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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.

VOL. V.]
No. 22.]

HALIFAX. WEDNESDAY, SEPTEMBER 26, 1883. WINNIPEG.

[\$1.50
PER YEAR.]

ECCLIASTICAL NOTES.

It was but a short time ago since leading Wesleyans testified to the immense strides the Church of England was making in the old Country. And their testimony was true. In England, within the last thirty years, over 2,000 new parishes have been created. The bishops and clergy have increased from less than 15,000 to nearly 21,000. Over \$250,000,000 have been expended in church buildings. About \$500,000,000 have been contributed for church endowments. In the last twelve years more than \$30,000,000 have been subscribed voluntarily for day schools under Church control, and the net increase of accommodation in these schools during the same period has exceeded one million and a half.

Nor has the American Church been sleeping. Dr. Knight's rousing speech at the Provincial Synod gave some statistics which will cheer the hearts of all true sons of the Church. From 1790 to 1820 the Church in America was in a profound sleep. She awoke, and now our neighbors have no less than sixty-one sees, and an extra half dozen will probably be added at the next Convention. Four thousand churches are served by about three thousand clergyman, and four hundred thousand communicants habitually receive the Holy Communion. The large-hearted liberality of American Churchmen is proverbial, and so we are not surprised to hear that within three years \$21,000,000 formed the united revenue of the churches. Truly there is a great future before the Church on this Continent. Brothers, give nobly of your substance and pray the Lord to send forth labourers filled with devouring zeal for Him.

MONEY and men are wanted. Money in order to support men starting new centres of work; and men of true missionary spirit to gather in the harvest awaiting them. Many dioceses in this Country are too extensive and need sub-division. With sub-division will come new life, greater progress, and increase of members. But funds are required for this. Will not our rich brethren help? Then again, many of our country parishes are too large; they ought to be divided, and then new centres of work would certainly bring increase of members to the Church. Here again the Church is crippled for want of funds, and it is no uncommon thing to find a clergyman, with a miserable pittance, ministering to four or five Churches. Let us be up and doing. The harvest is ripe. If Churchmen will not gather it they will see the precious crop gathered in sectarian barns.

THE Archbishop of Canterbury who recently presided at the meeting of the Church Missionary Society was glad to find that the receipts for missionary purposes were so good. Speaking of the great work that had been done among the poor, the Archbishop went on to say that there is a growing conviction that the time is very fast approaching when we shall not only recognize that the rich also have souls, but when we shall begin to deliver an assault upon the souls of the rich and the educated in those great populations and among those ancient cultivations of distant lands. It is not only that we are just on the borders of the mission field, considering its extent, but we have also

much harder work to do than we have done before.

THE cool evenings and lightened purses are compelling many workers to return to their fields of labour. "A plethoric purse" is said to be the worst form of disease for sending people abroad. But this soon cures itself, and the workers are forced back into the field. But it does seem to be a shame that so many churches are closed during the summer in some of the American Cities.

A SECTARIAN exchange tells of one of its readers subscribing for 500 copies of the weekly paper to circulate free. We learn from the same article that the denomination has thirteen weeklies, nine monthlies, and one semi-monthly, published in the United States, with an aggregate monthly circulation of 270,000 copies. The matter is an important one. A church newspaper is the best medium for keeping up a general interest in the affairs of the church. We hope that our own brethren will emulate the sects in this particular and give a helping hand in scattering church news and teaching throughout the land.

WHAT a wonderful influence the good Queen of Madagascar exerted. On her accession to the throne in 1868 she embraced Christianity. From that day under her sway education made rapid advances. In the principal schools in the provinces there were about 140,000 scholars, and she exempted from the liability to personal service in lieu of taxes all engaged in the work of teaching. Her whole reign was marked by reforms, and she laid the foundations of constitutional government. She likewise effected the emancipation of all the Mozambique slaves in her dominions, and made the importation of slaves illegal. Though domestic slavery still exists it has been shorn of its worst features, and the public slave markets have been abolished. Missionary money has certainly not been spent in vain in Madagascar.

No little indignation has been excited by the charge of 2s. 6d. made by the Cathedral authorities at Chester for admission into certain parts of their building to those wishing to attend the late Choral Festival held there. Many were the protests uttered on entrance being forbidden, except by the degrading and commercial proceeding of buying a card, the ticket office being a neighbouring shop, and presenting it to the ticket taker at the Cathedral door. We strongly believe that our Cathedrals and Churches should offer to God His highest gifts of song, but the demand for money in return for such is almost equivalent to making a Cathedral very much like Exeter Hall or the Boston Music Hall. In any case, so strong is the feeling throughout the Diocese against its Mother Church being treated like the Opera House by the securing of its seats beforehand by means of money and tickets that we feel sure that this will be the last time that the Dean and Chapter will make the grievous mistake which they made at the recent Choral Festival.

ROBERT MOFFAT, a modern apostle, has just entered his rest, at the advanced age of eighty-eight. He was born in humble life, but was fired with a longing to sow the good seed in African deserts. For twenty years he lived and laboured

in complete isolation among the Bechuanas, and often amid great perils. Civilization followed in his footsteps. A secular paper tersely says that his death removes one not unworthy to be numbered among those apostles of savage tribes, to whom the childlike enthusiasm of an earlier age accorded the honor of canonization. The 19th century has its saints and its martyrs not less than any that preceded it, and though we build no abbeys in their honor, they are not less worthy to be held in remembrance by mankind than St. Alban or St. Helier, or any of the saints who spent their lives in civilizing the rude barbarians of Europe. The self-denying labors of Moffat lose none of their lustre, because, unlike many of his fellows, the life he so often hazarded was never taken.

Protestant.

THE clever contemporary *Church Bells* has the following article, under the heading of "Misleading Ecclesiastical Words and Phrases:"—

We say that the word 'Protestant' is a very inadequate description of a Christian, of whatever form his faith may be. It is negative rather than affirmative in its meaning. It indicates disbelief in something rather than belief in anything. It is a protestation against assumed error rather than a declaration of the truth. Unquestionably every Christian should protest against error; but that is not enough; he must affirm and hold truth. It is not by the qualities which a thing has not, but by the qualities that it has, that it should and does take its name. So it is not by what a man negatively objects to, protests against, and in the strongest way repudiates, that he should be designated. It is by what he positively thinks, says, and does, that the elements of his character are made up. They form the material by which to determine what his proper designation should be.

A man might protest against much error, and yet himself hold but little truth. He might protest against and strongly denounce evil in others, while he himself possessed but little good in his character.

The designation 'Protestant' is nothing for any Christian to glory in. Its history is a history of error, schism, and division, in the Church of God. Its use is a sorrowful necessity, as long as the Roman branch of the Christian Church will not only cherish error, but try to thrust it upon other branches of the Catholic Church, and that under pain of anathemas.

'I am a protestant,' said a man emphatically the other day. The reply to him was: 'My friend, if you are nothing more you are not much, and you have but little to glory in, at the most all you can boast of by the use of that word is non-participation in certain errors: but all the while you may cherish errors peculiar to your own mind which are quite as contrary to God's Word, and are as soul-deadening and soul-destroying, as those you take credit for rejecting.'

For the errors of Rome, in the case of many persons, there are frequently substituted the errors of party, and the errors of the sect, which are opposed to the simple faith of Christ, and are destructive of the essential life in the soul.

It is not enough to repudiate Rome's supremacy, and erroneous doctrines, and superstitious worship, we must also renounce all evil usurpation of spiritual authorities over us, and all forms of error which present themselves to our minds.

PROVINCIAL SYNOD.
DIOCESE OF MONTREAL.

SECOND DAY—AFTERNOON.

[EDITORIAL CORRESPONDENCE].

After Recess, Mr. Strachan Bethune, of Montreal, moved, seconded by Chief Justice Allan, of Fredericton, an Amendment to the first Article of the Constitution, so as to omit certain words with reference to the Church of England and Ireland which is not since disestablishment of the Irish Church a correct title for the Church. The motion was carried.

Rev. Rural Dean Belt, of Newcastle, Ont., moved, seconded by Rev. W. J. Mackenzie, M. A., of Brantford, Ont., That a committee be formed to draft a canon of discipline for the Laity. This motion provoked a very great deal of discussion. The mover said that this was a matter affecting the well-being and the good name of the Church and its influence abroad. He had no particular case in view, but he thought a canon should be brought into force to meet such difficulties as a man living in habitual drunkenness, or in a state of immorality, or a person taking advantage of his position in the Church to hold a schismatic meeting, etc. He heard of laymen holding Services in opposition to the clergy, and refusing the admonitions of the Bishop, and he thought it would be for the welfare of the Church to pass a canon to meet such cases, and in doing so, they would make their Church far more influential.

Very Rev. Dean Baldwin, of Montreal, objected to a cast iron rule, and thought we had machinery enough to deal with cases of this kind.

Mr. A. H. Campbell, of Toronto, raised a point of order, that the Provincial Synod could not deal with the question of discipline, as the sole power to do so belonged to the Diocesan Synod.

The Prolocutor over-ruled the point, and the discussion proceeded.

Rev. Dr. Carry, of Port Perry, Ont., made, as he usually does, when he feels strongly, a very vigorous speech in support of the motion. He said that one of the greatest reproaches against the Church was, that there was a lack of discipline, and it had created a strong feeling against the Church. He had been called upon to bury persons who had died in delirium tremens, and even infidels, and what protection had he? He had himself refused to bury a man who had neglected to attend to his religious duty, and who had not been inside of a Church for many years, and it had created quite a stir in his parish, but he thought he had done quite right. But how was a young clergyman to be expected to stand his ground in such cases; he was almost sure to fall, and he therefore thought they should pass such a canon, and rigidly enforce it, as would be a standing warning to their laity.

After a motion as an amendment by Mr. A. H. Campbell, embodying his point of order taken previously, which the Prolocutor had not entertained, the Rev. Canon Brigstocke, of St. John, N. B., moved in amendment to the amendment,

That the House of Bishops be requested to appoint a committee to act with a committee of this House to be appointed by the Prolocutor, to consider the advisability of a canon for the discipline of the laity.

He said that this question was of the greatest importance, and they should proceed very cautiously. He thought that before touching upon the discipline of the laity, they should ask the opinion of the House of Bishops upon such a difficult subject, and if even the matter was allowed to stand over for three years more no possible harm could result from it.

Mr. George Elliott, Niagara, agreed with the Rev. Canon Brigstocke that it would be advisable to get the opinion of the House of Bishops before proceeding further with the matter. He saw no reason why the Church of England should not enact a canon for the preservation of the purity of her members, and he felt that the effect of the enactment would be to extend the power of the Church.

Dean Baldwin said they were not compelled to give the Lord's Supper to a vicious liver, and if this was the case, he did not see why they needed this canon.

Rev. J. P. Lewis, Toronto, claimed that such a canon was imperatively required, and urged that other bodies exercised discipline, and why should not the Church adopt a comprehensive canon on the subject.

Rev. F. R. Murray, Halifax, contended that it was better to leave things as they are, as the rubric gave the clergyman every authority to act, and often the gospel of love and not the censure of the Church would bring a man to his right mind.

Mr. S. Bethune, Q. C., said his diocese took the rubric as its authority, and adopted a canon based upon it. He strongly advocated such a course.

Canon Brigstocke's amendment was carried almost unanimously.

The next subject of importance discussed was with reference to the Deceased Wife's Sister Bill, brought forward by the Rev. O. P. Ford, of Toronto, who moved the following resolution, seconded by Rev. Canon Bogert, of Ottawa, "That a joint committee of both Houses be appointed to prepare and report a Canon dealing with the case of persons who shall contract or shall have contracted marriages within the prohibited degrees, if they consider it advisable and lawful for this Synod to enact such canon."

The mover and seconder each urged that as the Church of England, agreeably to the constant practice of the Church Catholic from the earliest ages, declared such marriages to be contrary to God's Word, and as by the recent passage of an Act of Dominion Parliament, such marriages were made legal, it became the duty of the Synod to make effectual the canon passed at last session, declaring such marriages opposed to the Church's laws, by adopting the proposed canon now asked for.

Mr. F. W. Thomas, of Montreal, was convinced that public opinion was tending towards the abolition of such a law, and to allow of the marriage of the deceased wife's sister. He would suggest that the question should be deferred for six months, and he thought by that time they would all come to the conclusion that the question was not one for them to discuss, but that it should be left for the legislatures of the country and the people at large. Again and again they saw persons whom they held in the highest respect, marrying within the prohibited degrees, and in enacting such a canon as proposed they would be passing condemnation on these persons, which would be highly improper. If the Church of England was unable to temper public opinion in this direction, it showed that there must be something wanting.

Mr. E. J. Hodgson of Charlottetown said that it had been asked why they should pass this canon, because the law of the land says otherwise, but he would say that it happened to be because the law of the land and the law of God were opposed to one another, and he had yet to learn that the Church of God was to bow down to any Act of Parliament, no matter how high. The last speaker had said they should temper public opinion, but when their Blessed Redeemer was on earth He and the apostles failed to temper the opinion of Jerusalem, and He was crucified because he set his face against the public opinion of Jerusalem. They would be cowards if they did not do what their consciences told them was right, and when people did wrong the Church should deal with them as they ought to be dealt with. It has been said that respectable people had done this but there was something higher than respectability, there was the law of God and that must not fall down before respectability. They should do their duty in this matter, and not allow the sacred cloak of religion to be thrown around those who committed this sin.

Mr. G. R. Parken of Fredericton said that the Church of Canada had taken a firm stand on this question, and the Metropolitan had declared his intention of disciplining any clergyman who should

disobey the canon of Synod in this regard. It had been stated that public opinion in England would eventually carry the measure through the House of Lords, but that day would see the beginning of the conflict between Church and State, and the question for the Church of England would then be whether it would go with the popular tide or resist.

Rev. G. M. Armstrong hoped the question would be discussed calmly and with a due regard for the opinions of those who did not regard such marriages as sinful. There was a great difference between sin and schism.

Rev. G. C. Mackenzie sympathized with the opinions of Rev. Mr. Armstrong.

Other speakers followed, among whom Chief Justice Allan, who, while not positively expressing an opinion, was inclined to believe that to exercise discipline upon a man and woman for doing what the law of the land permitted them to do, would subject the clergyman to pains and penalties. This view was vehemently opposed by many, both lay and clerical, who contended that the Church was in the position of a voluntary society, and those who joined her ranks, did so voluntarily, and so became subject to the rules and regulations provided so long as they maintained their connection with her. And just as the Masonic Society exercised discipline upon its members, and was held blameless of violating the civil law, so the courts would ask simply, whether the Church had gone beyond its own laws in any case which might arise.

