter of the Bishop of Algoma; 2, The proposed division of the diocese; 3, The procuring of a See House; 4, The state of the Church in this diocese; and the following special committees were presented:—On the division of the diocese, Archdeacon Lauder, of Ottawa (chairman), Revs. H. Pollard, J. J. Bogart, A. Nesbitt, K. L. Jones, the Chancellor and Messrs. W. Wilson, H. Hartly Munsen, L. Keefer Lett; on Algoma matters, Rev. Mr. Kirkpatrick (chairman), Revs. H. Wilson, W. Lewin, C. P. Emory, and Messrs. D. Collins, E. H. Smythe, J. S. Muckleston and R. V. Rogers; on the proposed See House, the Dean of Ontario (chairman), Rev. J. W. Burke, E. P. Crawford, E. A. W. Hannington, and Messrs. R. T. Walkem, Bristol, Sinclair and Leslie; on the state of the

Church, the Archdeacon of Kingston, (chairman), Revs. H. Wilson, R. T. Stephenson, R. Lewis, A. W. Cooke, E. Loucks, and Messrs. G. A. Kirkpatrick, E. J. B. P. Pense, G. A. Wicksteed, F. A. Knapp and Jas Reynolds. Synod adjourned.

On assembling Wednesday morning Archdeacon Jones presented the report of the special committee upon the state of the Church. It recommends that there be a standing committee on Church statistics in connection with the diocese which shall seek to make itself acquainted with the condition and progress of the diocese, and shall receive for tabulation and inquiry the annual returns of clergymen on the state of the Church and report annually.

The Dean presented the report upon a See House, expressing much satisfaction with the project, as suggested by the Bishop, of building or buying a See House at a cost not exceeding \$10,000, to be located in Kingston. The funds could be easily raised in the diocese. The Committee recommend that subscriptions be taken up by the canvassers, payments to be spread over five years at 6 per cent.

The committee upon the division of the diocese agreed with the Bishop's remarks, and submitted the boundaries of the Archdeaconaries as the most expedient separation. The Ottawa Diocese would consist of the counties of Carleton, Dundas, Gengarry, Lanark, Presscott, Renfrew, Russel and Stormont, with 42 clergymen and 42,983 church people. The Kingston Diocese would consist of Addington, Lennox, Hastings, Frontenac, Prince Edward, and Leeds and Grenville, with 52 clergymen and 42,338 of a Church population. The report recommends a standing committee upon the subject, and that application be made to the Provincial Synod for the separation. The following delegates to the Provincial Synod were elected: Clerical list—Archdeacon Jones, Rev. J. W. Burke, J. J. Bogart, G. W. White, Archdeacon Lauder, A. Spencer, F. W. Kirkpatrick, A. C. Nesbitt, J. G. Low, C. B. Pettit, W. Lewin, and E. H. M. Baker; substitutes, Revs. E. P. Crawford, C. P. Emery, K. L. Jones, W. B. Carey, H. Pollard, R. Lewis. Lay delegates list—Dr. Henderson, Messrs. R. T. Walkem, J. Reynolds, R. V. Rogers, Judge MacDonald, Dr. Wilson, J. Shannon, A. J. Mathieson, S. Keefer, Hon. G. A. Kirkpatrick, D. Collins and H. Hatney; substitutes, Lieut. Col. Maunsell, Judge Senkler, Messrs. C. Dumbille, W. T. Benson, D. F. Jones and Judge Carman.

#### DIocese OF HURON.

(From our own correspondent.)

THE Bishop of Huron has appointed Rev. F. W. Kerr, Vice-Provost of the Western University, one of his examining Chaplains.

APPOINTMENTS.—The Bishop of Huron has been pleased to make the following appointments:—The Rev. J. W. Campbell, late of England to be incumbent of Southampton, in the room of Rev. P. Fox, resigned; Rev. Jabez Edmonds, to be *locum tenens* of Seaforth, in the place of Rev. Rural Dean Hill, absent on leave. Two gentlemen of England, candidates for holy orders, have been appointed *pro tem*, Mr. Ashman to Colchester, and Mr. Ashton as assistant at Thorndale Mission.

When I wrote you a few days ago it was expected that the election of a Bishop would take place at the Session of Synod, which meets on the 19th of June, but owing to a new interpretation of Canon VIII of Provincial Synod, that the consent of the House of Bishops can only be obtained by a meeting of the Bishops, it will have now to be deferred. This view does not seem to have occurred to any of the Bishops, and it remains to be seen whether they will concur in this interpretation of the Canon. It certainly does not seem advisable that a meeting should be necessary in so purely formal a matter as that of giving consent to a resignation to which there is no objection.

THE following circular-letter explain themselves:—

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

To the Members of the Synod of Huron:

MY DEAR BROTHERS,—I regret to find that with all my desire to facilitate the welfare of the Diocese, and to obviate the inconvenience and expense of a second Session, it will be impossible to hold a legal election of a Bishop as my successor at the approaching Session of Synod, on the following grounds:—

1. That the consent to my resignation, which has been given by a majority of the individual Bishops of the Ecclesiastical Province of Canada, as notified to me by the Metropolitan, is not such a consent of the *House of Bishops* referred to in Canon No. VIII. of the Provincial Synod as would make a vacancy in the See of Huron, and enable an election of my successor to be legally held.

2. I find, moreover, that it will be impossible to procure a meeting of the House of Bishops before our own Session of Synod.

Under these circumstances I desire to notify you that I have to withdraw my proposed addition to the Constitution respecting the election of a Bishop.

I also wish to inform you that I have placed my resignation in the hands of the Metropolitan, and requested him to take the necessary steps to obtain the consent of the *House of Bishops*, in full accordance with the Canon, and thus enable me to fully and legally complete my severance from the See of Huron, after which the election of my successor will take place, as provided by the present Constitution.

Trusting to meet you all at our approaching Synod in the fulness of the blessing of the Gospel of Christ.

Ever believe me  
Your affectionate Brother in Christ,  
I. HURON.

#### DIocese OF ALGOMA.

General Diocesan Fund.—The Treasurer begs leave to acknowledge the following contributions: F. G. London, S. Ont., \$6; Mrs. Barber, Oxford, £25, 11s., 10d., stg.; Miss Gray's class, St. Bartholomew's Sunday-school, per R. W. Plant, Esq., \$2.35; Henry Salt, Esq., per Mrs. E. M. Bromfield, £2 2s od stg.; "Bromfield" £3 14s 6d stg.

#### DIocese OF MONTREAL.

BOSTON CENTRE.—The Ladies Society have obtained for the Altar of S. Patrick's Church, a crimson covering made by the Embroidery Society of S. John the Evangelist, Montreal. It was put into use for the first time on the occasion of the Bishop's last visit.

A NEW Church has been opened at Beaconsfield, Point Clare, on Sunday 10th. The Archdeacon of Iberville, Rev. W. Evans being delegated by the Bishop to be present on the occasion.

HIS lordship the Bishop is reported as being quite unwell after his tour through the townships. We are all hoping that it will prove only a slight indisposition.

REV. MR. DUVERNET has given in his resignation as assistant minister of the Church of S. James the Apostle. Mr. D. intends visiting Europe for a time.

REV. MR. BRIDGE, the new rector of Sweetsburgh and Cowansville, has entered into residence. The envelope system has been introduced into this parish, and so far with success.

IN KNOWLTON, the rector has formed a society to be known as the "Guild of the Holy Life." The object being the promotion of personal religion.

SIR A. T. GAULT, Canada's ex-High Commissioner, says "that the most effective agency we have



in England through which influence is exercised to promote emigration to Canada is the two great religious societies, that is, the Society for Promoting Christian Knowledge and the Society for Propagating the Gospel, through whose instrumentality, with the sanction of the Archbishop of Canterbury, information respecting Canada is furnished every clergyman in the United Kingdom." It is well to see the Church thus organically turning its attention to a more secular side of her work and which is still a most effective way of spreading her borders. The Romanists have had too long the monopoly of organizing and working colonization schemes and societies. Every priest in Canada is more or less in that Church a colonization agent ever on the look out for the filling of all sorts of places vacated by any Protestant with a Roman Catholic.

**FRELIGHTSBURG.**—The work on the tower of the Stewart Memorial Church is approaching completion, and when finished will greatly add to the beauty of the edifice.

**ROUGE MONT.**—His Lordship Bishop Bond held a confirmation service on Thursday last and preached a very impressive sermon, which received the close attention of a large congregation.

**ST. JOHNS.**—The Right Reverend Bishop Bond, of Montreal, administered Holy Communion and preached in St. James' Church, St. John's, on Sunday, June 3rd., preaching both morning and evening. In the afternoon his Lordship administered the Rite of Confirmation and preached in Trinity Church, Iberville. At all these services the Revs. J. F. Renaud and B. B. Lewis assisted, and the congregations were large and attentive. The thoughtful, earnest and practical discourses of the Bishop were listened to with the greatest attention. His Lordship was much gratified with the progress of the Church in this locality.

**GRANBY.**—Tuesday, the 26th May, was a "red-letter day" in the annals of St. George's Church, being the occasion of the Bishop's visit to the parish, which had been looked forward to with much pleasurable expectation. Notwithstanding the heavy rain which prevailed during the day, a fairly large and very representative congregation were assembled in the Church at the Confirmation service in the morning. His Lordship, as his manner is upon these solemn occasions, pointed out to the candidates for the laying on of hands, the importance and responsibility of the step they were about to take. The Holy Communion was then administered, and more than half of those present availed themselves of the privilege of "drawing near of faith." The ladies of the congregation provided a sumptuous tea in the rectory, to which a goodly company, representing nearly every family in the parish, sat down. Old and young assembled, with their Bishop as the chief guest, to partake of the almost endless supply with which the tables were groaning. The day being also the rector's birthday, the members of the congregation took advantage of the occasion to present him with a substantial token of their regard and esteem, which took the form of a purse containing \$75 in gold.

The peoples' warden, Mr. W. H. Robinson, in a few happily chosen words, made the presentation, assisted by Mr. John Bradford, remarking that that occasion had been selected, the Bishop being with them, that he might see in this light act a confirmation of his wise choice in sending Mr Longhurst to labor among them. The rector replied in feeling terms, thanking the congregation for this fresh instance of their confidence and esteem. In the evening a missionary service was held, which was also largely attended. On the following evening the ladies held a social at the rectory, where a very pleasant evening was spent. The proceeds of the evening were devoted to the funds of the Church Women's Association.—*St. Johns News.*

## DIOCESE OF TORONTO.

(From our own correspondent.)

**TORONTO.**—*St. Peters.*—We understand that Mr. W. P. Atkinson, Secretary-Treasurer of Synod is to begin his duties as organist at this Church on the 1st of July. Mr. Atkinson formerly filled the same position, but for some years has been otherwise engaged.

**RECENTLY** Christ's Church, Woodbridge, had a red-letter day. Matins were said early in the A. M., and a sermon was preached by a clergyman from Toronto. In the p. m., were pic-nics, lacrosse and other games; and in the evening an admirably dramatic and musical entertainment. The proceeds were devoted to the organ fund.

**CAVAN.**—During his recent visit, the Bishop of Toronto, confirmed a total of 49 persons in three of the Churches in the parish. As usual the number of female candidates for the Apostolic Rite predominated there being 31 females and only 18 Males.

*Quarterly Service.*—A special service in connection with the Canadian Association for Intercessory Prayer is appointed to take place at St. George's Church, Toronto, on Monday, 11th June, at 8 p. m. A celebration of Holy Communion will also be held on the following Wednesday.

**CAMBAY.**—The Rev. Mr. Softly has been recently appointed as assistant to the Rev. J. E. Cooper in this extensive Mission.

**LINDSAY.**—The plans for the new church which have been prepared by Mr. Darling, of Toronto, are approved. The church will be a very handsome structure in Gothic style, with entrance facing the north, and with tower and spire at the north-west corner. The details give promise of an exceedingly comfortable and convenient church. It will occupy the present site on Kent St.

*Architectural.*—In the architectural division of the recent exhibition of paintings, etc., held under the auspices of the Royal Academy, Messrs. Darling & Curry show some admirable plans. Among the rest they exhibited a drawing of a proposed new church and parsonage at Newmarket, which are very picturesque, quaint and at the same time simple. The design strongly reminds one of similar buildings in an English village.

*G. F. S.*—We were sorry to learn that the service it was proposed to hold at All Saints' Church for the Girls' Friendly Society has been indefinitely postponed. It will probably take place in September. In the meantime this useful organization is flourishing.

**TORONTO.**—The Chief Justice of Ontario wrote the following letter to the wardens of one of the Toronto Churches. The suggestion which it contains was immediately acted upon.

*To the Church Wardens of the Church of ——— :*

**GENTLEMEN.**—Allow me to ask your attention to the rubric of the Church in relation to the offertory collections and to offer a suggestion in regard to one parish in connection therewith.

The rubric after giving directions as to the receiving of the offertory by the Church Wardens and others, directs further that they shall reverently bring it to the priest who shall humbly present and place it upon the Holy Table.

The present practice at ——— of the Church Wardens and Sidesmen approaching the clergyman in a body with the offertory in their hands and presenting it to the clergyman at the altar rail is a decided improvement upon the old practice of their straggling up separately each presenting what he has received as soon as he has collected it. The present is a more reverent mode of bringing to the clergyman the offerings of the people but there the reverence ends according to our present practice and as it seems to me ends too soon.

It should not end with placing the offertory in the hands of the clergyman for the rubric goes on to direct that he—the clergyman, "shall humbly present and place it upon the Holy Table."

Now while he is doing this what should be the attitude of those who have the moment before placed the offertory in the hands of the clergyman? Is it seemly that while this

act of humble reverence is being done by the clergyman the bearers of the offertory should be turning their backs and walking away?

What I take leave to suggest is shortly this, that until the offertory is placed upon the Communion Table, the bearers of it should remain facing it and then retire. Anything less than this does to my mind fall short of the reverence that is contemplated by the rubric.

I do not doubt that my suggestion will be received in the spirit in which it is offered. We have all a common interest in having the services of the Church conducted in a becoming and reverent manner."

## Province of Rupert's Land.

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

### DIOCESE OF RUPERT'S LAND.

**WINNIPEG.**—The Synod Committee, on forming a Book Depository, met in the Education Office, on the 28th, and steps were taken for the immediate formation of the Depository. Rev. A. L. Parker was appointed Secretary, W. R. Mulock, Esq., Treasurer; and the following Committee to select and arrange for the purchase of Books—Rev. O. Fortin, Rev. A. L. Parker, W. R. Mulock, Esq., and Rev. E. S. W. Pentreath, Convener. A committee was appointed with the the Archdeacon as Chairman, to arrange for a loan of \$500.

**PERSONAL.**—The Bishop of Rupert's Land desires gratefully to acknowledge the sum of Thirty Dollars from "D. E. F.," which amount has been given to the fund now being raised to meet grants from the Societies in England for an Endowment Fund for the support of Missionaries. When this is completed, several new Missionaries can be employed.

*Ordination.*—The Metropolitan admitted, on the Second Sunday after Trinity, Mr. B. McLennan, of Cumberland House, to the Diaconate, and the Rev. R. Machray, of St. John's Cathedral, to the Priesthood. The Bishop was assisted in the Service by the Very Revd. the Dean, Archdeacons Cowley and Pinkham, Canon Matheson, and the Rev. A. L. Parker. The sermon was preached by the Dean from 1 Tim. iv., 16. Mr. McLennan returns to work among the Indians.

### DIOCESE OF SASKATCHEWAN.

The Bishop of Saskatchewan arrived in Winnipeg the latter end of May, after a lengthened visit to England. His Lordship has the reputation of being very successful in raising money, and he has well sustained his reputation on this visit. From the S. P. G., the S. P. C. K., and the Colonial Bishopric's Council, he obtained grants of Five Thousand Pounds sterling, on condition of Eight Thousand Pounds additional being raised. While in England, he secured £3,000, and he will go back next winter with the object of raising the remaining £5,000. The £13,000 will be given towards the Endowment of the Bishopric, the Endowment of an addition to Emmanuel College, and the building of a Cathedral. The C. M. S. has appointed Rev. Mr. Jimmis to labour among the Blackfoot Indians. The S. P. G. will provide salaries from next January for at least two additional Missionaries. His Lordship speaks of the great interest manifested in England in everything relating to the North-West. He left for Qu' Appelle by rail on the 31st, and thence by waggon to Prince Albert, a twelve days journey. He delivered a large number of addresses, and among other things pointed out the position of the Saskatchewan River, and the facilities with which freight could be brought down to Lake Winnipeg, and thence by rail to Hudson Bay, a distance of only 350 miles. Hudson's Bay was very free from shoals, reefs and rocks. He also pointed out that the Hudson's straits were 500 miles long, and were navigable for three or four months in the year, if not longer, and that Churchill was nearer Liverpool than either Montreal or New York. By this means the North-West would be able to compete successfully with the Western States.

## OUR ENGLISH LETTER.

## A Visit to the Isle of Ely.

*(From an occasional correspondent.)*

I was very glad towards the end of a week in the latter part of May to get a note from the Organizing Secretary of the S. P. G., telling me that I had been appointed "a deputation" to preach on the following Sunday for the Society in three country parishes in Cambridgeshire. It was a part of the country in which I had not before been, and it gave me an opportunity which could hardly have been had so well in any other way of getting a glimpse at country Church work in England. A fast train took me rapidly through the fen country, giving a provoking glimpse of Cambridge, and stopping for a few minutes at Ely, whose Cathedral, situated on one of the very few eminences in that flat ground, had been visible for miles before we reached the city. My first stopping place was to be at a little village quite close to Ely, on a branch line; so when the fast train by which I had come so far rushed off, and I went from the bustling main line to a quiet siding, and saw there a small train, with a cattle box attached, and two or three leisurely porters chatting together, or entering into full explanations to any one of the half dozen passengers who had an enquiry to make, I felt quite at home. With no undue haste, we started not long after the proper time, and a very few minutes brought me to a station, where the Rector's pony chaise was waiting. I was driven through the village street up to the Rectory, where a most kind and courteous welcome was given me; indeed I may here say that at all three places I received a most hearty welcome, and everything was done to make me feel at home during my short stay. Stretham, Wilburton and Haddenham were the three parishes at which I preached, respectively, morning, afternoon and evening; the first a rectory, the other two vicarages. The three churches (I refer more to the buildings themselves) may very well be taken as three types of the Victorian era of Church restoration. All three are large stone churches, with massive towers at the west end, the Stretham Church having also a lofty spire. They date from the 14th century, some parts back to the 13th. Stretham has been *completely* restored; that is, nothing of the old church is left but the tower and spire. Haddenham keeps somewhat more of the old building, and Wilburton is much as it was in the 14th century and after Reformation defacements. On seeing these three, I could quite understand Ruskin's anger against much of the modern restorations. Of course it may have been impossible to do by them what was done at Stretham; but it seemed to me that could Wilburton have better chancel arrangement, and have necessary repairs made, it would be more interesting than those more completely restored. About £7,000 or £8,000 have been spent upon each of the two restored churches, and in all three Rectories or Vicarages and schools are in capital order and most convenient. And here I learned a fact which threw a light not altogether favourable upon the state of English country parishes. With us a well appointed church, good, well-kept rectory, commodious school house, would at once tell of a parish or congregation interested in Church work, and contributing liberally towards it. But I was told that here such a conclusion is, by no means, always a true one. A wealthy Rector who can call upon wealthy friends to assist, or the fact that a church is in some special way connected with the history of the country, or of some wealthy country families, will enable a church to be restored with scarcely any effort on the part of themselves or parishioners. Parishioners who can see with indifference a grand old parish church falling into ruin are bad enough, but worse, I think, is the state of those who can with equal indifference see their church restored for them, or else make a false boast of the beauty of that which has cost them nothing. With far more pleasure can one

look upon a simple, well-kept wooden country church and its homely parsonage in our own land, for one knows that they mean interest in the church, and self-sacrifice on the part of the people. But I am told that in this part of the country there has been much that now puts the Church at a disadvantage. Lying on the borders of Huntingdon, these villages warmly espoused the cause of the Parliament, and sent large contingents to Cromwell's army. After the restoration, the disbanded soldiers came back to their homes with all the bitterness of men whose cause was lost, and these feelings have been hereditary. Again, during the last century the clergy got the idea that the fen country was unhealthy, and valuing their own bodies more than their parishioners' souls, were generally non-resident. Of course all this is now changed; things are decidedly improving; and the Vicar of Haddenham, who has been there less than a year, tells me that his evening congregation has trebled, though it is still far from what he hopes to make it.

At two of the Churches, the Services were what are here called moderate Anglican—surpliced choirs, partly choral service, altar cross, lights and flowers. At the third, it was the more old fashioned type, chancel unfitted, except that a comfortable squire's pew, and very uncomfortable benches without backs, for the school girls, who formed the choir, and Service quite plain. I cannot say that the different kinds of Service seemed to have much effect one way or the other upon the congregation. In all three the attendance was fairly good, people fairly devout and reverent. Singing in one of the surpriced choir Churches, and in the one unsurpliced quite congregational. It looked to me—though I must remember that my view was a hasty and superficial one—as though the country people leave all matters about the Service to the parson, and providing that nothing outrageous is done, quietly accept what is given them. A state of mind which has its advantages and disadvantages too. I was very glad to see that the starved, ill-clothed, half-intelligent country labourer, of whom one reads, was very conspicuously absent. One or two very old men were there, but their infirmities were those of extreme old age everywhere. Plenty of the labouring class I did see, either in the Churches or in the village streets, but they were comfortable looking men; or nicely dressed, bright young fellows. Of course, there remains their great want—a future better than the present for themselves and their children. When one of the clergymen spoke to me with regret of the spirit of "discontent with their lot" that was growing among the labourers, I could not help asking him, whether they ought not to be discontented with their lot, and whether their being so, was not a cause of thankfulness. I went on, to tell of a country where each sober and industrious farmer could end his days in his own house on his own farm.

The country here has many interesting historical associations. In the Isle of Ely, the Saxons made their last stand against the Conqueror, who was for three years baffled by the fens and morasses which then surrounded it. At last, at Aldreth Bridge, Hereward, the last of the Saxons, was defeated and slain by William, who at once proceeded to St. Ethelreda's shrine in the Cathedral, and having devoutly made his thanksgiving to the Saint, rose from his knees and set his men to plunder her shrine and pillage the priory she had founded. Aldreth is also noted for having given a well used word to the English language. Its annual fair was very celebrated. Remembering the slovenly way in which English people's names are pronounced, it is easy to see how wares purchased "at Awdreth" would become "wares tawdry." While the salesmen were honest "tawdry" was a word of praise; but as their honesty decreased, the word changed its meaning to its present one. And now, all that is left of Aldreth fair, is the contemptuous word "tawdry."