Six o'clock having arrived, the Synod adjourned.

THIRD DAY—FRIDAY.

The Synod inaugurated a work to-day which is cheering to the heart of every well disposed Churchman inasmuch as it must mark a new era in the history of the Church in Canada. We allude to the setting apart of a day for the discussion of the missionary work and missionary needs of the Church, and for the appointment of a committee to frame a Constitution for a great general Missionary Society which shall recognize and embrace every member of the Church as a missionary worker, or as bound by the Baptismal vow to work for the extension of Christ's Kingdom on earth. The new departure was fittingly introduced by the presence and hearty reception of a delegation from the Church in the North-West who had come to urge the claims of that great section of our common country upon the attention of their brother Churchmen of the older dioceses.

The House met as usual after prayers in St. George's Church. The Prolocutor took the chair at ten o'clock, and after routine announced the reception of the deputation from the sister province of Rupert's Land, and requested Canon Carmichael to inform the House of Bishops that the deputation was about to enter.

The House of Bishops entered and occupied seats on the platform.

The deputation comprised the Rev. O. Fortin, of Holy Trinity, and the Rev. E. S. W. Pentreath, of Christ Church, both of Winnipeg.

The Prolocutor welcomed them in the name of the House in words at once graceful, dignified and kind, by which and in other ways more than once during the session he proved himself to be in every way equal to the frequent emergencies which cannot fail to arise in so important and representative a body.

After the Prolocutor's kindly words, Mr. Fortin was first invited to address the two Houses, and in an extremely well-conceived and eloquent speech, presented the claims of the North-West in general, and the Diocese of Rupert's Land in particular, to the liberality and warm-hearted consideration of the Church in older Canada. He said the present was the day of small things in the West, but the opportunity was great. As they saw the tide of immigration, the opportunities of planting the Church in small villages that will be large towns to-morrow, and listened to the cry of the settlers on the prairies, "Come over and help us," they felt that some day what was now small would become great. When they looked at this and then

upon their means they felt that it was an imperative duty to appeal to the older Church, saying:—"A question of supreme importance confronts us; what are we going to do with it?" The claim of the work in the North-West upon them was by no means an ordinary one. A people were springing into existence there in a day. A mighty land that would support freely 100,000,000 of people lay open to the world, and was attracting universal attention. This land was the inheritance of the Church, and their efforts to possess it must be increased in self-preservation, if for nothing else. Were there no Church statesmen in this great assembly who could break through all Diocesan trammels, and place the Church firmly in possession of this grand future? After a residence of eight years he had come to the conclusion that the North-West was inseparably bound up with the future of the Church in this Dominion. Every day members of the Eastern churches were making new homes for themselves in the West, and what was to become of them? They were lost to the East, and if not followed up they would be lost to the West as well. Then the nature of the men who were flocking in the West should be remembered. Never had he seen such true, noble, determined men as were to be found in Manitoba, and their love for the Church was deep and sincere. As an instance of this, in the town of Moose Jaw, when it was but seven months old, they banded themselves together and built a beautiful little church. There were many other instances similar to this. The Bishop had, by devoting his entire income, and depriving himself of many comforts, succeeded in founding a college and procuring its endowment. All through the country the good effects of his apostolic ministrations were apparent.

Mr. Pentreath followed Mr. Fortin, and in a speech which displayed great practical wisdom and much power, urged prompt and liberal action on the part of his hearers, saying that the condition of affairs in the North West could not be exaggerated. The immense extent of the country was calculated to bewilder people, for it was difficult to make them believe all that was said of it. The Bishop of Athabaska recently released 100,000 square miles to form a new diocese. In that diocese they had a mission 3,700 miles from Winnipeg, taking the Ven. Archdeacon Macdonald six months of continuous travel to reach it. The diocese of Saskatchewan covered 214,400 square miles, containing the densest Indian population in the world. The new diocese of Assiniboia contained 100,000 acres of the richest land of the world, into which settlers were crowding. Yet there were in all that vast country but two clergymen. From all over the prairie came cries for help. In Assiniboia itself there were a hundred places vacant. They had been told that they were exaggerating the spiritual wants of the North West, but did the fact that the Presbyterians last year devoted \$16,000, and would send out forty missionaries, look like exaggeration?

The speaker proceeded to give a description of the work and its needs, and also some efforts which the people had made to provide the ministrations of the Church for themselves and their children, alluding to the encouraging fact that in several of the Missions where a clergyman has never yet been seen, the few people had built a Rectory, hoping thereby to induce a clergyman to settle among them. The statement made by the speaker, that in the North West the Church was too busy and too anxious about her work to engage in controversy and in party strife, elicited loud applause and much favorable comment.

The Prolocutor thanked the delegates, whose cheering reports would, he was sure, stir up the loving interest of the Eastern dioceses in the great mission work of the Great North-West. He could assure them that their words had succeeded entirely in dispelling any conceivable reason why some withheld their help from this branch of the mission field.

Rev. Canon Brigstocke then moved, seconded by Rev. Dr. Lobley,—

"That this House, having heard the interesting and powerful address of the Rev. O. Fortin and Rev. E. S. W.

Pentreath, members of the delegation from the Province of Rupert's Land, expresses its warm sympathy with the arduous and difficult work before the Church in the North-West, and pledges itself to use every endeavor to further its growth and development."

Rev. Canon Ellegood, the Chairman, presented the Report of the Central Board of Domestic Missions, in which a decided increase in the funds during the past three years was announced, and the prospects stated to be encouraging for a much larger increase in the future.

The Board resolved to hold regular monthly meetings, the first which took place on October 5th, 1880, at which meeting there was read and adopted an appeal made by the Board to the Church at large explaining the formation and functions to the Board, giving detailed information as to the needs of the Church in the North-West and Algoma, and urging the necessity for prompt and energetic action. This appeal was published in the *Montreal Gazette*, was printed and circulated throughout all the Dioceses, and fifty copies were sent to the Right Rev. the Lord Bishop of Rupert's Land.

A request was also made to the Most Rev. the Metropolitan, asking His Lordship to suggest to all the Bishops of the Province, that a collection be made in every parish for the Domestic Missions of the Church.

The Board was able to put forth a definite statement that \$11,000 would be required annually for the purposes and work of our Domestic Missions, and that the amount might be raised, the following resolution was passed at a subsequent meeting.

"That the different dioceses be respectfully asked to obtain subscriptions at once in aid of the Domestic Missions in the North-West and Algoma, to the following amounts:—

Diocese of Montreal.....	\$2,000
" Toronto.....	2,000
" Huron.....	2,000
" Ontario.....	1,250
" Niagara.....	1,250
" Quebec.....	1,000
" Nova Scotia.....	750
" Fredericton.....	750

Returns have been received from all the dioceses, and the information obtained is presented in the following tabular statements:—

I. Amounts contributed for Domestic Missions by each diocese during the three preceding financial years, exclusive of grants to Episcopal stipend:—

Diocese of—	1881.	1882.	1883.	Total.
Nova Scotia....	\$ 377.22	\$ 383.74	\$ 220.85	\$ 981.81
Quebec.....	1,415.10	1,244.56	2,435.71	5,095.37
Toronto.....	673.31	1,847.75	2,931.77	5,453.03
Fredericton....	614.72	951.64	1,854.86	3,421.22
Montreal.....	1,057.97	1,378.49	3,730.03	6,166.49
Huron.....	1,408.07	1,753.61	1,724.91	4,886.59
Ontario.....	934.51	1,235.19	1,863.35	4,033.05
Niagara.....	985.62	1,524.50	1,848.42	4,358.54

Total.....7,466.52 10,319.48 16,610.10 34,396.10

*The total amount given in the return from the Diocese of Huron is \$8,977.57, of which \$1,900 is the grant to the Episcopal stipend and \$2,190.98 contributed to the Sabrevois Missions—objects not included in this statement.

As a peculiar interest attaches to Algoma, the Missionary Diocese of the Canadian Church, it is gratifying to observe that the contributions have been satisfactory; indeed, during the last year a measure of earnest liberality has been called forth in this direction.

II. Towards the Mission Fund and for other purposes, exclusive of the diocesan grants to the Episcopal stipend and the Indian Homes, there was contributed during the year 1881, \$4,996.98; 1882, \$5,515.18; in 1883 \$13,366.33; total, \$23,878.49.

The amounts given by the several dioceses are appended in the following statement:—

Diocese of—	1881.	1882.	1883.	Total.
Nova Scotia....	\$ 294.02	\$ 313.16	\$ 178.84	\$ 785.02
Quebec.....	709.22	604.70	2,140.54	3,454.46
Toronto.....	651.31	809.75	2,516.93	3,977.99
Fredericton....	214.30	627.59	1,410.85	2,252.74
Montreal.....	923.19	526.32	3,424.73	4,874.24
Huron.....	562.88	411.16	484.93	1,458.97

Ontario.....	656.44	919.00	1,583.09	3,158.53
Niagara.....	985.62	1,303.50	1,627.42	3,916.54

Total.....4,996.98 5,515.18 13,366.33 23,878.49

The following table will prove interesting to our readers, showing as it does the comparative amounts contributed during the three years for the missions in Algoma, other North-West Missions and the Indian Homes:—

Missions in Algoma.....	\$23,874.49
North-West Missions.....	7,449.62
Indian Homes.....	3,067.99

\$34,396.10

Amounts contributed by the several dioceses:—

Diocese of	Algoma.	N. W.	Indian Homes.	Total
Nova Scotia....	\$ 758.02	\$ 107.21	\$ 89.58	\$ 981.81
Quebec.....	3,454.46	1,319.91	321.00	5,095.37
Toronto.....	3,977.99	1,273.27	201.77	5,453.03
Fredericton....	2,252.74	139.62	1,028.86	3,421.22
Montreal.....	4,874.24	976.23	316.07	6,166.49
Huron.....	1,458.97	3,075.39	352.23	4,886.59
Ontario.....	3,158.53	115.99	758.43	4,033.05
Niagara.....	3,916.54	442.00	before.	4,358.54

Total.....\$23,878.49 7,449.62 3,067.99 34,396.10

These figures are sufficiently interesting and important to induce the wish that such returns could be obtained with regularity and completeness. Although accurate so far as it goes, the statement can only be taken as an approximation to what has been actually contributed, many contributions having been sent direct both by parishes and individual donors.

Canon Ellegood concluded the reading of the report, by moving that the report as read be received, adopted and printed for general circulation, and that the thanks of this Synod are due and are hereby tendered to the Rev. S. Belcher for his able, elaborate and exceedingly interesting report, which had caused him a great deal of trouble to prepare. The motion was unanimously adopted.

The Bishop of Algoma after warmly eulogizing the deputation from the North West, and supporting their appeal, gave a resume of his report for the Church's Missionary Diocese of Algoma, in which he said, the amount which had been received by Algoma from all sources and all parishes had been over \$37,000. Of this a balance of \$7,209 had been transferred to his care by the executors and commissary of the late Rt. Reverend the Bishop of the Diocese of Toronto. The Algoma mission fund had had a goodly increase last year. He enumerated the sources from which it came as well as the objects to which it was devoted.

The Rev. Dr. Lobley, the Chairman, presented the Report of the Central Board of Foreign Missions. It points out its objects, and then laments that the Dioceses have neglected to support Foreign Missions to the extent they should have done, and regrets that some have not contributed the required information to the Board. The following contributions have been reported to the Board:—

Diocese of—	1881.	1882.	1883.	Total.
Nova Scotia.....	\$ 96.31	\$101.15	\$77.73	\$ 275.19
Quebec.....	410.64	295.81	391.36	1,097.81
Toronto.....
Montreal.....	358.59	629.33	926.16	1,914.08
Huron.....	63.95	603.86	676.77	1,344.58
Fredericton....	585.73	644.49	739.04	1,959.26
Ontario.....	19.00	9.00	104.57	132.57
Niagara—Secretary reports no collections.

1,534.22 2,383.64 2,915.53 6,743.39

The Board would take this opportunity of recommending to the various dioceses the introduction of some such system of disseminating missionary information as that which has been adopted with the happiest results in the Diocese of Toronto. That system consists in the formation of a missionary committee in each congregation to collect monthly subscriptions and to distribute to the subscribers missionary periodicals.

Dr. Lobley moved, seconded by Very Rev. Dean Baldwin, that the report be received, printed and circulated. Carried.

After some enthusiastic words from L. H. Davidson, Esq., 1 o'clock was announced, and the Synod adjourned.

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

NEW ROSS.—The 4th annual picnic of Christ's Church Sunday School, was held on Thursday, Aug. 30th. Of the Sunday School alone, 172 scholars marched as usual in the procession with the class-wreaths and the Sunday School banner borne ahead by Albert Ross. There were besides some 270 persons assembled on the grounds. The usual dinner and tea rapidly disappeared, and also the dainties on the refreshment stand, which was admirably managed by Mrs. Mary Roast, assisted by Miss Windrow, and Mr. Church, and realized of itself \$52.00. We took in altogether \$130.12, an increase over last years results of \$20.71. To this must be added a subscription list amounting to \$56.24 all of which, except \$11.00 kindly given by a few outside friends, were raised amongst ourselves, and all but \$800 collected since July 20th. The picnic fund and subscriptions aggregated \$186.35. The whole exterior of our Church has been of late carefully and neatly painted by Mr. Jos. Skerry, senior warden, at a total cost of \$156.41 and all fully paid for, the fund above noted enabling us also to pay \$12.50 for insurance on church and parsonage, to send in \$10.00 on organ debt, settle incidental expenses, \$2.68 and to have as usual a *small balance* on hand for further operations. It was altogether the quietest and most satisfactory picnic yet held here and the people deserve great credit for their self-sacrifice, harmony and painstaking efforts.

MAHONE BAY.—Last week Joseph Barlett, the well-known Indian, led to the altar Miss Haide Fronk, Rev. W. H. Snyder, of Mahone Bay, being the officiating clergyman. The banns had been published by Rev. D. C. Moore fifteen years ago. Long life and happiness to them!—*Lunenburg Times.*

SEAFORTH.—Rev. James A. Richey, Seaforth, desires to acknowledge his obligations to the Church Extension Association, 27 Kilburn Park Road, London, and to recommend perusal of their magazine, *Our Work*, to his brethren and Church people generally.