On Sunday, I met the Archdeacon of Ely, who most kindly invited me to spend Monday with him at Ely, on my way back to London, when he promised to give some of his valuable time to

showing some interesting parts of the Cathedral to Archdeacon Chiswell (late of Madagascar, also on S. P. G. work) and myself. I very gladly accepted his invitation, and remaining Sunday night with my kind host and hostess at Haddenham Vicarage, went to Ely by an early train. The Ely people proudly claim that while York and Denham may dispute with others as to which is the King of English Cathedrals, Ely is undisputedly the Queen. And, certainly, it is difficult to imagine anything to surpass the exquisite beauty and grace of its interior. A description I will not attempt, but will briefly point out some of its distinguishing characteristics. Its great length. There is dispute as to length between it and Winchester, but it is a matter of inches between them. Its octagonal lantern between nave and choir, put up about the 12th Century, to replace a Norman Tower which fell down, this feature is quite unique. It contains specimens of the architecture of all pencils. From one point of view, the Archdeacon pointed out a Norman arch, an Early English pointed one, a decorated and a perpendicular, all to be seen at once. That one view is a lesson in architecture. Its Lady Chapel, instead of being behind the high altar as usual, runs from the north transept, parallel to the choir, and is used as a Parish Church. Then it was the first of the old English Churches to be restored, and when the Dean and Chapter had decided on the work, they chose as architect one who was then said to be a talented young man, a Mr. Gilbert Scott. Scott always said that the restoration of Ely Cathedral was the foundation of his fame. Then there are its exquisitely light screen, and its gorgeously painted roof. I may just add as interesting in these days of centenary celebrations, that a few years ago, Ely Cathedral celebrated its *twelfth* centenary.

TRAVELLER.

## NATURE'S MODELS FOR INVENTORS.

BEFORE the first clumsy sail was hoisted by a savage hand, the little Portuguese man-of-war, that frailest and most graceful nautilus boat, had skimmed over the seas, with all its feathery sails set in the pleasant breeze; and before the British admiralty marked its anchors with the broad arrow, mussels and pinna had been accustomed to anchor themselves by flukes to the hull as effective as the iron one in the government dockyards. The duck used oars before we did, the rudders were known by every fish with a tail countless ages before human pilots handed tillers; the floats on the fisherman's nets were pre-figured in the bladders on seaweed, the glow-worm and the firefly held up light-houses before Pharos or beacon tower guided the wanderer among men; and long before Phipps brought over the diving-bell to this country spiders were making and using air-pumps to descend into the deep. Our bones were moved by tendons and muscles long before chains and cords were made to pull heavy weights from place to place. Nay, until quite lately—leaving these discoveries to themselves—we took no heed of the pattern set us in the backbone, with the arching ribs springing from it, to construct the large cylinder which we often see now attaching all the rest of set of works. This has been a very modern discovery, but nature had cast such a cylinder in every ribbed and vertebrate animal she had made. The cord of plated iron, too, now used to drag machinery up inclined planes; was typified in the backbones of eels and snakes; tubular bridges and columns have been in use since the first bird with hollow bones flew through the wood, or the first waved in the wind.

Our railway tunnels are wonderful works of science, but the mole tunneled with its food and the pholas with one end of its shell before our navvies handled pick or spade upon the heights of the iron roads. Worms were prior to gimlets, antlions were the first funnel-makers, a beaver showed men how to make the milldams, and then pendulous nests of certain birds swung gently in the air before the keen wit of even the most tender mother laid her nursling in a rocking cradle,

## NOTES OF THE WEEK.

CHINA seems determined to check-mate France. She has appointed a Governor for the provinces, bordering on Tonquin, with the object of supporting Anam against the French protectorate. In all the chief cities of China, meetings are being held to protest against the French interference. The great general Li Hung Chang, has been summoned from his place of mourning even before the end of three months, (the Chinese orthodox period of twenty-seven months retirement on the death of a near relative has been in this case, curtailed by the Emperor,) and Li Hung Chang will at once take measures to perfect the necessary military arrangements.

THE approaching conflict must have many important consequences to England. China has a foreign trade of about \$300,000,000 annually, and seven-eighths of her imports, and two-thirds of her exports, are carried on with Britain and British dependencies. All this trade will be disturbed by a collision between France and China. A blockade will effect over one-million tons of British shipping, and a very distinct and sensible injury will fall upon British commercial interests.

THE success or the failure of French arms will alike prove menacing to European interests. Success may start a Franco-Chinese Empire, which would inevitably be followed by the clashing interests of England and France. Failure, or years of indecisive warfare, would encourage rebellion and resistance throughout the Eastern Empires. This new departure of French in the East will be watched with anxiety by British Statesmen, and may culminate in economic disasters and serious complication to both countries.

FRIENDS of the renowned aesthete Oscar will learn with sorrow that change of vocation has brought change of attire and shortness of hair to the aesthetic lecturer. Oscar adopts histrionic art now, and dresses like ordinary mortals. The *World* welcomes him in this strain :

Our Oscar is with us again ; but Oh,  
He is changed who was once so fair !  
Has the iron gone into his soul ? Oh, no ;  
It has only gone over his hair.

ART is all the rage in London, and Mr. Ruskin is crowding the "theatre" at Oxford with sympathetic listeners to his lectures on contemporary arts. In his last lecture he praised the "hitherto undreamt of and in its kind unrivalled genius" of Miss Kate Greenaway, "the minister to the joy of all the children of Christendom." Strange to say, the walls of the Royal Academy this year shew a remarkable devotion to children worship. There are over thirty pictures of babies and young children. Next in popularity come the Bishops and Doctors of Divinity.

ONE Freak of the Royal Academicians is the subject of much comment. Mr. Belt obtained permission from the city corporation to submit to the Academy the statue of Lord Beaconsfield, which the sculptor had worked for the corporation. It was rejected by the Academy. On the other hand a bust of Sir H. Selwin Ibbetson, declared by Academicians, who appeared as experts in the Belt libel case, to be devoid of artistic merit, was accepted. Such are the caprices of judgment and art ; and this recalls the capital story of Wiertz the painter. The Paris Salon had rejected one of his famous pictures ; and Wiertz, knowing that he had offended the examining body by his caustic criti-

cism, took drastic measures of revenge. He secured an undoubted Rubens, polished it up, put his own initials upon it and sent it to the Salon as his own. It was rejected, and the mortified members found themselves gibbeted in every picture-shop window as having condemned a genuine Rubens.

THE Prince of Wales is never at a loss to secure every means of making himself popular. When presiding at the meeting called together for the purpose of getting up a memorial to Dean Stanley, the Prince stepped down from his chair and gripped the hand of a working man who had made a rough but eloquent speech. A short time ago he invited 400 fishermen to a "treat" at Marlborough House. After these sons of the sea had eaten, the Prince stepped forward and told the men to "pocket all" they could. The men at once produced their cotton handkerchiefs and carefully wrapped up the royal mementos. That is the kind of "democracy" England is thirsting after.

THE brigade of Guards being a whole battalion under its strength, the authorities have wisely ordered that the minimum height of recruits be reduced to 5 ft. 7 in. Why should even that standard be kept up? Common sense might tell the authorities that a stout little fellow, measuring 5 ft. 4 in., is far more likely to make an effective soldier than a tall individual, whose lengthy legs and weak knees seem hardly able to carry his body. Chest measurement and the power to lift and to strike are the true tests. Mere height is a test both ridiculous and suicidal. Military authorities tell us that half the shots in battle fly over the soldiers' heads. Mere *height* has the disadvantage there.

ANOTHER and even more terrible disaster than that which recently occurred on Brooklyn Bridge, has transpired in the town of Sunderland in England. It appears that a very large number of children were gathered in a hall to witness an entertainment by a Conjuror, when a panic ensued as they were leaving the building. The body of the hall being entirely cleared of its occupants, some 1,200 little ones came rushing down stairs from the gallery. At the top of the first flight of stairs there was a door which opened only about twenty inches, permitting but one child to pass through at a time. At this point, while a mass of children were pushing forward, one fell and was unable to rise, owing to the others crowding on. The result was that a great number were pushed down, trampled on and suffocated. No effort could stop the mad rush of the affrighted children. They came on pell-mell, and soon more than 200 of them were knocked down and suffocated by the others trampling upon them. The greater number of the bodies which were badly mangled from the trampling lay seven or eight deep. Many of the victims, and others who were not killed, had their clothing torn from their bodies and this, together with the bleeding bodies of the unfortunates, shows the terrible nature of the struggle. The ages of the children known to have been killed ranged from four to fourteen years.

AN extraordinary swindle has just been made public in France. It appears that in July, 1877, the Marquis de Rays advertised land for sale in the Island of Port Areton, in Oceania, and started a scheme for emigration thereto. The Legitimist papers interested themselves in the enterprise, and 5,000,000f. was subscribed to

further it. Of this sum the Marquis de Rays pocketed 2,000,000f. It is stated that 700,000 hectares of land were sold, although the island only contains 7,000 hectares. The Marquis had maps of the island published in which were indicated imaginary houses, churches, and roads. He also instituted militia and gendarmerie forces and the necessary civil officers. Finally he dispatched to the island four old sailing ships with a number of emigrants, a majority of whom perished under the most miserable circumstances. On one vessel 30 immigrants died during the passage, 250 more died from hunger and disease after reaching Port Breton, and five others were captured and eaten by natives of the island. Only 100 of the unfortunate people succeeded in reaching a friendly country. The Marquis de Rays and 17 other persons are on trial, charged with manslaughter, fraud, and infringement of the public companies and emigration laws.

FIVE of the unhappy wretches who were concerned in the Dublin murders have had to pay the penalty with their lives, and now the result of the trial of the Dynamite Conspirators has been to send Dr. Gallagher, Whitehead, Wilson, and Curtin to penal servitude for life. Perhaps, now that it has been shown how ready men are to turn informers, the Irish may, for a time at least, be deterred from engaging in murderous attempts against the lives of those who have been sent to govern them. Better however, if the British Government could devise some way of satisfying those who have been clamoring for some relief from real or supposed wrongs.

THE persistent efforts of the promoters of the Deceased Wife's Sister Bill and the hearty support it has received from the Royal Princes have unhappily led to a vote in its favor on its second reading in the House of Lords on Monday week. It has only been due to the strenuous opposition of the Church of England that the measure has been thwarted so long, and it has been felt that influences of an exceedingly powerful kind were being used to induce noble lords to vote in its favor. We regret the result extremely, knowing that it can only be productive of harm to the nation. However it will not affect the Church, but will rather make more plain that her work must be independent as far as possible of State interference. No doubt the success of this measure will draw Churchmen of all names more closely together, and lead to more aggressive warfare against the citadels of Satan's power.

THE famous or infamous "Star Route" trial in Washington has been concluded, and to the surprise of everybody has resulted in a verdict of acquittal. This is, according to the American papers, one of the most barefaced failures of Justice in the annals of the courts. Notwithstanding the judge charged squarely against the prisoners, the jury brought in its verdict as above. The strangest feature of the case is that one of the parties implicated admitted his guilt, and now the verdict declares him innocent.

THE *London Truth* states that the Queen has quite recovered from the injury to her knee. The depression of her spirits is, however, said to cause some anxiety owing to its influence on her general health. Arrangements for the Queen's departure from Scotland on the 20th instant are being made. The report of her intended abdication is positively denied.



## CHURCH CONGRESS AT HAMILTON.

*(From a valued Correspondent).*

THE first Church Congress ever held in Canada, opened here on Thursday, the 7th inst., the Lord Bishop of the Diocese presiding. There were present, besides a large number of the Canadian Clergy and Laity, the learned and eloquent Bishop Coxe, of Western New York, and several of the ablest of the American Clergy, among them the Rev. Geo. D. Wilde, the Secretary and chief promoter of Church Congresses in the United States. The Bishop of Niagara, in his opening Address, after congratulating all present upon the attendance, and anticipating for the Congress a great success, went on to explain the distinctive nature of a "Congress," referred to the good such agencies had undoubtedly done in England and the United States, and expressed the hope that this one would, under GOD, be also highly profitable.

"Clerical Education" was the first subject discussed, and upon which the Rev. Provost Body, of Trinity College, Toronto, read an able Paper.

"This subject," said the speaker, "might perhaps be defined as the engrafting upon the best and most liberal culture the special training requisite for the minister of Christ. It fell clearly into two divisions, general and special education, the first embracing all the preparatory culture upon which the latter is based. Education was the drawing out or developing of all the general faculties of our nature, not the acquirement simply of intellectual knowledge. The Christian minister should not be a mere seminarist. He should be of deep and vigorous, not narrow-minded, piety, and if possible of strong, robust physique. But there must also be a special training. The Church of England had in the past been singularly behind in the matter of special training of the clergy. The results of this could be traced in that vacillating and conflicting teaching amongst the clergy, with the inevitable consequence of a lack of ardent love for the Church, or with clear, definite acquaintance with her teaching on the part of the laity. Hence came most of the evils which the Canadian Church had at present to deplore. What wonder if, in view of facts like these, theological colleges for the definite training of the clergy had been established in so many parts of England, and that it had been resolved to petition the bishops to require from all university graduates a more systematic training than that at present given by the professors of divinity in the universities? At the University of Trinity College, a two years' post-graduate divinity course was required, and for non-graduates three years. Candidates for orders needed a special training intellectually, spiritually, and practically. Time was when the vigorous citation of a text of the Holy Scripture, albeit often applied indirect defiance of its proper meaning, or at least the authoritative appeal to a dogmatic formulary, silenced all argument and controversy. Now the case was far different, and he believed by the fiery test our Lord was purging away the dross from the fine gold of the Apostolic faith. The accurate critical study of Scripture was more than ever indispensable as the solid foundation of all theological tenets. As the babe of human interpreters was silenced they passed into actual conscious fellowship with the Apostolic writers, they listened to the Holy Ghost himself. A devout study of the Holy Scriptures in their original tongues would give power to the preaching and guard the mind of the preacher from doctrinal error. Second only to the study of the Scriptures was the study of the history of the Church and of doctrine. The theological training should be at once devotedly loyal to the Church, and yet above the vitiated atmosphere of party strife. The idea that a theological teacher's office was to mould the young student's mind in one cast-iron groove was most erroneous, a cruel wrong to the student, and calculated to cause infinite distraction and weakness in the Church. The theological teacher should ever seek the gift of prophetic power to discern in what direction the harmony of controverted opinions is to be found, and to point his pupil in that direction. The theological college should be the strongest force in the Church. A wider training was needed than that merely of Biblical or dogmatic theology. All research that augments our knowledge of God brings us nearer to Him. The man was the measure of the minister, and the chief weapons of his warfare were not learning or eloquence, but prayer and a life lived very near to God. Especially was such a safeguard needed in a country like this, where the manifold duties of the minister were continuously pressing, and the labour could often not be divided. Much could be done by the college to foster this condition, but still more by the candidates themselves by the promotion of voluntary informal associations, and in other ways.

The Rev. J. S. Cole, of Bracebridge, Diocese of Algoma, followed Provost Body upon the same subject, in an excellent practical paper. Afterwards, Dr. Wilde, of New York, spoke briefly.

The next subject was "The Attitude Churchmen should occupy towards popular Literature and Recreation." The first paper was read by

Rev. G. C. Mackenzie, of Brantford, having reference principally to the last named. Mr. Mackenzie's paper was particularly valuable, being judicious, in no way extreme, and seemed to meet with much favor. [We shall print this and other Papers, as we can find room for them.—Ed C. G.] He was succeeded by the Rev. J. P. Lewis, Rector of Grace Church, Toronto, who confined himself to the first branch of the subject, and treated it with marked ability. Both the above were worthy of the occasion, and their publication will be productive of good.

Mr. Leo H. Davidson, D. C. L., of Montreal; the Rev. Canon Houston, of Lansdowne; and the Rt. Rev. Bishop Coxe, of Western New York, also spoke, the latter referring particularly to the value of the study of pure English Literature.

The next subject was "Lay Co-operation," and Mr. Adam Brown, of Hamilton, whose experience in this field is very considerable, read an interesting and highly important paper, after which the Session was brought to a close.

After recess, Rev. A. H. Baldwin, of All Saints', Toronto, continued the subject, and read a paper, in which he advocated very strongly the importance of the Co-operation of the Laity in the work of the Church. Mr. Freeman, of Hamilton; Mr. Thos. White, M. P., of Montreal; the Rev. C. H. Mockridge, of Hamilton; and Mr. Leo Davidson, of Montreal, all spoke to the question.

Mr. Mockridge advocated that Laymen engaged in Church work should be admitted to the Diaconate.

"The Revised New Testament" was the next subject, which was to have been opened by the Lord Bishop of Ontario, but he was absent. The Rev. Dr. Wilson, of the Cathedral, Kingston, read the only paper on the subject, and was followed by the Rev. Hartley Carmichael, the new Rector of the Church of the Ascension, and the brother and successor of Canon Carmichael, who proved to be a speaker of considerable force and power. The Rev. G. C. Mackenzie; Rev. J. Gribble, Port Dalhousie, and Bishop Coxe, followed in short speeches.

The Rt. Rev. Bishop Sullivan of Algoma was to have opened the next subject, "How to meet modern doubts and difficulties," but in his Lordship's absence the Rev. Dr. Kramer, of New York City, read a powerful paper, which was warmly appreciated. This closed the first day's proceedings.

On Friday morning, the Congress resumed its work. The first paper was by the Rev. John Langtry, of Toronto, continuing the discussion on "How to meet modern doubts and difficulties," and was one of the very ablest and best read before the Congress. Mr. Langtry was followed by Prof. Clark, of Trinity College, whose very able speech was only felt to be too short. The Revs. O. J. Booth and W. J. Mackenzie also spoke briefly.

"Woman's work in the Church" was the next subject discussed, and was opened with a paper by the Rev. A. J. Broughall, of Toronto, in which he advocated trained women in Sisterhoods and other organizations for the work which the Church had not yet done. The paper was a highly interesting one. Rev. A. H. Baldwin followed Mr. Broughall, preferring Deaconesses to Sisterhoods. The Revs. C. H. Mockridge, J. Bland, and W. R. Clark, also spoke.

Bishop Coxe favored Deaconesses, and gave a description of the organizations in his own Diocese.

Mr. L. H. Davidson spoke warmly in favor of woman's work in every form.

This closed the morning session.

After the Congress had re-assembled, the presiding Bishop, before calling upon the first speaker, referred to the wish expressed that the place for the next Congress should be named early, but he himself favoured the matter being left in the hands of a Committee.

The Rev. Dr. Wilde, to whom has largely been due the success of the American Congresses in New York, having to leave for home, spoke most encouragingly of the result of the present meeting.

He warmly congratulated the Congress on the superior excellence of the papers, and declared that the ability displayed compared most favourably with the American Congresses.

The Bishop then called upon the Rev. Canon Dumoulin, of the Cathedral, Toronto, to open the next subject—"Preaching: How it can be made most effective." Canon Dumoulin's paper was highly suggestive and instructive.

The Rev. Dr. Courtney followed Canon Dumoulin in a very forcible address on the same subject.

"Bible Class Work" was opened by S. H. Blake, Esq., of Toronto, who spoke with his usual force, and was followed in a well prepared paper by the Rev. Dr. Brown, of Buffalo, New York, which was vigorous and able. Dr. Brown, after concluding his paper, expressed the hope that one result of these Church Congresses on both sides of the line would be the assembling of a great International Church Congress at an early day.

Bishop Coxe having to leave for home before the subject assigned to him had been reached, was asked to read his paper on "The Deepening of the Spiritual Life," and as might be expected, a very able and eloquent one it proved to be.

"Church Music" was the next subject. The first paper was read by Mr. J. E. Aldous of Hamilton, after which a recess took place.

In the evening, at 8 o'clock, the Congress resumed its labours, when Mr. T. Dawson Jewett, of Toronto, read a paper, continuing the subject of "Church Music." Both the papers on this subject were most valuable.

"The Religious Education of the Young" was the next subject, on which the Rev. R. H. Starr read an interesting and telling paper full of good suggestions.

"The Relation of the Church of England in Canada to the Church in the Mother Country" was fully and ably discussed by J. A. Worrall, Esq., of Toronto, and L. H. Davidson, D. C. L., of Montreal.

"The Deepening of the Spiritual Life." Bishop Coxe's paper having already been read, the Rev. F. Courtney, S. T. D., of Boston, delivered a very earnest and eloquent address upon this important subject, which fitly closed the discussions of the Congress. After a number of votes of thanks, especially one to Dr. Mockridge, the indefatigable Secretary, had been passed, the Benediction was pronounced, and the first Canadian and a most successful Church Congress was brought to a close.

At the conclusion of the Congress an informal meeting was held of the clergy and several of the laity of the different Canadian dioceses, for the purposes of considering the desirability of forming a permanent organization, and to arrange for other Congresses. On motion it was resolved that this meeting resolve itself into a Church Congress committee with power to add to its number. At the request of the meeting Dr. Mockridge accepted the position of organizing secretary, to be assisted by local officers in the cities where Congresses are held.

On both days of the sessions the Holy Communion was celebrated at 8 in the morning, and daily prayer was read at 9.30. On Thursday evening there was a Choral service in Christ Church Cathedral when Dr. Courtney of Boston preached a most suggestive, helpful and eloquent sermon, from the words; "Can ye not discern the signs of the times?"

I HAVE known some men that I think made an art of giving. It was a divine science with them. They had a conscientious purpose in it from the beginning. I remember the instance of a man in Boston who entered in his journal, "I have this day resolved before GOD that I will not, after I shall have acquired a fortune of such and such amount, spend any part of my earnings for myself."

THE best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of GOD just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest thing of life.



# The Church Guardian,

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## EPISCOPAL SUPERVISION.

THE subject of increased—more frequent and more particular—Episcopal supervision, is becoming daily more and more urgent in Canada. The Canons say a visitation shall take place once in three years. This has been the usual practice, although in some cases the time has been very greatly lessened here as well as in England. In the United States the Bishops invariably visit every Parish and Mission in their charge at least ONCE A YEAR, and in many dioceses twice a year.

There were reasons, doubtless, why once in three years was often enough a thousand years ago, or even, perhaps, two or three hundred years ago, but now it does not admit of argument that the Church must suffer, and suffer to so great an extent as to jeopardize her very existence, if visitations only occur triennially. The infrequency of our Bishops' visits to the Parishes has had much to do with the slow growth of our Church in Canada. It must be remembered that as an Episcopal Church we are placed at a great disadvantage when meeting the work and efforts of other bodies of Christians, if the special machinery for our spiritual development is denied to us. If Confirmation is for special spiritual gifts, it will not suffice to say "one willing and desirous of being confirmed" can come to the Holy Communion, and thus in effect ignoring religious principles declared by the Church to be necessary for our growth in Grace, as well as being a Scriptural and Apostolic practice.