S. CLEMENTS, N. S.—Besides the ordinary work of the Church in this parish which has been by the grace of God continuously proceeding there has been of late more than ordinary activity. The ladies of the Sewing Society in connection with the Parish Church have been for some months past engaged in preparing work for a fancy sale. A fancy sale and tea meeting was held on Tuesday 29th August. The day was very fine and a very large number of persons from all sections of the surrounding country were gathered together. This liberal patronage as also the very kind help in the shape of articles given by sympathisers in the Parish of Annapolis and elsewhere resulted in the realizing of the very substantial sum of three hundred and five dollars to be appropriated to various necessities of Church work in the Parish. Where all worked well and donated liberally it would seem almost invidious to particularize but the number of fancy articles etc., made by Mrs. Chas. Detman's, of S. Clement's Parish, and the very substantial aid afforded by Messrs. A. W. Corbett & Son, of Annapolis, certainly deserve special mention. Messrs. Corbett sent their tug-boat at a merely nominal charge for passage from Annapolis, thereby enabling many to come who were desirous of being present, and who, otherwise might not have been able to come, and in every way in their power contributed to the success of the affair. But a still more important and difficult work has just been nearly brought to successful completion. A large body of Church people at Clement West, living at a distance of three miles from either of the churches have been worshipping in a Union

Hall. This was found of course to be very unsatisfactory as the chief act of worship, the celebration of the Holy Eucharist was impracticable and many aged and infirm parishioners were, owing to the distance from the churches, debarred from anything like frequent reception of the Body and Blood of Christ. At Smith's Cove, some three miles distant there was a church in good repair in fact only remodelled and renewed some three years since, but there was no resident congregation of Church people, in fact only one family of even nominal Church folk. It was at last decided to remove this building from its site to another at Clement Shore, kindly and generously donated by Cereno Purdy, Esq., of that place. Upon consultation with Messrs. Chute, of Bear River, (whose name is renowned both in this Province and elsewhere in connection with the successful moving of buildings of all kinds and by ways and means apparently almost impracticable,) and it being pronounced feasible the contract was given to them. They commenced work last week and on the 4th Sept., the building was moved to Clement Shore. The magnitude of the task may be imagined. The building is forty-eight feet long, and forty five feet in height, from sill to top of the spire on tower. This building was first moved from its site to the sea shore some half mile or more, then placed on two large scows and so towed more than two miles up the Annapolis basin to Clement Shore. This was done without injury to the building, except that owing to a mischance the building once had a slight slip and jar which somewhat injured a portion of the plastering on the walls. The kindness shown by the Messrs. Chute will be appreciated by all Churchmen when we state that owing to the very small amount charged by them for the removal of this building they will not clear anything over and above the expenses necessary for labour, etc. And again, the Messrs. Corbett have shown their zeal for the Church in a most tangible manner by actually towing the scows to Smith's Cove, and then coming again with their tug and towing the Church to Clement Shore without fee, charge, or reward. Surely such benefactions should earn for them the hearty and sincere thanks not only of the parishioners of S. Clements, but also of all those who have the advancement of the work of the Church at heart. It is almost impossible to estimate the advantage which will accrue to the people at Clement West in thus at last having a house of God in their midst where the services of the Church can be conducted according to her laws and usages and the Bread of Life can be broken and partaken of regularly by the faithful. Then we thank God and take courage and earnestly pray that his blessing may rest upon work carried on for His Honor and Glory and the prosperity of that branch of His Church planted in our midst.

DIOCESE OF FREDERICTON.

CHATHAM.—In the absence of the Rector, the Rev. W. J. Wilkinson conducted services in St. Mary's Church, Chatham, on Sunday last. Holy Communion was celebrated at 8 a. m., morning service at 10 a. m., and evening service at 6.30. Holy Communion was celebrated at the 11.30 service at St. Paul's. Mr. Simonds, who conducted the services at St. Mary's Sunday before last, and during the week, officiated at the Bay du Vin Church on Sunday last.

POINT DU CHENE.—The oyster supper and fancy sale in connection with St. Andrew's Church was held on Wednesday last, the 12th inst., and was in every respect a success. Many of the articles displayed at the fancy table shewed a good deal of taste and workmanship. The flower tables were well patronized, being got up in regular æsthetic style, sunflowers and moss adding to the general effect. Tea, ice creams and oysters refreshed the inner man, and all seemed thoroughly to enjoy themselves. The proceeds, after all expenses were met, amounted to \$100.

ST. JOHN.—The five batteries of the N. B. B.

G. A. were well represented in the parade to Valley Church last week. They were under command of Major and Brevet-Lieut. Col. Peters, and were headed by the fife and drum band. Rev. F. S. Sill preached a very appropriate sermon.

DIOCESE OF MONTREAL.

MONTREAL, ST. GEORGE'S.—Dean Baldwin has returned from his vacation. A large congregation attended at the Cathedral last week to see and hear the Rector. The report that the Dean had suffered greatly from sunstroke, is happily exaggerated. It appears, however, that it was a very slight attack, which passed away quickly, and left no bad effects behind. The Dean looked well in the pulpit, and preached with all his characteristic power and acceptance a most eloquent sermon.

BEDFORD.—There is to be a Clerical Association formed in the Deanery, for the purpose of brotherly conference on Parish work. We wish the proposed association success.

IBERVILLE.—His Lordship the Bishop of Montreal visited the Rural Deanery of Iberville last week. The Deanery is an important one, extending over a rich section of the country, and having in it many growing towns. It is rumoured that the Rev. A. D. Lockhart, of Ormstown, is to be appointed Rural Dean. The appointment will meet with the approval of both clergy and laity.

DIOCESE OF TORONTO.

TORONTO—Holy Trinity.—The Rev. George Naltress, recently ordained at Cobourg, has been appointed Curate to the Holy Trinity Church, in place of the Rev. Wm. Farncomb, now of Bobcaygeon. He has entered upon his duties, and will, we trust, reap such practical experience of parish work as may stand him in good stead when appointed to a Mission.

PERSONAL.—The Bishop of Toronto administered the rite of Confirmation at Meaford, in the Diocese of Huron, on a recent week evening. The Rev. J. Middleton, of Oshawa, exchanged duties with the Rev. W. C. Bradshaw, on the 16th Sunday after Trinity. Professor Clark, of Trinity College, Toronto, takes duty in Mr. Rainsford's Church during the month of September. Rev. C. R. Bell, of Bradford, filled Mr. Beck's place at Peterborough during the latter's absence at the Provincial Synod. The Rev. John Hanna, it is reported, is about to leave Streetsville.

PENETANGUISHENE—All Saints.—The Mayor of this picturesque and out-of-the-way town has presented a beautiful altar cloth to All Saint's Church. It is of excellent design and material and is very beautifully decorated with appropriate ecclesiastical symbols. We rejoice to learn that the Church here is growing. The present Incumbent is devoting himself thoroughly to the work of building it up, and the result is satisfactory.

PETERBOROUGH—St. John's.—The grounds in front of the Church are being graded and terraced, thus improving the appearance of the Church from the street. The site of the building is one of the best in Canada, and the Church at present stands at least *second* among those outside the city. The ladies are agitating the holding of a Bazaar for the organ fund.

PERRYTOWN—St. Paul's.—The annual harvest gathering in connection with this Church took place in Mr. Wilson's grove near the Church on the 10th inst. The band of the 46th Regiment was present to enliven the proceedings. After partaking of a sumptuous repast, addresses were delivered to those present by Judge Benson, Col. Williams, Dr. Breveton, and a few neighboring clergymen. The Incumbent, Rev. A. B. Chafre exerted himself to make the affair a success, and

was rewarded in doing so, everything turning out extremely well.

BARRIE.—The excursion in aid of the Organ Fund of Trinity Church, held recently, proved fairly successful. The receipts amounted to \$72.15, expenditure \$29.75, leaving a net balance in favor of the fund of \$42.40.

HASTINGS.—The Bishop of Toronto administered the rite of Confirmation in this Parish on the 2nd inst. Forty-eight persons received the Apostolic rite—twenty-six presenting themselves at Alhwick and twenty-two at Hastings. During his stay the Bishop was the guest of Dr. O'Gorman at the Clarendon Hotel.

C. E. T. S.—A meeting of the Central Association Church of England Temperance Society was held on Thursday, the 6th inst., at which a memorial was adopted for presentation to the Provincial Synod, asking for the establishment of a C. E. T. S. for the Ecclesiastical Province, which includes Ontario, Quebec, and the Maritime Provinces; and for the appointment of a Sunday on which temperance, as a special branch of Church work, may be urged on the congregations; also asking that a badge may be authorized for wear by all members of the Society. A report was presented of the publications of the C. E. T. S. now ready.

DIocese OF HURON.

THE regular September meeting of the Standing Committee was held on Thursday, the 7th inst. The Rev. Canon Innes, Bishop's Commissary presided. A good deal of business was transacted. The Rev. W. T. Campbell announced his resignation of the position of Diocesan Missionary agent, as he had accepted a similar one in the Diocese of Toronto. On motion of Dean Boomer, seconded by Archdeacon Saundys, a resolution was passed expressing approval of Mr. Campbell's work, and wishing him success in his new field.

A motion was passed that until a more permanent scheme be adopted, the clerical members of the Missions Committee of each Deanery, be requested to arrange for the Annual Meetings in the respective Deaneries.

With reference to the Episcopal Fund, it was resolved on motion of Mr. Cronyn to devise some method for augmenting the Episcopal Fund to \$4000 a year and a See House.

The question as to what constitutes a quorum of Synod which had been referred to the Standing Committee with power was left with the Secretary-Treasurer to apply to Parliament for an Act defining the number to constitute a quorum, and also to grant power to this Synod to execute mortgages on real estate.

Rev. W. T. Campbell, who has for the past five years filled the position of Diocesan Missionary Agent, has been appointed to a similar position in the Diocese of Toronto at a salary of \$2,000 a year and expenses. Mr. Campbell laboured here with great energy and ability, and awakened interest and increased the contributions in every parish he visited.

Two of our clergy have passed away in the persons of Rev. W. Clotworthy, a superannuated clergyman, and the Rev. C. D. Martin, of Kanyeageh. Mr. Martin died after a short illness of typhoid fever at the early age of 32. He was ordained in this Diocese, and served for a time as Curate of St. Jude's, Brantford. From there he removed to Delaware, and for several years laboured with great acceptance in that Mission. At the time of his death he was in the employ of the New England Society as missionary to the six nation Indians on the reserve near Brantford. Mr. Martin was highly esteemed for his many fine qualities of head and heart, and the Church has lost in him a faithful labourer and a loyal son. His widow, who is a daughter of Canon Salter, of

Brantford, has the sympathy of the Diocese in her affliction.

It is expected that the Synod of the Diocese will meet about the 17th of October for the election of a Bishop.

Province of Rupert's Land.

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

DIocese OF RUPERT'S LAND.

TURTLE MOUNT.—The Rev. G. Aitken writes to the *Mission Field* that the Mission of Turtle Mount is a new one, and has only just received a resident clergyman. It contains twenty-five townships, or 900 square miles, and there are members of our Church scattered throughout it. Many of the settlers are from England. The whole district is but sparsely settled, although a large part of the land available for settlement has been taken up. Services have to be held in houses, and it is with difficulty that twenty people can be got together in one place. The people themselves cannot do much. They have as much as they can do in putting up their houses and settling on their farms. It is a necessity for the Missionary that he should have a house. He then says: "At present I have five centres, but expect soon to increase that number. One church at Waubeesh has been commenced. It is to cost \$1,500, *i.e.*, about £300, the principal cost being borne by a Mr. Brondgeest, who also gave two acres. At two other centres we have quite able choirs. We have no funds for purchasing a musical instrument, so that it does great credit to the members of the choirs. We sing the Canticles, Kyrie, &c."

WINNIPEG.—The following words written home to England by young emigrants must stir the hearts of all who read them:—"We felt very lonely indeed on first arriving in Winnipeg. We went to St. John's Cathedral in the morning. We seemed nearer to home in the services of the Church than anywhere, and among brothers, though we knew none then."

THE REV. RURAL DEAN SETTEE, of Prince Albert, is visiting Winnipeg. The Rev. gentleman is a native of pure blood, and was born in Hudson Bay in the early part of the present century, and educated at what was known in 1823 as the Church Mission School, now St. John's College, Winnipeg.

THE Rev. Canon Cooper, F. R. G. S., has completed the special mission tour in the North-West on which he was sent by the S. P. G. He travelled from Troy to Prince Albert, and thence *via* Carlton, Battleford, Fort Pitt, Victoria, Edmonton, to Calgary, a distance of 1,000 miles, in a few days less than two months, driving the same horse all through.

THE Bishop of Rupert's Land writes to England concerning the class of men he wants for his Mission. His Lordship says "I would not encourage any clergyman to resign £150 a year in England, or £140 and a house, with the idea of bettering his worldly position. Any clergyman of the age of fifty—in fact every year over thirty is a decided disadvantage for the ordinary Missionary. Any clergyman who has an idea of personally taking up land, or homestead, and farming. Any married clergyman, especially with a young family, who is at his wits' end to get ends to meet, and simply grasps at the unknown. We really want young, active men, of fair pulpit ability and open, hearty manners, as willing to rough it here on \$800 a year as in a home curacy of £100 or £120. The future is before them as God's leadings and their own conduct would open it. In the present crisis unmarried men would probably answer better—but if there was a parsonage there is another side to this question, if the wife was a suitable partner."

OUR AMERICAN BUDGET.

CHURCH workers for the deaf have held a conference at Philadelphia; two more 'deaf-mutes' have been recently ordained.

THERE is a church in Denver built of rock that is supposed to contain \$20,000 worth of silver; not profitable to get out, however; this costing more than the silver, could be sold for.

MR. EGISTO P. FABBRI is erecting a Church at Lake Mahopac to the memory of his brother, Ernesto G. Fabbri, who died at that place a few months ago.

A movement has been begun by the church women of Southern Ohio, to establish a Child's Hospitable for incurables, to be situated in Cincinnati.

It is understood that the venerable Presiding Bishop will not be able to occupy the chair at the approaching meeting of the General Convention. His place will be taken by the next in order of seniority, Bishop Lee, of Delaware, who was consecrated in 1841, nine years after Bishop Smith.

THE only daily Celebration in the Diocese of Albany, is in St. Barnabas' Chapel, Troy, Morning and Evening Prayer are said daily. The experiment of no Sunday School is also being tried by the zealous Priest in charge, the Rev. Dr. Pelham Williams. In its place there is public catechising after Evensong at 3.30 P. M. A "Saturday School" has also been started.

THE people of Gethsemane parish, Minneapolis have taken a noble and striking way of showing their affection for their late rector, the Bishop-elect of Indiana. They have decided to build two more mission-chapels in the city, thus bringing to a round dozen the number of chapels erected in the parish.