The religious bodies surrounding us do not so weaken the system which has been bequeathed to them. The Baptists, for example, do not preach Baptism and then neglect to administer it. But it is left to the Church in this as in some other matters to commit suicide by a strange neglect to carry out her principles. It is not only Confirmation, although that is a most serious matter, but the general overseeing in each particular parish—a personal supervision and examination of the affairs and working of each parish, and consultation with the Rector in charge, which are needed, with such Episcopal authoritative advice as he may ask for or require.

How is it now in too many cases? The clergyman—perhaps just ordained—is left for three whole years to get along as best he can. His difficulties and trials have to be met and borne by

himself alone, and he sees his plans for the good of the Church often frustrated, when his Bishop's presence, probably, would have made it altogether otherwise, and his work, now almost a failure, might have been most successful, and his life a very happy one. It is true that in some dioceses Archdeacons and Rural Deans make occasional visitations, while in some others such personages as official visitants are unknown. But even if these officials were to make annual or semi-annual visits to the parishes, their presence cannot compensate for the Bishop's absence. Episcopal duties cannot be delegated to an inferior order, and consequently no amount of Archidiaconal work can supply the place of the Bishop's visitation.

Some persons are disposed to wonder why Church principles have not taken deeper root in our parishes, and why the various Protestant bodies should so outnumber the Church. The thing is very easily explained. We cannot make the Church successful without making full use of the means which have been provided for her growth and development. The different bodies outside the Church, of human origin, have devised the very best human modes of extending their work, and of attracting people to them. To those acquainted with their plans and ways it is not surprising that they succeed in the face of the imperfect and incomplete way in which the Church's system is too often presented to the people.

It is as certain as anything can be that until every effort is put forth, and every means provided is used, the Church must be content to make but little progress, and among others, and above all the rest, is this question of increased Episcopal supervision and more frequent Episcopal visitations. As it is now our dioceses are much too large, and consequently our Bishops much too few in number. The Church seems to have lost sight of the fact that in Primitive days every city had its own Bishop, and sometimes more than one, and that the martyr Ignatius' instruction, "do nothing without the Bishop," was literally fulfilled. While not, of course, insisting upon any such number as the custom of the Primitive Church would imply, from the fact that the superior facilities for travelling at the present day do away with much of the necessity for so many, yet we do most strenuously advocate a return to the Church's Primitive principles.

We reiterate our assertion that the Church cannot thrive, or even hold her own, against the adverse influences surrounding her, unless at least once a year every parish in a Diocese has received that quickening which an Episcopal visitation can alone supply. We are not finding fault with our Bishops, let it be understood, we are not now thinking of them personally, we are dealing altogether with their office and work. No doubt the Bishops of Canada do as much work as they can reasonably be expected to do. In some cases we know they do more than should be required of them. But whether it can be done with our present limited Episcopate, or whether the Dioceses should be made smaller, the fact remains, and we want to emphasize it, viz., that the Church can never grow in our midst until, at least, a yearly visitation becomes the common practice in all our Dioceses. We could say much more on this subject. We have but touched upon it to invite criticism and discussion.

## CALVIN'S VIEWS.

OUR neighbour of the *Presbyterian Witness* kindly encourages us to keep up our interest in the doings of the Presbyterian body. We entirely agree with our contemporary, that passing events of striking importance ought not to be overlooked, and when, notwithstanding all the efforts to stifle them, some Presbyterian ministers are found speaking out in defence of Catholic Truth, it is worthy of extended notice. With the laudable desire of helping to make these things better known, we publish on our first page some Presbyterian views of Diocesan Episcopacy, which our neighbour will perceive clash most disagreeably with recent utterances of his own on the same subject: and also direct attention to the following from the *St. John Globe*, and suggest that the editor of the *Witness* have Calvin up before the Presbytery;—

The *New York Times* has been carrying on a discussion with the *New York Christian Intelligencer* as to the views of Calvin on the Real Presence and on Baptismal Regeneration. The *Times* alleged that Calvin taught these as distinctly as Dr. Pusey. The *Intelligencer* set up what it calls "an incredulous and hilarious howl" at this, and thereupon the *Times* goes on to demolish its opponent:

As to the doctrine of the Real Presence of the Body and Blood of Christ in the Holy Eucharist—a doctrine by no means to be confounded with the Roman doctrine of Transubstantiation—Calvin used the following language: "I understand what is to be understood by the words of Christ that He doth not only offer us the benefits of His death and resurrection, but His very body wherein He died and rose again. I assert that the Body of Christ is really (as the usual expression is) that is, truly, given to us in the Sacrament to be the saving food of our souls." In another place Calvin wrote: "We must, therefore, confess that the inward substance of the Sacrament is joined with the visible sign, so that as the bread is put into our hands, the Body of Christ is also given to us." And again: "The Son of GOD daily offers to us in the Holy Sacrament the same Body which He once offered in sacrifice to His Father that it may be our spiritual food."

And again:—

That Calvin taught the doctrine of Baptismal Regeneration, the following quotation from his paraphrase of a passage in Acts, where Ananias answers the question why he told Saint Paul to be baptized, will suffice to show: "That you may be assured, Paul, that your sins are remitted, be baptized. For the Lord promises remission of sins in Baptism. Receive it and be assured." In Dr. Pusey's celebrated tract of baptism there is no passage which teaches Baptismal Regeneration more clearly than does Calvin in the words just quoted.

The *Times* add that while "Calvin took great care to warn his followers not to rely for salvation upon Baptism or any other Sacrament," he evidently held the above doctrinal views.

## KING'S COLLEGE ENCŒNIA.

On Wednesday and Thursday next the 27th and 28th inst., the closing exercises in connection with King's College, will be held at Windsor. On Wednesday the annual meeting of the Alumni Association takes place at 11 o'clock, and in the evening a *Conversazione* will be given by the students. On Thursday at 11 o'clock the time-honored commemoration will begin with prayers and a sermon in the Parish Church, and afterwards at the College Hall degrees will be conferred, and the other usual ceremonies performed.

We take it for granted that before this reaches our readers preparations will have been made and

notice given for a grand excursion from Halifax and elsewhere to Windsor and back at greatly reduced fares to enable the many to participate in the celebration. It was suggested last year that tents be erected on the beautiful College grounds, and refreshments provided, so that strangers may come and enjoy themselves in true picnic fashion. It would be difficult to find a more beautiful spot to spend a day than the vicinity of the College affords, and if people are made able to come and return the same day from Halifax at a small cost, many hundreds will, no doubt, avail themselves of the opportunity of seeing and hearing all the numerous attractions which go to make up an *Enceenia* at King's College, Windsor.

### THE PRAYER BOOK, THE CHILDREN'S FRIEND.

BY THE REV. B. T. H. MAYCOCK.

ONE of the most charming little sketches in the Old Testament Scriptures is the mother of the future prophet of Israel, coming up year by year to the Temple, bringing up for her little one a coat, which, as the child "increased in stature" was enlarged with his growth, so that what fitted him in infancy, might, by the careful oversight of his parent, be adapted to his gradual development in figure.

Such a tender mother is the Church, as she puts in the hands of her members a Book which is perfectly fitted for the youngest of her children—"milk for babes" in the strictest sense of the words—and the oldest adult. She bids the parent not defer the placing of their children in a salvable condition "longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause," "that he may appear before the Lord, and there abide for ever." She would have them consecrate the child, as Hannah lent the infant Samuel, "that he may enjoy the everlasting benediction of God's heavenly washing, and may come to the Eternal Kingdom which He has promised by Christ our Lord."

But perhaps the little one is sick; "encouraged by the example and success of those parents whose application, in behalf of their sick children, is recorded in Scripture for our instruction"—the nobleman, "one of the rulers of the synagogue," "a certain woman, whose young daughter had an unclean spirit," "one whose son had an unclean spirit,"—our loving mother puts her infant immediately in the hands of the good Physician, beseeching Him "with the eyes of mercy to look upon the child now lying upon the bed of sickness, and deliver him in His good appointed time from his bodily pain, and save his soul for His mercies' sake." Then with the resignation of a mother, who feels helpless, and leaves all to the skill of One "mighty to save," she adds: "That if it shall be Thy good pleasure to prolong his days on earth, he may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity." But has she no passing thought for those who are "aliens from the commonwealth of Israel?" Has she no solicitude for their welfare? Has she no prayers for

"The wandering sheep—the straying lambs,  
When wolves were on the wold,  
That left our Shepherd's little flock,  
And ventured from His fold?"

The world may look coldly on them, may draw around her her icy cloak, forgetful of those who cannot lisp her shibboleth. Not so our Mother, the Church. Whether in or out of the fold, whether her members or "strangers from the covenants of promise, she "beseeches the good Lord for young children," while her whole heart yearns after the "fatherless children," as well as others who have no "defender," and "provider," and hence are likely to be "desolate," or even "oppressed." And indeed, as the Rev. J. H. Blunt well writes—this is "one of the tenderest petitions in the Prayer Book, and full of touching significance, as offered to Him Who entrusted His Mother to His Apostle," and may well be placed in juxtaposition to that equally tender petition in the Liturgy of St. Basil—"shield the orphans."

But supposing the little one who was sick, did in the providence of God recover his former strength; if he be restored to health, it is further required that he be taught "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health."

Some of these particulars have their analogy in the case of Samuel; for every Hebrew child was required to know what may be termed the Creed of the Jewish Church: "Hear, O Israel! the Lord our God is one Lord." The Lord's Prayer is, as well known, drawn from Jewish sources, with the exception of one clause, and would, therefore, be familiar to his ears; while great would be the wonder if the Testimony was not learned by the Hebrew youth. As for being brought up in the knowledge of those "things which he ought to know and believe to his soul's health," was it not the *duty* of every son of Abraham to "teach them diligently to his children, and talk of them when he sat in his house, and when he walked by the way, and when he lay down, and when he rose up?" And if this were what the *ordinary* Hebrew was bound to perform, surely a prophet like Eli would hardly neglect his charge in such important particulars; for one of the specifications required of the instructor was that he was to teach his catechumen to "love the Lord his God with all his heart, and with all his soul, and with all his might;" and this is one thing which the child of the Church is required to acknowledge in his "duty towards God." Indeed the Catechism which the Christian youth is required to learn surpasses in some respects, as it resembles it in others, that which was demanded of the Hebrew child. The Jewish child was taught to ask the meaning of the paschal ceremony; the Church's child is instructed as to the significance of the higher Feast, and she "would have her little ones learn to lisp the name of Jesus, in their child-like simplicity, long before they can reasonably be expected to know its preciousness." The Church "trains up her children in the way they should go," as she "teaches" God's words "diligently unto her children," she "feeds her lambs," is a "teacher of babes."

"And such, the children of her love  
Are children all of heaven:  
Lo I, she answereth to God,  
And these that Thou hast given."

It is further demanded that the child "be virtuously brought up to lead a godly and Christian life," and as a means to this end, "being come to

<sup>1</sup> Margin—"Whet or 'sharpen'"—"Oft go over the same thing, as a knife doth the whetstone." Leigh. C. S.

the years of discretion, and having learned what his godfathers and godmothers promised for him in Baptism," he is required, "with his own mouth and consent, openly before the Church, to ratify and confirm the same, and also promise that by the grace of God he will evermore endeavour himself faithfully to observe such things as he by his own confession has assented unto." "How interesting is the scene now presented to us," says the Rev. Robert Whytehead; "the Bishop moving slowly along the line of children and young persons kneeling before him, the flower of Christ's army, the hope of His flock, and laying his hand upon the head of each as he repeats these impressive words: "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom." Then (or even before if he be ready and have signified his intention to present himself for the Apostolic Rite of Confirmation), can he "draw near with faith and take the Holy Sacrament" "of the Body and Blood of Christ" "to his comfort," and for the strengthening and refreshing of his soul.

Thus from first to last does the Book of Common Prayer act as a real mother to her little ones, feeding them with food convenient for them. Thus growing in grace, they also with their stature receive from her hands first "milk for babes," until at last are they able to digest that "strong meat" which "belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

## CORRESPONDENCE.

### How to Give?

To the Editor of the Church Guardian.

SIR,—The revenues of Christ Church, Ottawa, being taxed to the utmost to meet the charges of maintenance and the debenture debt, the excellent choir of this church determined to relieve the Wardens from all expenditure for the year so far as the music was concerned. The choristers, to effect their purpose, wished to avoid giving a mere concert—usually made up, for the greater part, of "empty instrumental music," "an endless battery of mere sounds," as Lamb puts it, and yet they naturally wished the entertainment to include what they excelled in, namely, singing,—so they determined upon producing an operetta and a farce. Two performances were given, on the 21st and 28th May, of Gilbert and Sullivan's operetta, "Trial by Jury," and the farce of "Box and Cox." The following persons took part:—Mesdames Billings, Boswell and Harrison, Mdles. Bennett, Bishop, Code, Clara Code, Denzil, Hayton, Humphreys, Torrington, Pinhey and Wills, and Messrs. Bennett, Bishop, Boardman, Boswell, Brewer, Chesley, Carter, Glyddon, Johnson, Humphreys, Harrison, King, Mothersill, Young, Thorne, Thycke, and Wickstead.

Both pieces were almost faultlessly presented, and the result was a fairly lined purse. Still the proceeds were by no means what the occasion and object demanded.

An excellent subject for debate at the Hamilton Church Congress would be. What is the best way to induce Anglican congregations to give a decent proportion of their means to the service of God. In this case we have a large and wealthy congregation, invited to support the laborious and self-sacrificing efforts of their talented choir by paying a small entrance fee to a delightful entertainment, and what is the result? About sixty-five dollars after paying all expenses. The efforts of our city churches, in the same direction, are not in the

same spirit. Why is this? Surely the members of the Church of England have learned by this time that the Jews of old gave nearly one-third of their substances to God and His worship; were ordered to do so, and were blessed for obeying the command. No one now denies the importance of good music in the sanctuary. Luther wrote:—"Next to theology, I give to music the highest place and honor," and many of our members hold the same opinion. It cannot be that pious horror chills the hearts of our fellow-communicants at the mention of theatrical entertainments. The old variance between the stage and the pulpit has been compromised to their mutual benefit. Goethe declared that they ought not to quarrel. He was right; a good play is the noblest production of human nature, and is capable of giving the mind one of the most delightful and most improving entertainments. What is it restrains our Anglican brethren from investing their wealth in God's securities, and in this way quickly fulfilling the destiny of our Church, and causing it to become the one fold of the great Shepherd? Is it coldness, avarice, apathy, or lukewarmness? The Church of England resembles in many points the Church of the Laodiceans, and her members should reflect upon the judgment passed on the latter Church, viz., rejection with righteous loathing, on account of these very points of similarity.

OTTAWA.

## FAMILY DEPARTMENT.

"LET US PASS OVER."

MARK IV. 35.

"Let us pass over!" We were far astray;  
Between us and our home the sea was wide;  
When He, Who is Himself the blessed way,  
Bade us cross over, and with Him abide.

Faith wavered, and temptation lured us on,  
Too fair, this world, for mortal to withstand;  
Yet came His voice, though from Him we had gone;  
"Let us pass over to a better land."

Again our hearts were torn with grief and pain;  
Our eyes tear-blinded; life seemed only loss!  
When calling us to His pierced side again,  
Christ showed to us the crown beyond the cross!

And now life wanes. We stand by the dark river,  
With none beside save Him, the crucified,  
Gently He calls Whose love is joy forever;  
"Let us pass over to the other side."

—Selected.

## THOUGHTS FOR THE FIFTH SUNDAY AFTER TRINITY.

(Written for the Church Guardian)

"And who will harm you if ye be followers of that which is good."

When St. Peter wrote these words, to be a follower "of that which is good," was to bring down upon oneself the hatred and the rage of the world, lying in wickedness. We know that those early saints were the objects of inhuman malice, and that every cruelty which Satan could devise was inflicted upon them. We know that he who spoke with such assurance and serenity himself endured unto death, cruel and shameful, for His sake whom he had once denied. He could not then have meant that those who follow after good shall not meet with enmity and affliction—and indeed he goes on to say: "*But and if ye suffer for righteousness sake, happy are ye.*" He must mean then that to the Christian the blessed sense of God's favour must so far outweigh every suffering that the soul will remain unmoved, in the peace and joy which pass understanding. We know how this was borne out in the death of those who witnessed for Christ. The pangs of martyrdom were all unfelt, and the jeers of the heathen

multitude were lost in the rejoicing shouts of the angels who beheld the triumph over sin and Satan.

Certain it is that in every condition of human existence and in every age, since Jesus came to be the Way, the Truth and the Life, the weak in Him have been strong, the poor rich, the sorrowful rejoicing. But certain it is also that there is a disarming power in goodness, and that "the followers of that which is good" conquer evil with the weapons of love. We know of delicate and gentle women doing the Master's work among the depraved and brutal in the haunts of vice and wretchedness in our great cities, in whose presence even the most hardened seem abashed, and against whom the most criminal would not raise a hand. It is the Victory of the Cross over and over again, it is the conquest of the meek and lowly over the tyranny of evil, the Prince of Darkness. "The eyes of the Lord are over the righteous." He gives His angels charge concerning them as they walk through the dark places of the earth, labouring for Him.

And whatever may be our calling, and wherever our lot may be cast, we may lay claim to that protection, we know that we are thereunto called that we may inherit a blessing, and the Apostle points out the way in which we may obtain it. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing."

## CHRIST IS SOMETHING TO EVERY ONE OF US.

EVERY man has some kind of connection with Christ. I am not entering at all now upon any question about the condition of the "dark places of the earth" where the gospel has not come as a well-known preached message: we have nothing to do with that; the principles on which *they* are judged is not the question before us now. I am speaking exclusively about persons who have heard the word of salvation, and are dwelling in the midst of what we call a Christian land. Christ is offered to each of us, in good faith on God's part, as a means of salvation, a foundation on which we may build. A man is free to accept or reject that offer. If he reject it, he has not thereby cut himself off from all contact and connection with that rejected Saviour, but he still sustains a relation to Him; and the message that he has refused to believe is exercising an influence upon his character and his destiny.

Christ comes, I say, offered to us all in good faith on the part of God, as a foundation upon which we may build. And then comes in that strange mystery, that a man, consciously free, turns away from the offered mercy, and makes Him that was intended to be the basis of his life, the foundation of his hope, the rock on which, steadfast and serene he should build up a temple-home for his soul to dwell in—makes Him a stumbling-stone against which, by rejection and unbelief, he breaks himself!

My friend, will you let me lay this one thing upon your heart—you cannot hinder the gospel from influencing you somehow. Taking it in its lowest aspects, the gospel is one of the forces of modern society, an element in our present civilization. It is everywhere, it obtrudes itself on you at every turn, the air is saturated with the influence. To be unaffected by such an all-pervading phenomenon is impossible. To no individual member of the great whole of a nation is it given to isolate himself utterly from the community. Whether he oppose or whether he acquiesce in common opinions, to denude himself of the possessions which belong in common to his age and state of society is in either case impracticable. "That which cometh into your mind," said one of the prophets to the Jews who were trying to cut themselves loose from the national faith and their ancestral prerogatives, "That which cometh into your mind shall not be all, that ye say, We will be as the heathen, as the families of the countries to serve

wood and stone." Vain dream. You can no more say, I will pass the gospel by, and it shall be nothing to me, I will simply let it alone, than you can say, I will shut myself up from other influences proper to my time and nation. You cannot go back to the old naked barbarism, and you cannot reduce the influence of Christianity, even considered merely as one of the characteristics of the times, to a zero. You may fancy you are letting it alone, but it does not let you alone; it is here, and you cannot shut yourself off from it.

But it is not merely as a subtle and diffused influence that the gospel exercises a permanent effect upon us. It is presented to each of us here individually, in the definite form of an actual offer of salvation for each, and of an actual demand of trust from each. The words pass into our souls, and thenceforward, it can never be the same as if they had not been there. The smallest particle of light falling on the sensitive plates produces a chemical change that can never be undone again, and the light of Christ's love once brought to the knowledge and presented for the acceptance of a soul, stamps on it an ineffaceable sign of its having been there. The gospel once heard, is always the gospel which has been heard. Nothing can alter that. Once heard, it is henceforward a perpetual element in the whole condition, character, and destiny of the hearer.

Christ does something to every one of us. His gospel will tell upon you, it is telling upon you. If you disbelieve it, it is not the same as if you had never heard it. Never is the box of ointment opened without some savor from it abiding in every nostril to which its odor is wafted. Only the alternative, the awful "either, or," is open for each—"either the savor of life unto life, or the savor of death unto death." To come back to the illustration of the text, Christ is something, and does something to everyone of us. He is either the rock on which I build, poor, weak, sinful creature as I am, getting security, and sanctity and strength from Him, I am a living stone, built upon "the living stone," and partaking of the vitality of the foundation; or else he is the other thing, "a stone of stumbling and a rock of offence to them which stumble at the word." Christ stands for ever in some kind of relation to, and exercises forever some kind of influence on, every man that has heard the gospel.—Selected.

## THE HAND A SYMBOL OF THE CHURCH CATECHISM.

It has been said that he who holds the catechism in his hands has it three times; once in the printed book, and twice symbolized in his hands themselves; the five fingers represent its five elements. 1, the Law; 2, the Creed; 3, the Lord's Prayer; 4, Baptism; 5, the Lord's Supper.

1. The Law is like the thumb. Its two joints are the two tables—duty to God, and duty to neighbor.

2. The Creed is like the index finger; it has three joints matching the three parts of the Creed. It points to God, the Father, Son and Holy Ghost, and through them to "Life everlasting."

3. The Lord's Prayer is like the middle finger. This is a most important member and overtops and overlooks the others. So prayer is to accompany all our transactions, to be in the middle of everything.

4. Baptism is like the ring finger. The ring is a symbol of oneness and endlessness. In like manner, baptism joins us, by God the Father, through the Holy Ghost, to our Lord Jesus Christ. We, therefore, belong to Him, and take our name from Him.

5. The Lord's Supper is the little finger, which, though small, and thought of little account, is of great importance. It completes and gives perfection of beauty to the hand. So the Lord's Supper is the finishing feature in Christian doctrine and life. Close the whole hand and the thumb binds all together; the symbol of law and duty clenches the four fingers and embraces them, thus strengthening all in their several parts and duties.

**TIM'S KIT.**

It surprised the shiners and news-boys around the Post Office the other day to see "Limp Tim" come among them in a quiet way and to hear him say:

"Boys I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillin's."

"Goin' away Tim? queried one.

"Not 'zactly, boys, but I want a quarter the awfulest kind, just now."

"Goin' on a 'scursion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting room of a daily paper, put down the money and said:

"I guess I kin write it if you'll give me a pencil."

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you may not have seen it. He wrote:

Died—Lital Ted—of scarlet fever; aged 3 yeres. Funeral to-morrow, gon up to Hevin; left one bruther.

Was it your brother?" asked the cashier.

Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointed to the notice on the counted and gasped:

"I—I had to sell my kit to do it, b—but he had his arms aroun' my neck when he d—died!"