ONE of our Bishops has courageously undertaken for six months the support of a minister and his family who have recently come to us from one of the sects, and the Bishop now asks some generous laymen to bear the burden with him. The Minister will soon form one of the hardest workers in our Church.

THE meeting of the first Convocation of the colored clergy of the Church, opened last week, in the Church of the Holy Communion, New York City. Bishop Starkey delivered the opening and Bishop Holly the closing sermon. The subjects under discussion included the present position and prospects of the colored adherents to the Church and caste organization.

IN one of our dioceses, men, women and children have been invited to pledge themselves for a quarterly contribution, from \$1000, down to 20 cents per annum, the same to be presented in the envelopes provided, through the Offertory, on the second Sundays in March, June, September and December. These offerings are to be appropriated for assisting feeble parishes, and for opening up new fields of labour.

THE *Church Advocate*, of Indianapolis, gives an excellent statement of the Divine origin of the Church: "It is a maxim of political science that the only way to preserve a principle or idea is to embody it in an institution. Liberty, for example, does not spring from nor is it ensured by the Declaration of Independence; it is only safe when it is enshrined in living institutions."

It is fifty years ago since Chicago was organized as a town, having a population of 350 souls, and 150 frame houses. From a small Indian trading post, comprising a hundred or so of a population, it has grown to a city of a half-million inhabitants inside of half a century. The first permanent settlement was made 1804, when Fort Dearborn was erected. The town was organized in 1833, and incorporated as a city in 1837. The first brick house was erected in 1833, the first vessel entered the harbor in 1834, and the first official census taken July 1, 1837, figured at 4,170. In 1850 the population was 29,963; in 1860, 112,172; in 1870, 298,977, and in 1880, 503,185. There is a great future for the Church here.

NOTES OF THE WEEK.

Two new Atlantic cables are likely to interest the public before long. The promoters start them as rivals to the great Western Union and are backed up by Mr. MacKay, familiarly known as the Bonanza King of California. Stretching the cable from shore to shore seems to be but the least difficult part of the work. The monopolists on this side of the Atlantic practically control telegraphic communications everywhere, and so the new company, at present, cannot find satisfactory means of transmitting the messages inland. Two main cables will be laid, one from Penzance to Sable Island, connecting Halifax, and thence to New York. The other from Glasgow direct to Belle Isle. Business men will note with interest this new departure which bids fair to revolutionize the present high rate for Atlantic messages.

ADMIRAL PIERRE commanded the French forces at Tamatave. A disagreeable incident took place; Mr. Shaw, a missionary, was confined for two months on board ship, and cut off from all communication on shore. Quite a little excitement was aroused on the missionary's account, and soon we heard of the Admiral's retirement from the French service. The Admiral's eyes were bad, at least that was the reason given for retiring. Now it is believed that the English Government demanded the recall of the Admiral, and the officer received word in time.

CHINA and France are still squabbling with each other. The question is whether China or France shall rule Tonquin. China will not tolerate France on her frontiers, nor does she fear that country. War seems imminent, and, if started, the battle will be fought over English property and English trade. France has scarcely any interest except sentimental ones in China. England has unbounded trade interests there, and cannot sit still and see these interests imperilled. The New York Herald suggests that America should send her navy to Chinese waters in order to be ready for mediation and to protect American interests there. Someone facetiously asks if it is intended to send the navy by the overland route, and also if the navy will be expected to fight.

GERMANY is taking quite a paternal interest in the smaller states of Europe, and establishes herself as the central force on the Continent. This ascendancy is for the best if latest accounts are true. Germany proposes a general Congress of European powers with a view to general disarmament. Austria, Spain, Italy, and several of the smaller countries signify their willingness to participate in the Congress. The foolishly ruinous conduct of keeping up these immense standing armies is now plainly seen, and if some arrangement for a general disarmament can be made, countries will be more prosperous and their present heavy taxation will be considerably lessened.

THE Australian Colonies are becoming quite noisy. They work away on their own account, annex a country or two, and then stand aghast with wonder because the mother-country refuses to ratify their wild doings. The Home Government make it plainly known that they have absolutely undone the work of the Queensland Government in annexing New Guinea. Thereupon the Australians propose to call a meeting of all the Colonies to discuss the annexation of New

Guinea and "of all the other Islands in the Pacific." Public meetings, after all, are the great safety valves of the disappointed.

THE Jordan Valley Canal Company starts its venture in a business-like way and has addressed a communication to the English Prime Minister in which it says that the Sultan has expressed himself in favour of the scheme. The capital of the company will be £20,000,000 sterling, but the company will allow the loan of £8,000,000 to be a first charge upon the undertaking, and will provide a sinking fund for its redemption within a period of fifty years. Should her Majesty's Government be desirous of purchasing the undertaking at any future time, it is proposed to give them liberty to do so, on the same terms as those recently settled with regard to the purchase by them of railways in India. The Secretary of the Company said:—"If her Majesty's Government be unable to advance the sum of £8,000,000, upon the security I have indicated I shall be much obliged if you would be good enough to inform me if they would guarantee interest at 3¼ per cent. per annum upon the whole or any portion of the company's capital. Mr. Gladstone has cautiously refrained from giving any opinion on the subject. He refers the matter to the Foreign Secretary.

THE full extent of the damage done, and the loss of life in Sumatra, will probably never be known. The terrible calamity which befell the sister isle of Java extended to Sumatra. Thousands of people were drowned in Lamping, much property was destroyed, and the suffering is said to have been dreadful. The district visited by the earthquake was not so well known as Java, and consequently it is impossible to give statistics of the calamity.

THE Pope makes a pathetic appeal to history and opens the Vatican archives to prove that the Roman Sec has been a blessing to humanity. Further, he hopes to demonstrate from history that it was the Divine intention to govern all Christendom from Rome independent of other governments. The appeal comes too late. Stronger and more reliable authorities are to be found outside Vatican archives and these have been tested by independent critics. Hitherto, excommunication awaited the man who would dare lay bare the historical treasures of the Vatican. Now, the golden key of "Open Sesame" has been given up and we fear that it will be all the worse for the present arrogant claims of the Papacy.

CROATIA is giving trouble to Austria. A land agitation against the Magyars has arisen, and bids fair to be as formidable as the land agitation in Ireland. As with most risings of this kind, paupered peasantry protest against the heavy rents demanded by the landlords. Where there is extreme poverty there will always be discontent and anarchy. A prosperous people soon forgets race antipathy, for comfort leaves a soothing influence. Suffering from the Magyar, and remembering the wounds inflicted by Austria, Croatia now grows desperate and violent in her struggle against both conqueror and oppressor.

THE Southern States of America are beginning to take the lead in industrial products. At Boston, Atlanta, and Louisville, the exhibits shewed that a revolution of quite a different kind had taken place in the South, and that cotton and

corn raising no longer formed the chief labour of the people. The South now enters the market with her textile fabrics, and will prove a sturdy competitor to the North and West and even to English goods. Peace and progress open up a great future for the South. Railroads are spreading over the country, large cotton mills and iron industries are growing in different parts, colonization is being promoted, and there are signs of healthy business enterprise.

NEW ORLEANS boasts of a grand jury who have just sent in a recommendation for the establishment of a crematory at public expense to burn the bodies of persons who die there of contagious or infectious diseases. There is some force in their recommendation. The soil in and about New Orleans is water-soaked at a very short distance below the surface; interments take place almost above ground, and it is impossible to make the receptacles air tight. The air is not the purest near these burying grounds, and consequently there is certainly great danger to the living when those who have died from infectious diseases are buried in this unsatisfactory way.

WITH great sorrow we record the death of Sir Henry Fitzhardinge Berkeley Maxse, Governor of Newfoundland. The body will be taken to England, accompanied by Lady Maxse and her two sons. Sir Henry was one of "the noble six hundred," and throughout the Crimean campaign was aide to Lord Cardigan. In 1863 he was appointed Lieutenant Governor of Heligoland, and was advanced to the rank of Governor in 1864. In 1874 he was nominated a companion of the order of St. Michael and St. George, and in 1881 was created a Knight commander of that order. He became Governor of Newfoundland in 1881, and made himself universally beloved in that position.

To Toronto belongs the honour of having started the first medical school for women in the Dominion. Twenty-nine applicants have signified their intention of attending lectures. Sufficient money has been subscribed to enable the school to carry on its work for two or three years regardless of returns from the students. We wish the school success, not only because it opens up a noble sphere for woman's work, but also because in that peculiar sphere woman in truth becomes a real handmaid of religion.

WE note with pleasure the great increase in the savings of the people during the past six years. The Dominion Savings Bank returns bear testimony to the thrift and the prosperous condition of our people. Here are the figures:—

1878.....	2,754,484
1879.....	3,105,190
1880.....	3,945,669
1881.....	6,208,226
1882.....	9,473,661
1883.....	11,976,237

A BOAT has been sent through the whirlpool rapids at Niagara for the purpose of demonstrating that the rapids are navigable. The test was a success. Tourists will now be pestered by adventurous boatmen willing to run the rapids. We trust that the authorities will take the matter in hand in time and forbid these perilous voyages.

GENERAL BOOTH, in transferring the license of the Eagle Tavern to a more experienced Publican than himself doubtless satisfies both his conscience and the law, but we fear that the transfer will sadly affect the influence of the General.

OUR ENGLISH BUDGET.

THE first volume of the authorized Report of the Royal Commission on Ecclesiastical Courts has been sold out as soon as issued, and will not, we hear, be reprinted.

A HANDSOME marble font, sculptured by the convicts at the convict prison, Chatham, and intended for the chapel at the Royal Naval College, Greenwich, is ready to be sent to its destination.

THE central tower of Peterborough Cathedral has been successfully taken down, and every stone marked so that it can be replaced in position. The cost of restoring it and under-pinning the walls of the transept is estimated at £55,000.

ON St. Michael's Day the Rev. A. W. Poole will be consecrated at Lambeth Palace Chapel as Bishop of Japan; the sermon will be preached by the Rev. E. H. Bickersteth, vicar of Christ Church, Hampstead.

Acting upon the suggestion of the Hon. and Rev. Canon Freemantle, the Rev. Carr J. Clyn, and others, steps have been taken for the erection of a memorial statue on the Thames Embankment to William Tyndale.

The Lord Advocate has refused to institute criminal proceedings against the Highland Railway Company for "breach of the old Scottish law regarding Sabbath observance by running trains on Sunday." The application for his lordship's intervention arose out of the Stomeferry riot case.

MISS LEIGH'S Home for English girls employed in theatres at Paris was opened, by Bishop Hellmuth, late of Huron. This is the sixth of the institutions that this energetic lady has set on foot, and it is the first home of the kind.

THE town of Bangor, a favourite summer resort will now have an additional attraction. It has been selected as the future University City of the Principality of Wales. It has been so adopted over twelve other towns which competed with it for the distinction.

In the course of a few weeks part of the interior surface of the dome of St. Paul's Cathedral will be covered with a painted design by Mr. E. J. Poynter, R.A., and Mr. Hugh Stannus, and if they give satisfaction mosaic work will be substituted.

The late Dean of Exeter, Dr. Boyd, has left on record a noble example of Churchly generosity. By his will, he bequeathes about \$200,000 to purposes connected with the Cathedral over which he presided. He has returned much more to the Cathedral and Diocese than he received from it during his occupation of the Deanery.

A NEW mission smack, the Cholmondeley, which has been built for the purpose of mission work amongst the fishermen of the North Sea, in connection with the Thames Church Mission, though she is owned by private gentlemen was dedicated recently at Bideford, North Devon. The vessel is fitted for holding of Divine service, and for the general purposes of the Mission; she also carries a medicine chest, and circulating library, and is fitted with the usual fishing tackle.

A CORRESPONDENT of the *Pall Mall Gazette* writes:—On Sunday last the Bishop of Liverpool, preached in the Presbyterian Church of Monlin, Perthshire. The church was filled some time before the commencement of the service, and many persons were unable to obtain admission. Dr. Ryle wore no gown, but entered the pulpit in the ordinary walking dress of a Bishop. He conducted the whole service in the usual Presbyterian mode, and made no reference in his sermon to the exceptional position which he occupied.

THE Salvation Army is about to celebrate its eighteenth anniversary, and it is authoritatively stated that whereas at the last anniversary there were only 320 corps and 766 officers, the Army now possesses at home and abroad 591 corps and 1,439 officers. The Army has 180 officers abroad. In India a sufficient number of natives has joined the Army to provide interpreters in the most prevalent languages of the principal cities; and the work has been, with the exception of £100 or £200, entirely supported by funds raised in India.

CONTEMPORARY CHURCH OPINION.

LORD CARNARVON writes to the *National Review*, on the "Art of Preaching," and sums up the article with the proposition that any modification, which would infuse more life and reality into the too conventional and formal character of our sermons is desirable.

THE *Methodist*, we see, makes a rather important admission—namely, that Mr. Wesley "exhorted the members of his societies to cleave to the Established Church. So he continued to do during the time of his 'responsibility.'" Just so. That fact we wish to see hung as a methodist text on the room-walls of every Wesleyan.

THE *Irish Ecclesiastical Gazette* thinks that every clergyman should be "able to hold his own" in his parish. He should never allow himself to be managed by any individual or any clique. Some women are very anxious to monopolise the clergyman and manage him. This is a degrading position for him to occupy, and he should be on his guard against such action of the "Muslim Episcopate."

In the *Contemporary Review* for this month, the Rev. Edwin Hatch writes on "The Origin of 'Tithes,'" and comes to the conclusion that they were not of purely ecclesiastical origin. He also advises less dependence on the part of the Church upon "that which, however innocent in its origin is now only a system of compulsory taxation; and more upon the memory and practice of that earlier time, when, with no other material aid than the free offerings of its members, it humanized and Christianized a heathen world.

RECENTLY, in Spain, 1,300 copies of the Gospels were committed to the flames in the Custom House of Barcelona. In vain did the English Consul offer to pay the costs if the books were returned to England. A Barcelona paper, the *Publicidad*, says in reference to the affair:—We are such barbarians here that we burn the Holy Gospels merely because they might be read by Protestants. As Spaniards we blush with shame, as Liberals we are enraged, as freemen of this nineteenth century we turn for consolation to an approaching future.

WHAT we want are deeds, not words, says the *Canadian Missionary*. Our contemporary thinks that the poor minimum of \$800 should be reached for every clergyman. The stipends of the clergy, especially of the missionary clergy, is a subject which demands the serious attention of the Church. Year after year the stipends have remained the same, while year after year clergy and laity, in Synod assembled, have made eloquent speeches and passed promising but most delusive resolutions.

Shall we never reach the poor minimum of \$800?

What we want are deeds, not words; offerings, not resolutions.