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a bare-footed boy left the kit on the door-step, and in the box was a boquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged, but big-hearted urchins. Did God ever make a heart which would not respond if the right chord was touched?

**CONVERSATION BETWEEN ANIMALS.**

The following is interesting in more ways than one. It shows certainly that dogs and pigs can converse together, as well as have affection in common.

A New Zealand paper says;—"There is a dog at Taupo, and also a young pig, and these two afford a curious example of animal sagacity and confidence in the *bona fides* of each other. These animals live at the native path on the opposite side of Tapuaeharuru, and the dog discovered some happy hunting grounds on the other side, and informed the pig. The pig, being only two months old, informed the dog that he could not swim across the river, which at that spot debouches from the lake, but that in time he hoped to share the adventures of his canine friend. The dog settled the difficulty. He went into the river, standing up to his neck in the water, and crouched down; the pig got on his back, clasping his neck with his forelegs. The dog then came across, thus carrying his chum over. Regularly every morning the two would in this way go across and forage around

Tapuaeharuru, returning to the pah at night; and if the dog was ready to go home before the pig, he would wait till his friend came down to be ferried over. The truth of this story is vouched for by several who have watched the movements of the pair for some weeks past."—From "The Anti-Vivisectionist," April 12th 1879.

**Compliments to American Organs.**

Dr. John Stainer, Organist of St. Paul's Cathedral, London, that whom there could not be higher authority in regard to organs, organ music, etc., has shown his appreciation of American instruments by preparing an instruction book especially for the Mason & Hamlin organs. It has already been published in London, but will be immediately republished in this country by Messrs. Ditson & Co., Messrs Mason & Hamlin have also received very recently two noteworthy compliment for their organs from London. One is in the sale of an organ to Her Majesty Victoria; the other is the announcement that one of them will be used in Westminster Abbey on the 10th, 12th and 13th of this month, with full orchestra and chorus, in the production of Gounod's "Redemption," under the direction of the Organist of Westminster, Dr. Bridge. The same organs were used last week in the production of the same work by the Philharmonic Society of Brooklyn, N. Y., under the direction of Theodore Thomas, and will be similarly used next week in the production of the same work by the Cecilia Society of Philadelphia, under Mr. Thomas' direction.—*Boston Journal.*

**BAPTISMS.**

RANSOM—On Sunday, June 3rd, at St. Bartholomew's Church, Louisburg, by the Rev. T. Fraser Draper, David Joshua Kennelly, son of Robert and Louisa Ransom.

**MARRIAGES.**

On Tuesday, June 5th, at St. Thomas's Church, St. John's, Nfld., by the Rev. A. G. F. Wood, M.A., Rector, Alfred Joseph Harvey, B.A. MB, CM, second son of the Rev. M. Harvey, to Bessie, eldest daughter of W. C. Simms, MD.

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## PARAGRAPHIC.

Archdeacon Jennings, recently deceased at London, was the last survivor of the officials who took part in the coronation services of Queen Victoria.

A Passion Play will be performed this year at Brixlegg, in the Tyrol, about thirty miles north of Innsbruck, on the Sundays in June, July, and August, except August 5.

The Rev. W. Allen Whitworth calculates from the Confirmation returns that little short of 70 per cent. of the population of England own allegiance to the Church of England.

The *Daily Chronicle* states that the Bishop of Ripon has abandoned the intention of appointing a Suffragan, but has accepted the services of Bishop Ryan and of Bishop Hellmuth to assist him in the work of the diocese.

Dr. Wordsworth, Bishop of St. Andrew's, will shortly publish his reminiscences of his pupils at Oxford. Among these were Mr. Gladstone between whom and his tutor there existed a long intimacy which political differences have not affected.

On Sunday afternoon, 27th May, the Malagasy Envoys attended the baptism at Brixton Church of the infant son of Mr. A. Tachi, the secretary of the Embassy. The first Ambassador stood godfather to the child, and Mrs. Prince, of Broadwater House, godmother.

The *Anglican Church Chronicle* relates the safe return of Bishop Willis to Honolulu. He was accompanied by two young men, who are to assist in the Iolan's College. During his absence he had collected \$11,000 for the cathedral fund, besides a large amount for the special fund of the diocese.

The Salisbury papers announce the intention of the Cathedral authorities to hold an unprecedentedly large choral festival in the edifice next year. At the last festival in 1879 there were 3,000 voices engaged. This number will be surpassed on the next occasion. Dr. Stainer has been engaged to write special music.

Papal infallibility, first heard of in the eleventh century, was made a dogma of the faith in the nineteenth century. Celibacy of the clergy does not appear until after the fourth century. Before that century there was no trace of the worship of the Virgin Mary, and transubstantiation was not heard of until the twelfth century. These peculiar dogmas are new, and it is an axiom in matters of religion that "whatsoever is new is none."

The *Times* says:—"It would cause some astonishment were a list to be published of those men and women— young barristers and men of letters, and women delicately nurtured—who go regularly eastward on stated days to hold classes, or to do social work in courts and alleys. The work of fighting with the social ills that go in the train of poverty must mainly be done, and is done, by those whose special business it is to watch them and fight them—by the ministers of religion, and especially by the clergy of the Church of England."

The Rev. Randall T. Davidson, M. A., who has been called by the Queen to succeed Dean Connor at Windsor, is, like his predecessor, a Total Abstinence.

In view of the assaults upon the Mexican Reformed Church lately made, attention may very profitably be called to a single fact. The Church in the State of Hidalgo now comprises, we believe, nine fully organized congregations, exclusive of what are as yet only missionary stations, and it will probably soon be constituted a diocese. Just before his recent visit to the United States Bishop Riley made an episcopal visitation to all these congregations, and confirmed *four hundred and twenty-seven* persons, converts from Popery to the Church.

The Church of Rome styles herself "The Mother of Churches," and claims that history sustained her assumption of the title. But it does not. The Church of Jerusalem is older. So is that of Antioch. The seven Churches of Asia were as old, or older. The Church of England is as old as the Church of Rome. In A. D. 381, a synodical letter was indited by the Council of Constantinople to the Bishop of Rome and other bishops assembled there, in which these words are used: "We must apprise you that the revered and pious Cyril is Bishop of the Church of Jerusalem, which is the mother of all the churches; that he was ordained according to the law by the bishops of all the Province, and and that he has in various places withstood the Arians." This was not denied at that time by the Bishop of Rome.

THE Italians have a proverb that "some things, if not true, ought to be true." Perhaps the following dialogue between a Roman Catholic priest and a little girl is one of them. Being asked to attend the religious instruction of the priest, she said it was against her father's wishes. "You should obey me, not your father," said the priest. "Oh, sir!" answered the girl, "we are taught in the Bible, 'Honor thy Father and thy mother.'" "You have no business to read the Bible," said the priest. The Lord said, "Search the Scriptures," was the answer. "That was to the Jews, and not to children, and you do not understand it," said the priest. "But, sir," replied the girl, St. Paul said to Timothy, "From a child thou has known the Holy Scriptures." "Timothy," said the priest, "was being trained to a bishop, and was taught by the authorities of the Church." "Oh, no!" says the girl, "he was taught by his mother and his grandmother." Thereupon the priest left her saying, she knew enough of the Bible to poison a parish; that is according to his ideas of poison.

**Advice to Consumptives.**  
On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough—prompt measures for relief should be taken. Consumption is scrofulous disease of the lungs:—therefore use the great anti-scrofula, or blood purifier and strength-restorer, —Dr. Pierce's "Golden Medical Discovery." Superior to Cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to *World's Dispensary Medical Association*, Buffalo N. Y.

The number of admissions the first ten days at the Fisheries Exhibition was 219,984.

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

Norwegian exhibition of art and industry is to be opened in Christiana on the 16th of next month.

Diphtheria — that terrible scourge of the present day—attacks chiefly those whose vitality is low and blood impure. The timely use of Burdock Blood Bitters forestalls the evils of impure blood, and saves doctor's bill. Sample bottles 10 cents.

Mr. Herbert Spencer has declined the offer of the Paris Academy of Sciences to make him Foreign Correspondent.

**Never Allow It.**

Never allow the bowels to remain in a torpid condition, as it leads to serious results, and ill health is sure to follow. Burdock Blood Bitters is the most perfect regular of the bowels and the best blood purifier known.

The *Times* correspondent at Berlin says that it is unanimously admitted that the relations between the Prussian Government and the Curia have become worse than ever.

**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.

Sir Savile Lumley, the British Minister, has presented his valuable collection of medals to the Numismatic Department of the Royal Library at Brussels.

The Editor of the *Grand River Sacher* says:—"We are usually sparing in our eoniums 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.

The negligence of the administration at Smyrna has allowed brigandage to flourish in that neighbourhood, and lately twenty persons were carried off and held to ransom.

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.

The remains of Isabella, Queen of Denmark, sister of Charles V., were disinterred last week at Ghent (where they were buried in 1526), on the demand of the Danish Royal family, for transmission to Denmark.

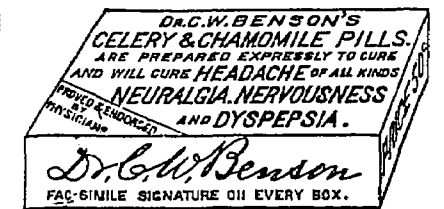
**Highly Satisfactory.**

Impure blood and low vitality are the great sauces of most diseases for which Burdock Blood Bitters is the specific. S. Perrin, druggist, of Lindsay, writes that Burdock Blood Bitters gives more general satisfaction than any blood purifier in the market.

It is estimated that 2,000 persons a year, mostly prisoners, take their own lives in Russia.

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

"Oh my head, how it throbs, I can't sleep."



"Am an old broken down minister and I thank God for your pills, they cured my neuralgia."—Rev. Daniel Allen, Montevado Fla.

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### A NOTED BUT UNTITLED WOMAN.

[From the Boston Globe.]

**Wonders. Editors—**

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1. per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Bileousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.


Philadelphia, Pa.

Mrs. A. M. D.

# PIANOS AND ORGANS.

Pianos by Knabe (best in the world).  
 Pianos by Weber.  
 Pianos by Stevenson.  
 Pianos by Wheelock.  
 Pianos by Dominion Co.  
 Organs by Bell & Co.  
 Organs by Dominion Co.  
 Largest Stock, best value.  
 Easy Terms.

**W. H. JOHNSON,**  
 Name this paper. 123 Hollis Street, HALIFAX.

**Aromatic**  **A Summer Beverage.**  
**Montserrat Raspberry Cordial!**

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

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

## Montserrat Saline Effervescent Salt.

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

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

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

**MONTSERRAT**  
**LIME-FRUIT JUICE SAUCE,**

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., adds an Appe- tizing Charm to the plainest and dainties of dishes.

**"The Climax of Perfection."**

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bot- tle 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.

**ARE YOU CONSUMPTIVE?**  
**USE EAGAR'S PHOSPHOLEINE**

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 combina- tion in not only wasting diseases but dyspepsia, debility, &c., &c.

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

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

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

**EAGAR, Chemist,**  
 HALIFAX, N. S.

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New Designs, Fast Colors, Lowest Prices. At

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LARGE ASSORTMENT. Just in time for House Cleaning.

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

Wholesale and Retail, Low. At  
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## Finest Groceries,

Java and Mocha Coffees.

Fruits, Preserved Jellies, etc.

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 WORKS AT WATERSIDE, N. S.  
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 Named "Pacific Powder Mills."  
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Keep constantly on hand:

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**Coffins & Caskets**  
 SUPPLIED AT MODERATE PRICES.