THE *Churchman* says that it is well known to the friends of the Bishop of Manchester (Dr. Fraser) that he is exceedingly weary of his present position, and almost worn out with work and worry. This suggests whether a bishop's position which is never a bed of roses, might not be made something less than a bed of thorns if people were more considerate.

Writing of the "Basis of Christian Unity," our contemporary remarks that there is great difficulty in bringing up the discussion of Christian unity to the head of the principle upon which it absolutely depends. It is not seen that the Church idea, the principle that the religious life is maintained in and through an institution, is of any importance. The Church, system gives a breadth of view to the question having precedent law, principle and authority, thereby recognizing man as the member of human society as well as a single soul before God.

THE *Church Times* says that it is only the busy people who have ever time to help others, and on whose shoulders the hard work of the world, outside their own fair share of it, habitually is thrown. The idle people never have time for anything, and it will be found that all the really effective lay help given in parish work comes

from persons who are fully occupied during several hours of the day, and who devote time which they might fairly spend in well-earned rest. Our contemporary also remarks that it is hard to understand the Anglo-Israel craze. Rev. J. Gough, the curate of Gunnedah, in the Diocese of Grafton and Armidale, a clergyman who was of twenty years standing, and who therefore ought to have known better, worked himself up to such a pitch of fanaticism that he refused to prepare candidates for Confirmation because his Bishop had laughed at Mr. Hine and his "Identifications;" that he has lately resigned his cure; and that he has originated a schism of sufficient importance to induce Dr. Turner to issue a pastoral of some five and thirty pages on the subject. This is truly deplorable, but, as we have said, not wonderful, for as Mr. Carlyle once observed, the world is so full of people, and so large a number of them are persons of defective intelligence, that no monomania could be started which might not provide inmates for many lunatic asylums.

Book Notices, Reviews, &c.

THE SIDEREAL MESSENGER.—The September number has been received, and is filled with learned articles on matters of interest to all observers of natural phenomena. Subscription \$2.00 a year. Address, Editor, Northfield, Minnesota.

AMERICAN CHURCH REVIEW.—This valuable Church magazine is fully up to the standard of its predecessors. Its contents for September are— I. Bishop Pinkney (with Portrait), by the Rev. Charles D. Andrews; II. The Legal Enforcement of Conformity to Doctrine and to Ritual, by Christopher Stuart Patterson, Esq.; III. Assistant Bishops, by the Rev. J. H. Hopkins, D. D.; IV. Education in China, by the Rev. D. A. Bates, M. A.; V. Medical Missions, by the Rev. A. C. Bunn, M. D.; VI. Recent Literature; VII. Current Church History. The article on the "Legal Enforcement of Conformity to Ritual and Doctrine" draws attention to the Bishop of Pennsylvania's words at the Lambeth Conference that "The real remedy for the troubles in the Church is not by repressive or by restrictive or by punitive legislation; it is not by courts of law, civil or ecclesiastical; it is not by bandying criminous and contemptuous words, and organizing parties in battle array under standards and principles foreign to the Gospel, but it is a more faithful setting forth of Christ."

SCIENTIFIC SOPHISMS.—A Review of current theories concerning atoms, apes, and men. This work, by Dr. Wainwright, strives to shew, in clear and forcible language, the fallacies involved in the general deductions of scientific men. Spontaneous generation, evolution, and kindred subjects, are handled in a masterly manner. The work will be useful to those who muddle their heads over the dreamy deductions from such subjects. The work is printed on good paper, and is remarkably cheap, its price being only twenty-five cents. Funk & Wagnalls are the publishers, and S. F. Huestis, 141 Granville St., Halifax, is their general agent for the Maritime Provinces.

MEMORIAL TRIBUTES.—This work is a compend of funeral addresses, edited by Dr. Sander-son. Some of the addresses are very suggestive and consolatory; for instance one chance sentence we come across tells us that "We ought not to think so much of the grave in which the body is laid, as of the glory into which the soul has gone." Few things are more difficult to the young minister than the offering of comfort to bereaved and sorrowing homes. To these this book will be useful, for the work contains the thoughts of many tried men who have often been called upon to fulfil one of the most tender, touching, and sacred offices of their calling. As the addresses are drawn from all quarters, so the theology in some is likewise broad and loose. Publisher, E. B. Treat, 757 Broadway, New York. Price \$1.75.

The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

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INDEPENDENT!

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The Associate Editor can be found daily between 9 a. m. and 12 at the Branch Office, 515½ Main Street, Winnipeg, opposite City Hall.

THE Metropolitan's Address to the Provincial Synod should be read by every member of our Church. Its brilliant simplicity, fervent charity, and wealth of wisdom gained by long and deep knowledge of men and their work, make the Address one of unrivalled interest to the Church at the present time.

OPEN THE CHURCHES.

It is with the greatest pleasure that we record the success of a new movement in Trinity Church, St. John; and in St. Paul's Church, Charlottetown. These two churches have what is called the pew system, but the representative men of the congregation decided to have all the sittings free at the evening services. From both churches the most encouraging reports come. Larger congregations, increased offerings, greater interest in the Church, and the Word of God has been preached to many souls who would not have attended church unless the sittings were free.

Clergymen visiting the poor in crowded districts know that it is next to useless to tell people that seats will be shewn to every person attending Divine Service. The poor will not go if they think that they are intruding. The love of liberty and independence is ingrained in their natures, and they look for that liberty and independence in the House of God. God's House must be as free as His mercy, else it is not God's House to them. They hate the idea of respectability gaining a footing in churches, and they are quick to perceive that pew systems give quite an air of respectability to the occupants of the front benches. They know, too, that respectability is neither religion nor conversion, and they are apt to think that the best-priced seats in the synagogue scarcely conduce to that spirit which requires us "to take the lowest seat." Thinking of these things, they sullenly stay away or are taken in hand by many of the sects anxious enough to get them.

So we ask our brethren of the pews to give up their liberties for the evening and let the church be free. Try the experiment, as it has been tried in the two aforementioned churches, and let the poor and the stranger feel that God invites them to His House without money and without price.

ECCELESIASTICAL COURTS COMMISSION.

THE Official Report of the Ecclesiastical Courts Commission has been published, and is substantially the same as the unauthorized report published a few weeks ago in our columns.

The Report proposes a complete revolution in the effete, cumbrous and expensive Ecclesiastical Courts, and gives the death blow to the tyrannical power which permitted three persons to harass and endeavour to strangle the active work in important parishes.

An important point is, that Judges of the Court shall be Churchmen, and each Judge shall have the right to deliver a separate judgment.

The Report is a virtual acknowledgment of the justice of the complaints against the whole machinery of the former courts, and is a remarkable instance of the growth and change of public opinion in Church matters. Ten, or even five years ago the report would not have had the slightest chance of being adopted. The English *Standard*, a secular paper, persistently unfriendly to the men known as "advanced" says:—

"The Report is a testimony to the justice of the protests against the existing system so steadily maintained by advanced men, which can hardly fail gradually and indirectly to influence public opinion; and it is to that result that we must look for any real improvement in the internal condition of the Church of England. When it is once seen that the appeal to history and common sense is not altogether dead against this party, and that the doctrine and practice of the Church of England have, when divested alike of Roman error and Puritan innovation, a beauty of which one party in the Church never dreamed, then at length we may hope that justice will be done to both sides."

A PREACHER AT ST. PAUL'S.

CANON LIDDON, the Chrysostom of the English Pulpit, is creating quite a sensation even in the secular press. The *Morning Post* says that we spent last Sunday afternoon at St. Paul's and heard a sermon from Canon Liddon from the words, "Ye have need of patience." The sermon was suggestive not only of the progress of the Church of England in the last twenty years, but of the still greater progress to be anticipated in the future. Think of St. Paul's twenty years ago and to-day! Think of the little north door, the only public entrance in those days; and of the handful of people who would wander up to and stand at the entrance of the choir till after the anthem and then troop away! Half-an-hour before service-time on Sunday afternoon one found the people pouring in through all the doors, and the larger part of the space under the dome already occupied. No fussy officials to prevent the congregation seating themselves wherever there was room. I found a chair between two working men, who evidently felt they had as much right there as I had. I must say there is still room for improvement in some of the worshippers. Strangers still sit and listen at St. Paul's as of old, but two-thirds of the immense congregation know that the mats are not meant for the feet, and readily kneel and stand at the proper places; and it is this waking up of the people to the importance of public worship apart from preaching, and with their right to use the churches of the country for worship, public and private, which makes one so hopeful of the Church of England to-day. It is

in St. Paul's and hundreds of other free and open churches throughout the land, where the "rich and poor meet together," that the Churchman foresees a real and lasting union of Church and people, and can with all his heart and soul thank God and take courage.

Then the *Pall Mall Gazette* tells us that Sunday afternoon at St. Paul's, when Canon Liddon is in residence, continues to be one of the recognized institutions of London. It is several years since the "Chrysostom of the English pulpit" began to preach regularly in the great City Cathedral; but yesterday afternoon, like all previous Sunday afternoons, there was no diminution in the numbers of the immense throng that has gathered regularly under the Dome to "hear Liddon preach," or if that is impossible, as for late comers is often the case, at least to see him in the pulpit and catch some stray notes of his resonant voice.

Speaking of the sermons, the writer goes on to say that striking were the sermons in which the Canon dealt with two types of the enthusiastic temperament—Elijah in the moment of profound depression, and Peter in the hour of presumption before his fall. Said Dr. Liddon:—

"Enthusiasm is the glow of the soul; enthusiasm is the lever by which men are raised above their average level and enterprise, and become capable of a goodness and benevolence which but for it would be quite impossible. There is not too much enthusiasm of any sort, or for any object, in a world like ours, and Christians had better not join in sneering at a force which in its purest form founded and reared the Church of Jesus Christ. True, enthusiasm often loses its way, spends itself on mistaken causes, on imperfect system, on worthless ideals, but that is no reason for saying that all enthusiasm is bad. Mistaken enthusiasm, like St. Peter's, will in time be rudely tested by experience, and meanwhile those who have any reason to hope that their enthusiasm is not mistaken can afford to be generous and hopeful about others. He that is not against us is, unconsciously perhaps, on our side."

The sermon was one of great power and beauty, and full of pregnant passages. "Nature," said the preacher, "is a robe of beauty, luminous with the revelation of His mind and of His will." "A passed fact is a permitted fact, and antecedent circumstances when they influence our destiny are the hand of God, acting through accomplished events, and so far suspending or limiting personal liberty."

"We only weaken ourselves by dwelling upon mischiefs which we cannot hope to remedy. We have only a certain amount of thought, of feeling, of resolve, each one of us, to dispose of. And when this has been expended unavailing on the abstract, on the intangible, it is expended: it is no longer ours, and we cannot employ it when and where we need it close at home. . . . Peter failed as he did because he had expended his moral strength in words, and had no sufficient force to dispose of when the time came for action and for suffering."

There was a noble passage of lofty eloquence in his discourse, in which he described the enthusiasm of the Crusaders, fired by indignation at the thought that—

The sun now rises on the minaret;
And desolation lingers o'er the walls
Where angels once, like its own mountain band,
Stood round Jerusalem. Through that blessed realm,
Scarce does a sacred track unharmed remain,
By Nazareth's lone hills or silent lake.

Only on one or two occasions did Dr. Liddon with mordant humour refer to the troubles of the Church. "The soldiers and writers of the press who explain how, if they were Bishops, they

would steer the Church through all existing controversies" were good-humouredly excused on the ground that they had "all the confidence of inexperience aided by lack of imagination." More pointed, perhaps, was his remark on the "The Lord was not in the fire:"—

"Religious passion carried to the highest point of enthusiasm is a great agency in human life; but religious passion may easily be too inconsiderate, too truculent, too entirely wanting in tenderness and in charity, to be in any sense divine. Christendom has also been ablaze again and again with fires; and these fires are not extinct in our own day and country, of which it may certainly be said that the Lord is not in them."

That last selection we commend to the consideration of all who would try to keep the Church in order by using drastic methods.

THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.

We call the attention of our readers to the following report of an influential meeting held in connection with the Provincial Synod of the Church in Canada. We are convinced that there is wide spread ignorance in the country concerning the principles of Christian Marriage, and we confidently anticipate that the Christian Marriage Law Defence Association which has been inaugurated in Montreal will succeed in educating our people in this important matter. The fee for membership has wisely, we think, been put very low in order that all the adult members of the Church may be able to enrol themselves as members of the Association, and take a practical interest in its working. The recent unhappy legislation at Ottawa renders some such action absolutely necessary. We cannot sit still with folded hands when the interests at stake are no less than the universal undoubted law of the Church, and the principles which lie at the foundation of family life.

We would earnestly recommend the clergy and our readers generally to send their names and subscriptions at once to L. H. Davidson, D. C. L., 194 St. James' Street, Montreal.

THE MARRIAGE LAW.

A meeting was held yesterday in St. George's school room for the purpose of considering the best means of upholding the principles of the Christian Marriage Law. After the Rev. Professor Roe had been elected to the chair, the following resolutions were passed unanimously:—

1. Proposed by Rev. J. D. H. Browne, seconded by Rev. R. C. Caswall,—That a Christian Marriage Law Defence Association for the Ecclesiastical Province of Canada be formed to uphold the law of the Church as stated in Canon XVI of the Provincial Synod.

2. Proposed by Judge Wilkinson, seconded by Rev. G. G. Roberts,—that an Executive Committee be now formed for carrying out the above object.

In accordance with the above resolution the following Executive Committee was formed:—The Rev. Professor Roe, the Rev. Canon Davidson, the Rev. Canon Dart, the Rev. J. W. Burke, the Rev. A. C. Nesbitt, the Rev. T. E. Dowling, the Rev. John Foster, the Ven. Archdeacon Lauder, the Ven. Archdeacon Jones, the Ven. Archdeacon Dixon, the Rev. J. D. H. Browne, E. J. Hodgson, Esq., Q. C., R. T. Walkem, Esq., Q. C., L. H. Davidson, Esq., Sutherland Macklem, Esq., the Rev. A. Broughall, the Hon. Judge Wilkinson, the Rev. J. B. Hinks, the Rev. J. A. Kaulbach, the Rev. D. C. Moore, Rev. R. F. Murray, Rev. T. M. Davenport, Rev. G. G. Roberts.

Mr. L. H. Davidson consented to act as Hon.

Secretary and Treasurer. To defray the necessary working expenses there is a fee for membership of 25 cents per annum. It is understood that one of the modes of working of the Association will be the distribution of literature bearing upon the subject.

The Most Rev. the Metropolitan of the Province of Canada is the patron of the Association.

THE METROPOLITAN'S CHARGE.

PROVINCIAL SYNOD, 1883.

Right Reverend, Reverend and Dear Brethren, and Dear Brethren of the Laity:

As three years have passed quickly away since we last met in Synod, and each year calls more loudly upon us to "work while it is day," and that day short, so uncertain, full of terrible responsibility, you will pardon me, I trust, for setting before you this urgent question; What is to be the future of the ecclesiastical Province of the Canadian Church? I call it the Canadian Church, not for one moment forgetting that dear Church of England, in whose sheltering arms the earliest years of many of us were spent, but chiefly to call to your remembrance that no love for the old country, no union and communion with the Church of England in the Catholic faith can absolve us from a sacred and solemn trust for the good of Canada, for which we must give account when our privileges, our duties and our works shall be weighed in the balances of God's merciful but even-handed justice.

In years long past, the first consideration seemed to be with most minds, what will England do for us? Now we have to face the just as serious question, what are we going to do for Canada? Here is our native land or our adopted country. Here will multitudes of our children settle, and become good or bad members of a great community. Whilst then we follow the footsteps of our fathers in honoring the throne, shall we not do our best to secure inviolate the privileges and blessings of the Church to our descendants? Shall we tamely see a wealthy congregationalism usurping the noble heritage of the Catholic Church, while multitudes who were once with us find no place in our churches, no interest in our hearts, and nursed by no tender mother's care within our fold, quietly, and to us imperceptibly, slip away from us?

For those who leave us because they were never told why they should remain with us, often become our bitterest foes, and learn to curse the very name of the mother who bare them but continually forgot them.

You see at once that I speak not of our legal but of our spiritual position. Highly as we must esteem the might and majesty of law, the bulwark of our liberty, proceeding out of the throne of God most High, it is a higher honor to be trustees of the Church of Christ. "This one institution," says the Bishop of Durham, "is older than the English monarchy, than the English nation, the English law, the English literature. It is the same now in its essential character as it ever will be to the end of time. It is subject to vicissitudes, many and various; it has its triumphs and its defeats; it has its seasons of error, sloth and degradation, as well as its seasons of enterprise, spirituality and zeal; for it is administered by human agents. But throughout there has been a sustaining power not of earth; a life which no antagonism of foe, and no recklessness of friend can extinguish, ever reviving, ever reasserting itself, ever breaking out in fresh developments." How earnestly should we strive that, as far as in us lies, not even a crumb of a heritage so precious should be lost! Our position in Canada to-day is a trying one. We live in the midst of a very whirlpool of diversities of belief, of bodies all vehemently asserting their position in the Church of Christ, one large and important section claiming to be the only representatives of the Catholic Church on earth, others denying this claim, but divided into various sects and parties, yet full of energy, proving the strength of their convictions by the fire of their zeal, honorably desirous to raise and maintain their position by institutions of learning and by all the other appliances to which modern enterprise and ingenuity use to increase its numbers and make itself a power felt and recognized in the body politic. We should do ill to overlook, we should do worse if we attempt to despise such efforts of Christian sentiment and earnestness. Even when we deem it misdirected it is important for us to remember the peculiarity of our position. In some points we closely touch our neighbours, even whilst we seem most to differ from them. In others, whilst we seem to agree, we are forced to admit essential differences. For example, we entirely agree with our Roman Catholic brethren in all the fundamental doctrines of Christianity as set forth in the three great creeds, and asserted by the four first. (Bishop Jewel says, the six first) General Councils; we have no difference with them as to infant baptism, or the primitive origin of liturgies; many of our collects unaltered, or only slightly altered, are taken from sources which they honor alike with ourselves; had they been content to add no new articles of faith, and above all not to invent a new and impassable wall of partition between us, we might have dwelt in unity in one house; but as long as their additions to the primitive faith remain, union is impossible. And yet when any of them are disposed by conviction to join us, we do not make the way straighter than it is already. We neither re-ordain their priests nor re-confirm their catechumens, and we can only call on such to

renounce those errors which no primitive council enjoined and no primitive father taught. Thus we can say that union is at present impracticable, but not absolutely and forever impossible; impracticable while they continue in their comparatively new career, but not impossible if they would listen to the words of Jeremiah:—"Stand ye in the ways and ask for the old paths, and ye shall find rest unto your souls." Turning to the other side, we might suppose that those who believe in the fundamentals of the Christian faith, and have fellow feeling for Roman doctrine, would have little to find fault with in the Church of England. But here we are met by very considerable differences, both in doctrine and discipline. The system taught in the Westminster confession varies widely from our seventeenth Article, which is thought by some to approach more nearly to Calvinistic doctrine than any other part of our prayer books. And what the Church unequivocally asserts, that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostle's time there have been three orders of ministers in Christ's Church, bishops, priests and deacons," our neighbors peremptorily deny holding an apostolic succession of presbyters, but rejecting the rule and government of them by bishops. Yet so important a part of discipline do we deem this to be, that whenever any of them desire to join our ministry, we re-ordain them, which we do not to Roman Catholics; the exceptions of this discipline of ours (if any) being so extremely few and so clearly done out of policy, rather than of church discipline, in times of extraordinary confusion, that the exception proves the rule.

A still greater hindrance to union is found in a large and important body of Christians, who not only neglect, but absolutely deny baptism to infants, which, according to our service, the words of our Lord manifestly enjoin, and which the customs of the church universally maintained and practised for fifteen hundred years. And we are the more encouraged in our own view by the fact that a very large proportion of those who are called by the name Baptists are never baptized at all, and die without baptism.

There is again another body which would appear, if we only consulted the writings of their great founder, to approach us very nearly, and to be almost members of the Church of England. What could apparently be more decisive on this point than his repeated declarations, up to the day of his death that he would live and die in the communion of the Church of England, and would neither separate himself nor allow any of his preachers to be separated from it. Other counsels however, prevailed after his death, and we are fully justified, under present circumstances, in considering them as a Presbyterian body, making frequent use of such parts of our Church services as appear to them to be edifying. But the discipline of the Church of England applies the same strict rule to them as well as to others, and re-ordains them before they can be allowed to take part in our ministry; and to so great an extent has this rule been acted on in our sister church in the United States that it has been stated (as far as I know—without contradiction) that a very large part—it is said nearly two-thirds—of the bishops and priests of the Episcopal Church in the United States have joined it from a conviction that their orders were invalid, and their position in consequence untenable.

In this enumeration of undeniable facts (so I deem them) you will agree with me, I hope, that I have cast no reflection on the personal piety of a single member of these vast communions. God forbid that I should presume to undervalue true piety wherever it is to be found, or refuse to recognize thankfully the gracious gifts of the Holy Spirit of God. Amidst the melancholy spectacle of a disunited Christendom it is good never to forget this truth, that Elijah's ministry was sent to the ten revolted tribes and that God had seven thousand chosen ones where his prophet knew not one. Why, then, have I presumed to lay these facts before you? Simply for this reason, that if we ignore them we should do scant justice to the position which we occupy, and shall injure rather than advance the future prospects of our Church in this Ecclesiastical Province. The first inference I venture to draw from these facts is, that it is impracticable and unwise to attempt to force unions with any of the religious bodies around us, or to surrender any of the religious truths committed to our trust which serve as a connecting link with the primitive ages of the Church. Many such attempts have been made by persons of great eminence in their day, but they have hitherto proved failures, and it is obvious that any attempt at union which would weaken our title to be a true branch of the old Church of England would not only tend to shake the conviction of members within our own body of our lawful succession, but would render our Church less attractive to those outside her pale, who from time to time entertain grave doubts of the solidity of their own position in the body to which they at present belong.

Some, it is true, in every country since the Reformation, have sought refuge in the Church of Rome, from a despairing feeling on the question of union, or from a hope that where infallible teaching was promised all painful doubts in their minds must be for ever set at rest. But, as history plainly teaches us that even infallibles do not always agree, we come to the conclusion that it is foolish to sacrifice our undoubted privileges and blessings and begin the Christian life again as if we had been heathens, it is more than foolish—it is absolutely sinful. One such an illustrious name is indeed in every man's thoughts, but as an example to deter, rather than to induce us to follow it. For, as has been well observed by an old and long tried friend, familiar with the whole course of life of that eminent man who left us, "the only great work that he accomplished was the revival of the Church of England. His work in the Church of Rome has

been arduous, but its fruits have been inconsiderable; what was good has been preserved, and what was evil has been rejected."

Others again, from a desire to enlist all the forces of Christendom against the noisy myrmidons of unbelief, would place in abeyance all the distinctive doctrines and disciplines of our church to secure favor with those who are firmly rooted in doctrine and discipline of their own. Soft words it is thought break no bones. But soft words are not solid arguments, and it is very doubtful whether those who charitably and stiffly maintain their own cause are not more respected in heart by their opponents than those who would give to the sturdy oak the suppleness of the willow, and abandon what they have pledged themselves again and again firmly to retain. At present, all that is possible is respect for learning, earnestness and piety, abstinence from all words and deeds embracing the charity of Christians, and mutual prayer that God would heal the divisions of the body of Christ in his own way and at his own time. Such prayers and such conduct are always possible, and must yield good fruit in some way now or hereafter. Our teaching (as has been said) must be the Church's own teaching, no narrower and no broader. Thus only, and not by reducing the area of belief to a minimum, can we be saved from the evils of sectarianism and the curse of irreligion. For the Church has never weathered one storm by throwing overboard her distinctive principles. But may I not say, without fear of contradiction from those who think and pray seriously and charitably over the dangers of the times, and there is a vast difference between schools of thought within the Church, limited and bounded by the sobriety of the Prayer Book, and rival sects absolutely free to choose or to reject all ancient landmarks of the faith?

Such school of thought we have, it is true, but if we consider the subjects on which various minds are exercised, is it any wonder that we have them? Does even inspiration itself entirely exclude them? When we read in the Acts that "certain came from James," and taught a different doctrine from that of St. Paul, may it not have been only an exaggerated impression of what St. James really taught? If it had pleased God that the epistle written by St. James had contained the whole New Testament, would not Christianity have appeared to us in a very different aspect from that which it now assumes, when we add to it the epistle of St. John, St. Paul and St. Peter? Of the four schools of thought now prevailing in the Church of England, perhaps, under present circumstances we could not well spare one. Not the Evangelical, for it originated in a strong sense of the necessity of personal religion and living faith, which all admire. Not the High Church (so-called), for it inculcated the scriptural doctrine of a great spiritual society established everywhere by the Apostles, with certain fixed laws, officers and methods of government, which cannot become obsolete. Not the Ritualistic, for it is the outcome of the theory of the Church as a spiritual society, desiring that its worship should be of the most reverent kind, conducted in the most exact and accurate manner (of which, indeed, some glimpses are given us in the book of the Revelation of St. John), and this school has rescued the Church from the meanness, slovenliness and disorder which the rubrics of our Church are designed to correct.

Not the Broad Church, so termed, crept where it runs to seed in the obliterating creeds of sacrament and explaining away of miracles of the Bible, for it originated in aversion to the terrible decrees of Calvinism and the presumption which consigned to everlasting damnation all but a few of the whole human race.

In every school of thought may be found some narrow, exaggerated or headstrong minds. But these are not the true representatives of the school. They are excrescences, which may be removed, not vital parts of the organization. For who would cut off his right hand because a single wart might, perchance, be found thereon? Christian wisdom and charity will, therefore, strive to make the best even of our divisions; to believe that there is something good in every man, if only we know how to draw it out; to admit even in the instances of what seem to us manifest errors, that they may rise from the intricacy of the subjects with which we have to deal, or from constitutional infirmity, or from want of education, or from an inability to see the question in more than one light; from anything rather than a determined opposition to divine truth, and a headstrong wilfulness in wrong doing. Oh, how many and great are the points on which we all agree! How unwise to be perpetually dwelling on those on which we are sure to differ! How un-Christian to make the color of a stole or the use of a vestment, or the eastward position, or a choral celebration, or as much importance as the inspiration of the Scriptures or as the Divinity of our Lord; and to treat those who use such accessories to their devotion, as if they were heathen men and publicans, formalists without a grain of spirituality, insidious traitors without an element of loyalty, forgetful of St. Paul's large-hearted counsel, "One believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not; let not him that eateth not judge him that eateth; for God hath received him."

We have all the elements of strength in our Church if we wisely use them; an ancient foundation, prescriptive usage, brilliant examples, sanctified learning, capacity for progress, missionary zeal, a providential awakening from a state of indifference, a wonderful eagerness for the right interpretation of Scripture, an unquenchable thirst for knowledge: "We can stretch out our branches to the sea, and our boughs unto the river," and make our Church

known, respected, beloved and progressing, wherever our language is spoken or our empire bears sway.

What hinders us? Not the decree of Providence, but the deceitfulness of riches and the partizan clinging to individual opinion, the love of the world. Three years ago, my brethren, it became my duty to summon you to elect a successor to the Missionary Diocese of Algoma. We met with fearful and uneasy hearts, and some prophesied that nothing would be done. We made the election, and the work was so far accomplished. Tears stood in strong men's eyes as the priest elected announced that your decision was to him the voice of God. Some ventured to believe that your election showed the direct guidance of the Holy Spirit. A venturesome thing it is to say so; a much more awful thing to say and not act upon the saying.

It would be a sore blow to the Church in Canada if a work so begun was not faithfully and liberally and consistently carried out. And I must remind you that the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge have each, with their accustomed generosity, granted the sum of one thousand pounds towards the endowment of the See of Algoma, the one offering to grant £200 sterling whenever the Canadian Church shall have raised four times that sum, and so on till the remainder is subscribed, and the other offering, £1,000 sterling, whenever we have raised £9,000. Surely, considering the number of wealthy Churchmen who are among us, we ought not to fail in accepting such liberal conditions. Nor would it be right to shut out from our view the mighty prospect opening before us in the sister Ecclesiastical Province? Looking over past years, I thankfully remember that one of their Bishops was a pupil and then a teacher in my own Parish Sunday School more than forty years ago, and that with unflagging holy zeal he has been "in labors abundant" among heathen tribes, and has translated, printed and bound with his own hands the Scriptures of the New Testament for the use of his converts. The schools and colleges established by the Metropolitan have also laid a wide foundation of learning, and are receiving from home, and merit from us, every encouragement that our circumstances admit. What brotherly greetings we have ever met with from our dear sister Church in the United States is well known to us all. No differences in civil government can ever part us. We belong to the same lineage; we are heirs of the same promises; we cherish the same truths; we maintain the same Church government; we are numbered with them in faith, in worship and in love; we joy in their presence among us, and in the words of truth and soberness that flow from their lips, and our hope is (if it be not presumptuous to say it) to be numbered with them in glory everlasting. But bear in mind that we are on our trial. Keen eyes are watching our success or failure, and Canada expects every man to do his duty. And now I must ask your indulgence for having detained you too long. I have spoken from a full heart, with the earnest desire to utter words of truth and soberness, and with the solemn thought before me that, as three years will pass before the ordinary assembly of our next Synod, my days may be numbered, and it may please God that I shall see your faces no more. However, this may be ordered by a gracious Providence, let us all hope that His wisdom may be given to us at our present meeting; that we may be preserved from all forward and rash judgments, all envy, strife, vainglory and unpractical talk, whatsoever else may hinder us from unity and progress; that we may perform a service acceptable in His sight, who is the author of peace, the lover of concord, and whose great intercessory prayer for His Church, was this, "that they all may be one."