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

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

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

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

## W. & C. SILVER,

11 to 17 George Street,  
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 Opposite Post Office, Halifax, N. S.

**ARMY AND NAVY**  
**HAT STORE**  
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Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

**Civic and Military**  
**FUR CLOVE MANUFACTURERS.**  
**MASONIC OUTFITS**

Always on hand. Our SILK and FUR HATS are from the Best Makers in Eng- land, viz., Christy, Woodrow, Bennett, Car- rington, and Luck.

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

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## 30 YEARS.

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

## Minard's Liniment

is the best Inflammation allayer and Pain de- stroyer in the world. 500 Medical men endorse and use it in their practice, and be- lieve 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: Dip- theria and Rheumatism, Scalds, Chillsains, Galls, Boils, Sprains, Lambago, Bronchitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

### A Positive Cure for Corns and Warts

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

### MINARD'S LINIMENT,

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

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

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

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

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

# 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 GROUP, ASTHMA, BRONCHITIS.

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

# JOHNSON'S ANODYNE LINIMENT

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

# MAKE HENS LAY

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

# NOTE THE STATEMENT

MADE BY THE WINDSOR POSTMASTER RESPECTING  
**Puttner's Syrup,**  
WHICH CONTAINS NO OIL.

C. E. PUTTNER, Ph.M.,  
SIR,—Since I gave you my opinion respecting Puttner's Emulsion, I have had occasion to use in my family your latest invention, **PUTTNER'S SYRUP HYPHOPHOSPHITES**, 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 skillful and experienced hands, and endorsed by the medical profession.  
PRICE 50 CENTS.

# DISEASES OF THE Lungs and Liver

Immediately yield to the powerful influence  
—OF—  
**GATES' Life of Man Bitters,**  
—AND—  
**Invigorating Syrups.**

Mill Village, N. S., Sept. 18th, 1879.  
G. GATES, SON & Co.—  
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. HENDRY.

For sale everywhere at 50 cents per Bottle.  
Manufactured by  
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Middleton, Annapolis Co., N. S.

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**\$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.

# 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. PICTOU, 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 loose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs., all pain and weakness has left. I would have been yet in the doctors hands, had it not been for my using your Kidney Pad.  
W. FENWICK, Miller.

# THE ONLY PERMANENT CURE.

TAMWORTH, April 13. Gentlemen:—I was troubled with painful back, and could not retain my 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.

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THE FINEST DRAWING ROOM STYLES ARE UNRIVALED. ONE TO THREE MANUALS; TEN TO THIRTY-TWO STOPS. \$200. to \$600. AND UP. CATALOGUES FREE.

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# 1883—SPRING—1883.

# McMURRAY & CO.

Have the pleasure to announce the opening of their NEW Spring Goods and Novelties.

Latest European and American Fashions in Straw Goods; Ladies' and Children's Hats and Bonnets; Millinery, Silks and Ribbons; Millinery Trimmings and Novelties; New Laces, Collars, Ties, &c.; Gloves, Hosiery and Ladies' Underwear; 500 yards Hamburg and Swiss Embroidery; 500 Remnants do. do.; 1000 pairs Corsets—The Crompton, Corallina, Warner's Flexible 11p, and the Hearth Corset, Princess Adjustable, &c., a single pair at the wholesale price; Black Velveteens at 50c., worth 75c.; Black Velveteens at 55c., worth 90c.; Black and Colored Broche Velveteens; 7-1 Black Cashmeres 55c., worth 65c.; 7-1 Black Cashmeres 55c., worth 90c.; Courtauld's 4-4 Crapes, Courtauld's 5-4 Crapes; Bazaar Fashion Paper and Catalogues for March, illustrating new styles of the Bazaar Glove Fitting Patterns; 8-4 Heavy Grey Sheetings at 20c. per yard; Sheetings and Pillow Cottons from the St. Croix Mills—the best in the Dominion; 8-4, 9-4 and 10-4 American Sheetings, Plain and Twilled; 40 and 42 inch Bleached and Unbleached Pillow Cottons; Lace Curtains, Lace Curtains, 75c. set; 90c. set; \$1.00 and \$1.50 set; Children's and Youth's New Spring Suits, from \$1.25. All Goods marked at Lowest Cash Prices, at

# McMurray & Co's.

POPULAR DRY GOODS & MILLINERY STORES, 273, 275 and 279 BARRINGTON ST. Corner of Jacob Street.

# LONDON HOUSE WHOLESALE.

APRIL 2ND, 1883.

# Our SPRING & SUMMER STOCK

Is now LETE in every Department.

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

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

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REAL ESTATE

# Commission Agents.

LANDS BOUGHT AND SOLD.

Estates Managed & Rents Collected.

Office, No. 493 Main St., Winnipeg OPPOSITE CITY HALL.

H. S. CROTTY. S. POLSON.



NEWS AND NOTES.

We hear that although Lord Derby will not sanction the annexation of New Guinea, he has agreed to allow the establishment of two or three English stations on the coast immediately facing Torres Straits.—*Standard*.

"Dr. Benson's Celery Pills cured my mother of severe nervous headache." J. Miller, State Hill, Pa.

A telegram from Maglaj states that an extraordinary snowfall occurred there at the beginning of last week, so that the snow stood over three feet high all over that part of Bosnia. All the crops, both of grain and fruits, have been ruined.

**Fits, Fits, Fits,** successfully treated by World's Dispensary Medical Association. Address, with stamp for pamphlet, Buffalo, N. Y.

Colonel Torriano, of Sheerness, and the officers of the Royal Artillery, have decided to present Lieutenant Dawson, who has just been promoted from the ranks, after sixteen years' service, with a regulation sword and belt, bearing a suitable inscription.

**Did She Die?**

"No; she lingered and suffered along, pining away all the time for years, the doctors doing her no good; and at last was cured by this Hop Bitters the papers say so much about. Indeed! indeed! how thankful we should be for that medicine.

A monument to the brothers Humboldt was unveiled on the 28th of May, on the Opern-platz at Berlin, before a very large concourse. The Imperial family viewed the ceremony from the balcony of the palace. The Emperor congratulated Frau von Bulow, W. von Humboldt's only surviving child.

**Cancers and Other Tumors.**

are treated with unusual success by World's Dispensary Medical Association, Buffalo, N. Y. Send stamps for pamphlet.

According to the last census there are now living in Paris, 45,281 Belgians, 31,190 Germans, 21,657 Italians, 20,810 Swiss, 10,789 English, 9,250 Dutch, 5,927 Americans, 5,785 Russians, 4,982 Austrians, and 3,616 Spaniards. There were only 19,024 German in Paris in 1878.

Old Dr. Johnson was a benefactor. Seventy-five years ago he invented what is now called *Johnson's Anodyne Liniment*, the wonderful success of which in the cure of diseases of the head, throat and lung is truly astonishing. No family should be without it.

**PHYSICIANS 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.  
**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.

Thousands of dollars might be annually saved to farmers if they would give freely of *Sheridan's Cavalry Condition Powders* to their horses, cattle, sheep, hogs and fowl. They prevent disease and promote the growth. We said Sheridan's. Those put up in large packs are utterly worthless.

At the yearly general meeting of the Hungarian Red Cross Society in Pesth it was stated that the number of members, which was 21,003 in 1879, had last year increased to 45,000. Eleven sick transport columns had been completely organized, and everything had been prepared for the erection of field hospitals, in case of mobilization. A permanent hospital was also being built.

For constitutional or scrofulous Catarrh, and for Consumption induced by the scrofulous taint, Ayer's Sarsaparilla is the true remedy. It has cured numberless cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

A monument has just been uncovered in the north aisle of St. Paul's Cathedral. It is in memory of officers and men of the 7th Royal Fusiliers, who lost their lives in the Afghan campaign, 1879-80. The subject chosen for the sculpture was suggested by the text—"Is not this the blood of men that went in jeopardy of their lives." (2 Sam. xxxiii. 17.)

The need of merit for promoting personal aesthetics is due to J. C. Ayer & Co., whose incomparable Hair Vigor is a universal beautifier of the hair. Harmless, effective, agreeable, it has taken rank among the indispensable articles of the toilet. To scanty locks it gives luxuriance; and withered hair it clothes with the hue of youth.

**A Suggestion.**

A day's pleasure at your disposal, instead of a day's agony. Everyone who has corns can testify to the constant comfort they produce. "I could have enjoyed the ball, or the picnic, or some other social; but; oh! how my corns ached!" No necessity now, for such complaints. *Putnam's Painless Corn Extractor* removes the cause speedily. Try it. Beware of another article "just as good. Take only Putnam's. Sold everywhere. N. C. POLSON & CO., Kingston, Proprietors.

It is a curious fact so firm in texture is the paper of a genuine Bank of England note that burning alone can hardly destroy it. The authorities have in a little glazed frame the remnants of the note which was in the great fire of Chicago. Though completely charred and black, the paper holds together, and the note is sufficiently legible to establish its genuineness and to be cashed.

Bloating headaches, nervous prostration and spinal weakness cured by Lydia E. Pinkham's Vegetable Compound.

**Testimonial from Capt. Joshua Harper.**

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

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

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

Yours very truly,  
(Signed) JOSHUA HARPER,  
Of the barque "Mary Lowerson."  
Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-phosphate of Lime is prepared only by Hanington Bros., St. John N. B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

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

After being broken on a testing machine, bars of steel and iron are found to be magnetic. Mons. Bissinger finds that the phenomenon is not due to an elongation of the bar, but to the shock and trembling of the metal on breaking; and both parts are converted into magnets of sensibly equal power.

"Dr. Benson's Skin Cure is super-excellent for ringworm." Mrs. E. L. D. Merriam, Blue Hill, Mass.

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.

**Remember This.**  
If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

If you are costive or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints.

If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a cure to Hop Bitters.


If you are sick with that terrible sickness Nervousness, you will find a "Balm in Gilead" in the use of Hop Bitters.

If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, epidemic, bilious, and intermittent fevers—by the use of Hop Bitters.


If you have rough, pimply, or sallow skin, bad breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood, and sweetest breath, health, and comfort.

In short, they cure all Diseases of the stomach, Bowels, Blood, Liver, Nerves, Kidneys, Bright's Disease. \$5.00 will be paid for a case they will not cure or help.

That poor, bedridden, invalid wife, sister, mother, or daughter, can be made the picture of health, by a few bottles of Hop Bitters, costing but a trifle. Will you let them suffer?

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THE BEST THING KNOWN FOR  
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IN HARD OR SOFT, HOT OR COLD WATER.  
SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.  
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**TAKEN INTERNALLY** it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.  
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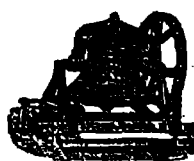
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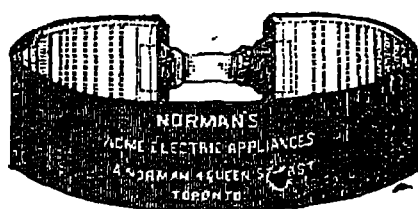
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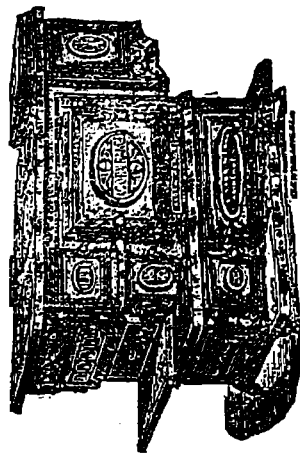
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HALIFAX, N. S. May 5th, 1883.

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