FAMILY DEPARTMENT.

DOROTHY.

(Written for the Church Guardian)

BY T. M. B.

CHAPTER VI.

Dorothy was standing in the porch, as she had stood that day when Rupert Vaughan had first seen her in her childish beauty. Her hands were full of flowers which she had been gathering, and she walked down the broad pathway leading to the gate when she saw the two men standing there.

"Won't you come in and dine with us this evening?" she said to Rupert Vaughan, with more than the wonted kindness in her eyes. "Katy has excelled herself to-day in her preparations, for this is papa's birthday."

"Thank you, not to-night."

"Nonsense man," said Mr. Rivers, "you are in the blues. Insist upon his coming, Dotie; he has worked hard all day and can well spare us this evening."

At another time Dorothy would have said, in her loftiest manner, that Mr. Vaughan must please himself, but this evening, somehow, she was different.

"You must not refuse on a birthday," she said, still looking up at him, "birthdays must not be treated lightly or set aside for some horrid old law-case." And Rupert Vaughan yielded.

A day or two after this Vere Bolden fulfilled his promise of looking Mr. Rivers up at his father's place of business. The elegant young "man of leisure" looked strangely out of place in the business atmosphere which pervaded the not especially cheerful and very unæsthetic room where Mr. Rivers was content to spend a good many hours of each day, as he had spent them for many a long year past, bending his placid face over long arrays of figures and business papers. His employer's private office adjoined that of his "confidential" clerk, and Mr. Bolden was daily in the habit, before leaving town, which he did early in the afternoon, of having an interview with him. To-day Vere Bolden had seen his father as he stepped into a cab on his way to the station and had watched it out of sight before he, in his turn, sought Mr. Rivers. Dogged, as it were, at every step by the secret and terrible anxieties which pursued him, it was with some vague and formless notion that through Mr. Rivers he might possibly acquire some knowledge of his father's affairs which might, in some way, prove of use to him, that the young man determined to ingratiate himself with Dorothy's father. Mixed up with this feeling, there was also the thought of Dorothy herself. To be on friendly terms with Mr. Rivers would be the only means, he felt instinctively, of being on terms of intimacy with his daughter, and not even his terrible perplexities could make him forget the charm of this girl, whose higher nature, in its strength and tenderness, was and would ever be a sealed book to Vere Bolden.

"I hope I shall not be in your way, Mr. Rivers," said the young man with all the easy good nature of manner he could assume, when on Mr. Rivers' invitation to "come in" he entered the office. Mr. Rivers greeted the son of his *chef* politely but not cordially.

"Sit down, Mr. Bolden, I shall be at your service in a very few moments," and he stooped over his desk again, while Vere Bolden amused himself by taking a survey of the rather dingy apartment. O, to have for a day, for an hour, the control of money which this old man possessed in his father's name! The thought, the desire, seized him with such sudden force that the blood rushed to his cheek and forehead and, retreating again, left him paler than his wont. O, that he could put an end to this torment, this feeling of being hedged in without any escape, this almost certainty of exposure and disgrace! The thought of throwing himself upon his father's clemency never came to him, except as a sort of mockery, so thoroughly had Benjamin Bolden succeeded in impressing his son with the belief in his iron determination, and so conscious was Vere that the generous and even lavish allowance which his father had made him left him without a shadow of excuse.

Such situations in the lives of us mortals are truly the devil's opportunities. It is when, through our own wilfulness, we have succeeded in putting away from us the influences for good with which we were surrounded, and in silencing the voice which so persistently has spoken of higher aims and joys than those to which we have surrendered ourselves, when the bitterness of some self-made misery comes to render us doubly helpless, that the Prince of Evil encompasses us with his dark forces and finds an easy entrance through the broken ramparts and ruined gateways into the citadel of our souls.

(To be continued.)

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.

THE VALUE OF MANNER.

We have heard it said that you can do everything, however unpleasant it may be to those around you, if you only do it in the right way; and the instance given to prove the truth of this assertion is taken from humble life. A cat walks daintily into a room on a cold's winter day, and with a benign glance at the company and a melodious purring sound she walks leisurely round, selects for herself the warmest place in the room—perhaps the only warm place, right in front of the fire—curls herself up and goes serenely to sleep, secure that no one will be so unreasonable as to question her rights to sleep, wherever inclination prompts her to sleep. No one calls it selfish, no one is annoyed, because she has done it so prettily and gracefully. Indeed, every one experiences an access of warmth and comfort in themselves, from beholding pussy's blissful repose. Now, imagine the same thing done in a different way and by a less self-possessed individual—if it were done hurriedly, or noisily, or clumsily, or diffidently even, or in any way obtrusively, what a storm of indignation it would excite in the bosom of all beholders? How thoughtless, how inconsiderate, how selfish! No it must be done as the cat does it, without a sound or a gesture to provoke criticism, or it must not be done at all.

NATURE REPORTS HERSELF.

"NATURE," says Goethe, "will be reported. All things are engaged in writing their own history. The planet and the people go attended by their shadow; the rolling rocks leaves its scratches on the mountain; the river its channel in the soil; the animal its bones in the stratum; the fern leaves its modest epitaph in the coal; the falling drop makes its sculpture in the sand or stone. Not a foot slips in the snow or along the ground but prints, in characters more or less lasting, a map of its march. The air is full of sounds, the sky of tokens, the ground of all memoranda and signatures, subjects covered with hints which speak to the intelligent."

DISOBEDIENCE TO PARENTS.

THERE is too little respect paid to parental authority at the present day. It is grievous to go into many families and hear the language daily used by the children. 'I will,' 'I don't care,' 'its none of your business,' 'I am old enough to know what is right,' and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to give their mother the lie, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could only see how they appear in the eyes of their acquaintances, and if they have any shame, it must flush their cheeks.

The finest and noblest grounds on which people can live is truth; the real with the real; a ground on which nothing is assumed, but where they speak, think, and do what they must, because they are so and not otherwise.

Notice may be especially called to an advertisement headed Gates' Invigorating Syrup, which may be found in our columns this week. The proprietors, C. Gates, Son & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of Consumption, Piles, and children of the most tender years. The No. 1 is particularly recommended for the ailments mentioned in the advertisement, and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking any cold. They say it should be kept in every household.

FIRST-CLASS PIANOS ON EASY TERMS.—We control exclusively the great Agencies of Steinway & Sons, Chickering Sons, Albert Weber, J. & C. Fischer, Hallett & Davis Co., R. S. Williams, and Mason & Risch, comprising Instruments of a high class, not elsewhere to be obtained in this province. Those who desire a really recognized first-class instrument should write or call and obtain our prices. Our easy payment system, or **INSTALLMENT PLAN**, offers great advantages. S. SIEGEL & Co.

may 9 1 yr

BAPTISMS.

CARTER,—At St. Paul's Church, Maccan, Sept. 15th, William Howerton, son of Capt Blair and Agnes Carter.

MARRIAGES.

NEALES—DEVENER,—At St. John's Church, Gagetown, on the 12th inst., by the Rev. James Neales, the Rector, and father of the groom, J. DeVeber Neales, Attorney-at-law of Boston, Mass., to Gabriella Margaret, youngest daughter of Isaac H. deVeber, Esq., of Gagetown, N. B.

DEATHS.

WEATHERBE.—Very Suddenly, on Saturday, 22nd inst., Sydney Weatherbe, eldest son of the Hon. Judge Weatherbe, of Halifax, N. S., aged 19 years. We sincerely sympathize with the afflicted parents in their sad and sudden bereavement.

DAVIES,—Fell asleep at Athol Station, of consumption, Sept. 10th, Mary Leah, beloved wife of John E. Davies, Station Agent, aged 34 years.

SOLID FACTS.

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

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

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

Hair and scalp diseases thoroughly cured by Dr. C. W. Benson's Skin cure. None like it.

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

Halifax Medical College,

THE Seventeenth Session of this Institution will open on THURSDAY, October 25th, 1883. For any information, or for copy of Annual Announcement, address the Registrar, J. F. BLACK, M. D., No. 19 Granville St. Halifax, Nova Scotia.

WANTS.

A LADY.

OF large experience, and possessing the very highest references and testimonials, is desirous of securing a position as Matron of a Public Institution or Hospital, or any other position of trust as Housekeeper, &c., Address "M A T R O N," Church Guardian Office, Halifax.

Diocese of Algoma.

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

APPEAL.

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

HENRY D. DEBLOIS, Annapolis.

Liverpool Road Mission, Aug. 24th, 1883.

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

I endorse the above Appeal, and heartily recommend it.

H. NOVA SCOTIA.

COOK'S SUNDAY SCHOOL SUPPLIES FREE

For Fourth Quarter to schools that have never tried them.

Special offer. Send for particulars and samples. DAVID G. COOK, 46 Adams St. CHICAGO, ILL.

7 PER CENT NET SECURITY.

THREE TO SIX TIMES THE LOAN Without the Buildings.

Interest semi-annual. Nothing ever been lost. 24th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have Money to Loan.

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

EDUCATIONAL.

COMPTON LADIES' COLLEGE, COMPTON, P. Q.

AN English and French Boarding and Day School for Young Ladies and Children. Location unsurpassed in healthfulness and picturesque surroundings. Thorough course in all departments. Tenth year begins September 12th. Terms moderate. For circulars address REV. J. DINZLEY, Principal.

Knowlton Academy, KNOWLTON, P. Q.

THIS SCHOOL, situated in the vicinity of Brome Lake, in a healthy and picturesque part of the Eastern Townships, will Re-Open on Monday, 3rd Sept. A limited number of Boys will be received at the Rectory as Boarders. Terms and particulars on application to the Principal.

A. G. KEALY, ESQ., B. A., Cantab. The Rectory, Knowlton, P. Q. aug 22 0w

Preparatory School

YOUNG LADIES,

CONDUCTED BY THE MISSES FORBES.

SUBJECTS TAUGHT—English, French, Rudiments of Latin, Drawing, Bible History, Church Catechism, and Needlework. The Scholastic year consists of Forty-Four Weeks. Terms begin August 21st and November 6th, 1883; February 5th and April 23d, 1884.

A limited number of Boys, under 8 years of age, are admitted. For Terms, apply at 23 Brenton Street, Halifax. Reference to REV. F. R. MURRAY, and the Rev. J. D. H. BROWNE is kindly permitted.

Miss Penelope Groves' HOME CLASS FOR YOUNG LADIES.

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

University of Bishop's College, LENNOXVILLE.

Matriculation Examination, Tuesday, September 18th.

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

Bishop's College School, Lennoxville.

THE Work of the next Term will begin Tuesday, Sept. 18th. For Prospectus or Information, apply to Rev. Principal LOMLEY, Cacouna, P. Q., or E. Chapman, Esq., M. A., Lennoxville. 51 aug 5

Boston University Law School

Opens Oct. 1. Address the Dean. EDMUND H. BENNETT, L.L.D., my2 4m Boston, Mass.

HAHNEMANN Medical College AND HOSPITAL.

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

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

PARAGRAPHIC.

Further details of the terrible volcanic eruption in Java show that there has been a complete transformation of sea and land in the affected region.

The Grocer, London, predicts that Russian petroleum will gradually prove a formidable rival to American oil in the German market, especially in the eastern provinces.

The New York Irish World has closed the fund for the families of the men convicted of the Phoenix-park murders.

It is reported that John Jacob Astor has deeded all his property valued at \$60,000,000 to \$70,000,000, to his only son William Waldorf Astor, subject to an annuity to his father of \$100,000.

A few alligator skins were tanned from 12 to 15 years ago, only as curiosities, but last year, something like half a million were tanned and made into shoes, pocket book, card cases, gripsacks and other useful and ornamental articles.

The newspapers from the Cape report that O'Donnell has been committed for trial for the murder of Carey. He pleaded "Not Guilty," and said that he acted in self-defence, as Carey pulled a revolver out of his right hand pocket.

A costly Church was burned in Jacksonville, Illinois, because the firemen could not reach sparks that settled on the roof from a burning barn. High buildings, especially in towns without efficient fire departments, ought to be provided with self-contained devices for flooding the roofs when necessary.

Mrs. Partington declared the Neuralgia to be worse than the old rheumatism; but, however bad either may be, Burdock Blood Bitters will conquer it.

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the emperor's noble reply.

The well known drug firm of Ormand & Walsh, Peterboro, write that Dr. Fowler's Extract of Wild Strawberry is one of their "standard summer medicines, and has a good sale."

A facetious judge said to a dangerous highwayman, whom he had just sentenced to transportation for life, "You being transported for life, the community is transported for joy."

The fruit merchant's strawberries may not fill the measure; but Dr. Fowler's Extract of Wild Strawberry fills the measure every time in the people's requirements for an unfailing remedy for all forms of Summer Complaints.

The national subscription for a monument to Gambetta has now reached a total of 250,000 francs (£10,000). Another subscription, limited to the population of Alsace and Lorraine, amounts to just half that total.

Mr. W. J. Guppy, of Newbury, informs us that he has used Burdock Blood Bitters in his family with good effect, and adds that the Rev. J. R. Smith has used it and speaks of it in high terms of praise.

The European powers, America and England, says the London Times, have rights which must be considered by France in the Tonquin settlement.

Neither is there any remedy known to mortals that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for Cholera Morbus, Cholera Infantum and all Bower Complaints.

Because they are Americans, it is believed that the evangelists, Moody, McGranahan and Whittle, will be given a fair hearing in South Ireland.

In the summer and fall, the urchin climbs the garden wall,

For green apples, in his frolic; He will eat his fill, till very ill, He's doubled up with Colic.

The antidote is Dr. Fowler's Extract of Wild Strawberry—an unfailing remedy for Colic, Cholera Morbus, Cholera Infantum and all Summer Complaints.

They show a silver cannon at the fortress of Gibraltar, which weighs over 300 pounds. Of course it is useless so far as real service is concerned.

Bad temper often proceeds from those painful disorders to which women are subject. In female complaints Dr. R. V. Pierce's "Favorite Prescription" is a certain cure. By all druggists.

In the Whole History of Medicine

No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs.

Advertisement for Dr. Fowler's Extract of Wild Strawberry, featuring a large illustration of the product box with text: 'D. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA AND ALL SUMMER COMPLAINTS SOLD BY ALL DEALERS.'

Advertisement for James Pyle's Pearline, featuring a circular logo and text: 'JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR WASHING AND BLEACHING IN HARD OR SOFT, HOT OR COLD WATER.'

Advertisement for Knabe Pianofortes, featuring a large illustration of a piano and text: 'KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.'

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Montserrat Raspberry Cordial!

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

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

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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.

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LIME-FRUIT JUICE SAUCE.

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

"The Climax of Perfection."

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

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

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A SPECIALTY.

Finest Groceries,

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

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FANCY WOVE Shirtings

in a great variety of FIRST CLASS patterns,

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

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

Cotton Yarns,

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All Numbers and Colors.

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

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Authorized Capital, \$300,000.
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\$5 to \$20 Per Day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

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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.

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Manufacture a superior quality of BELLS. Special attention given to Church Bells. Catalogues sent free to parties needing Bells.

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

Minard's Liniment

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

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

A Positive Cure for Corns and Warts

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

MINARD'S LINIMENT,

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

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

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MISSIONARY FIELD.

Christianity is spreading rapidly in Japan. Both in that country and in India the work is most encouraging. If prayers and alms go up before God for the conversion of these nations, we may see a mighty change, before the sun of the next century rises upon the world.

The conversion to Christianity of Achmed Tewfik Effendi is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He is in the very front rank of the Turkish hierarchy in learning and reputation. Christians everywhere will hope for good results from that conversion.

Another of the C. M. S.'s missionaries has been taken to his rest, the Rev. C. H. Blumhardt. He was a native of Wurtemberg, and was educated at the Basle Missionary Seminary, and the C. M. College at Islington; and he was ordained by Bishop Blomfield in 1834. In 1836 he sailed for Abyssinia, whence he was expelled in 1838 with Krapf and Isenberg. He was then transferred to India, and laboured in the Krishnagar Mission from 1839 to 1877, when he finally retired after forty years' service. His son, the Rev. E. R. Blumhardt, was also a C. M. S. missionary for nine years, and his daughter married Dr. Dyson, late Principal of the Cathedral Mission College, Calcutta, and now Senior Tutor in the Islington College.

THE TEMPERANCE CAUSE.

Baron Justus von Liebig wrote thirty years ago about the workman who resorts to spirits in order to enable him to complete his task:

"He draws, so to speak, a bill on his health, which must always be renewed, because for want of means he cannot take it up; he consumes his capital instead of his interest; and the result is the inevitable bankruptcy of his body."

Three petitions, with nearly two hundred thousand signatures, in favor of the Sunday closing of drinking saloons in England, were presented to the House of Lords on a single day of last month.

The Church of Ireland Temperance Society enrolled 11,000 members during the past year, and 87 parochial branches were inaugurated.

The work of Temperance Reform is, it appears, being taken in hand in Russia, where several of the Commissions charged to consider the question of drink in the central provinces of Russia propose to preserve the system of superintendance at present established with regard to the trade in intoxicants, and to impose a greater responsibility upon the local excise officers and police in cases of negligence or want of zeal.

The Women's Christian Temperance Union has recently dedicated the first sidewalk free ice-water fountain in New York City. It is an ornamental object, piously inscribed, and fed by pipes through an ice-box under the curbstone packed with three hundred pounds of ice.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

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

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

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

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Horses 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 teasp'n. to 1 pint food. Sold everywhere, or sent by mail for 8 letter-stamps. I. S. JOHNSON & Co., Boston, Mass.

MAKE HENS LAY

FIRE AND LIFE INSURANCE.

City of London Fire Insurance Company of London, England, Capital \$10,000,000.
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 Standard Life Assurance Company of Edinburgh, Established 1825.
 Invested Funds.....\$30,000,000
 Investments in Canada over..... 1,600,000
 Claims paid in Canada over..... 1,500,000
 Total amount paid in Claims during last 8 years over..... 15,000,000
 ALFRED SHORTT, Agent.
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CATES' INVIGORATING SYRUP.

THIS Preparation is well known throughout the country as the best.

FAMILY MEDICINE

before the Public, and should be kept in every household.

For Coughs and Colds

A little night and morning will soon break them up.

For Dyspepsia, it gives immediate relief.

For Irregularities of the Bowels

nothing can be found to excel, as it causes no griping nor pain.

For Asthma, and Palpitation of the Heart,

one swallow gives instant relief.

Sick Headache, Stomach, and Pin Worms,

yield at once.

It is in fact an invigorator of the whole system whereby a regular and healthy circulation is maintained. It has been well tested already, and will do all that we say it will do. Price 50 Cents per Bottle.



Claims to Fishing Bounties.

NOTICE is hereby given that no claims to Fishing Bounties for 1882 will be received after 1st September, and all claims for the current year must be filed with this Department on or before 31st December next. The necessary blank forms and instructions can be had from Customs or Fishery Officers who will supply them to applicants free of charge.

A. W. McLELAN, Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 21st August, 1883.

The "Uxbridge ORGAN,

The best in the Market, for HOUSE OR CHURCH.

JAS. C. FAIREY, Agent, NEWCASTLE, N. B.

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M. S. BROWN & CO.

Jewellers & Silversmiths, ESTABLISHED A. D. 1810. -DEALERS IN- Artistic Jewellery and Silver Ware, WATCHES, CLOCKS, &c., 128 Granville St., Halifax, N. S.,

CALL attention to their SPECIAL COMMUNION SERVICE, as per set, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 6 in. diameter, (with gilt surface), to fit on Chalice; Cruets, 1 pint or pint size, as preferred, Price \$14.00; Cruets singly, \$3.00 each. Also, a select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

SOCIETY FOR Promoting Christian Knowledge, (HALIFAX BRANCH).

Just Received at the DEPOSITORY, COSSIP'S

Book and Stationery Warehouse, No. 163 GRANVILLE STREET, A LARGE SUPPLY OF

Sunday School Library Books.

Latest Publications of the Society, LOWER PRICES than can be sold elsewhere.

—ALSO— Church Hymns, all bindings, Hymns and "New Appendix," all bindings, Church Hymns with Tunes, Organ Copy, etc, Books Common Prayer, large type, Church Services, Bibles, Testaments, Catechisms, Collects, etc. All at unusual Low Prices. Discount to large purchasers. A large supply of the Books of the Society shortly expected.

WE WANT THE Public to Know

That the Compound now made by PUTTNER BROS. and known as

BUDD'S Cream Emulsion,

is ENTIRELY DIFFERENT from any other Emulsion or Compound in the market, and we do not wish to base its reputation on any now offered.

ASK FOR BUDD'S Cream Emulsion.

CHILDREN evince a craving eagerness for it, and swallow it with the utmost avidity.

In Wasting Diseases you will find that the patient will at once improve under its treatment.

To the Pale and Emaciated. They will find that it will produce Flesh and make new Blood more rapidly, and develop the Muscular frame quicker than any other.

Be Sure you get Budd's Cream Emulsion, Prepared only by PUTTNER BROS. PRICE 50 Cents.

What is Catarrh?

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

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

Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous-tissue. Some time since a well-known physician of 40 years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, and get full particulars and treatise free by enclosing stamp.

NEWS AND NOTES.

The great seal of Great Britain and Ireland is affixed to yellow wax for English documents, red for Scotch and green for Irish.

It is substantiated by Chemical facts, that BUDDS CREAM EMULSION, Manufactured by PUTTNER BROS. is entirely different from any other.

A correspondent returned from a tour of Zululand reports the natives on the eve of a war of mutual extermination.

To those troubled with Dyspepsia we recommend a desert, to be taken daily, consisting of Junket made with *Eagar's Wine of Rennet*. It will cure many cases of Dyspepsia without medicine, by supplying, in the form of an elegant desert, the real digestive principles. For sale by M. E. Eagar, Hollis Street.

The corn crop in Georgia and Florida is said to be the best ever grown in the two States. The barns are filled with the old crop, which is selling at from twenty to thirty cents a bushel.

ASTHMA.—This distressing complaint is a complication of nervous with pulmonary affection, and if troubled with it try *Eagar's Phospholeine*. It will be found exactly the preparation to effect a cure, the Oil Cream acting on the pulmonary and the Phosphorus on the nerve centres, producing relief, and quickly. Read circular.

A ten story apartment house which is about to be erected in New York is to be lighted wholly by electricity.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from "torpid liver," or "biliousness." In many cases of "liver complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's "Golden Medical Discovery" has no equal, as it effects perfect and radical cures. At all drug stores.

If anything will impress the human mind with awe, it is the impression of the man's face who has just been aroused from snoring in church.

Young or middle aged men suffering from nervous debility, loss of memory, premature old age, as the result of bad habits, should send three stamps for Part II of Dime Series pamphlets. Address *World's Dispensary Medical Association*, Buffalo, N. Y.

The British are rapidly extending a network of railways over India. About \$30,000,000 will be spent this year in the construction of new roads.

In some cases it is the heart of a nasty little corn, which, though small, is capable of much feeling. This form of heartache is very common, and can be remedied. PUTNAM'S PAINLESS CORN EXTRACTOR gives peace to the throbbing corn. Don't forget that. Sold by druggists everywhere, N. C. POLSON & CO., Kingston, Proprietors.

According to a Lorraine newspaper, it is intended to collect the scattered bones of all those Germans who fell in the battles around Metz and to deposit them in one huge ossuary, with a suitable monument.

Don't suffer with eczema, tetter, ringworm or any skin disease. Use Dr. Benson's Skin Cure.

It is understood that the Queen was anxious to invest Miss Florence Nightingale with the New Order of the Red Cross, and invited her to Osborne for that purpose, but the Heroine of the Crimean war begged to be excused on the score of ill-health.

BUDDS CREAM EMULSION is highly recommended in Pulmonary Affections, Scrofula, Skin Diseases, Obstinate Coughs, Chronic Bronchitis, Glanular enlargements, Pale and Anemia Women and Children, and all diseases which require the building up of the system, sold by all druggists by the name of Budds Cream Emulsion, Price 50 cents.

Mons. Pasteur believes that cholera is produced by minute organisms of some kind but the germs have never yet been discovered. He has recommended the French Government to send a special mission to Egypt to study the generation of this dreadful disease.

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

Capt. Dean, of Detroit, a boat-builder, is said to have invented a water velocipede, which he has had tested and found capable of making four miles an hour. The machine is to run equally as well on land as in the water.

If any of the readers of this paper do not know of *Johnson's Anodyne Liniment* we urge them to find out about it. Write to Dr. Johnson & Co., of Bangor, Me. It is the most marvelous remedy in the world.

Thirty years ago the southern crop of cotton, tobacco, rice, hay, hemp, and sugar cane were valued at \$138,605,738. The agricultural crops of 1880, in the census report, are computed for the South at \$760,000,000.

Dyspeptic symptoms, low spirits, restlessness, sleeplessness, confusion, sour stomach, pain in the bowels, sick headache, variable appetite, raising food, oppression at pit of stomach, low fever and languor, *Parsons' Purgative Pills* give immediate relief and will ultimately cure the disease.

The *North German Gazette*, Berlin, attacks the advice recently given France by the *London Times* to relinquish her colonial enterprises and concentrate her force at home, which, according to the *Gazette* means against Germany.

Try Ayer's Pills and be cured. Misery is a mild word to describe the mischief to body and mind caused by habitual constipation. The regular use of Ayer's Cathartic Pills in mild doses will restore the torpid viscera to healthy action.

Immigration returns for August show the total number of arrivals in Canada to have been 17,369, which, added to the 121,019 previously reported, makes a total for the eight months of this year of 138,384 being 8,474 more than for the same period last year.

"Blood food" is the suggestive name often given to Ayer's Sarsaparilla, because of its blood-enriching qualities.

The longevity of some animals is remarkable. Camels live in certain instances to the age of 100 years, and Cuvier asserts that whales live to be 1000 years old. Swans have lived 300 years, and an eagle died at Vienna at the age of 104; while crows are believed to attain to a century.

"Dr. Benson's Celery Pills cured me of nervous headache." M. Fannie Lockhart, Rising Sun, Md.

The arrest of nine men in Glasgow, on the charge of being concerned in the dynamite outrages committed in that city last January, is a satisfactory proof that the authorities have not been remiss in following up the very slender clues they were then able to obtain.

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

The following letter is from a physician who has evidently given much attention to Wasting Diseases, and the following testimonial will shew what he thinks of

Eagar's Phospholeine

"I have often prescribed EAGAR'S PHOSPHOLEINE, and as it has been invariably beneficial in the cases under my own observation, I have great pleasure in recording my testimony in its favor. Being a perfect emulsion, it is easy of digestion without producing nausea, which is of very great importance in the class of Wasting Diseases it is especially designed to benefit. I have frequently seen it retained by the stomach when almost every other similar preparation has been tried and rejected.

R. ADLINGTON, M.D. (Edin.),
M.R.C.S., England,
Member of College of Physicians
and Surgeons, Ontario, etc.
For sale by all Druggists.
In two sizes—25 and 75 cts. per bottle.



INTERNALLY AND EXTERNALLY.

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

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

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

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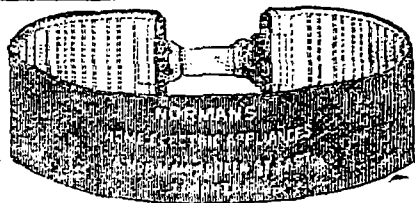
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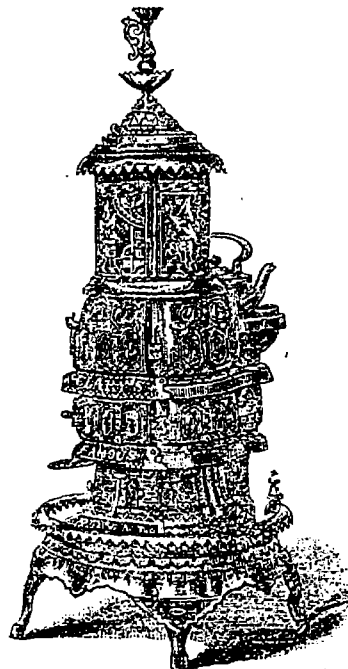
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